

Aula Scholasticorum

REVISED GREEK GRAMMAR.

A

GRAMMAR

OF THE

GREEK LANGUAGE.

For the Use of Schools and Colleges.

By ALPHEUS CROSBY,

PROFESSOR EMERITUS OF THE GREEK LANGUAGE AND LITERATURE IN DARTMOUTH COLLEGE.



Μέμνησθ' Ἀθηναίων ἔθ' ἁδὸς τε.

ÆSCHYLUS.

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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. . . . THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — HARRIS'S *Hermes*, Bk. III., Ch. 5.

"GREEK, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of Nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!" — COLERIDGE'S *Study of the Greek Classic Poets*.

VIGNETTE: TEMPLE OF THESEUS AT ATHENS.

"Athens, the eye of Greece." — *Milton*.

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FROM THE PREFACE TO THE SECOND EDITION.

THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books; viz., a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, "It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, as far as might be, the double object of the work, it has been constructed upon the following plan:—

First, to *state* the usage of the language in comprehensive rules, and condensed tables, to be imprinted upon the memory of the student.

Secondly, to *explain* the usage of the language, and *trace its his-*

torical development, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.*

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately and without notice, the vocabulary, forms, and idioms of different ages and communities, —

“ A party-color'd dress
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the pas-

* “ Memory can neither accurately grasp the great variety of Greek forms nor retain them, unless it be supported by *an analyzing and combining intelligence*, which furnishes, as it were, the *hooks* and *cement* to strengthen that which has been learned, and permanently impress it upon the mind.” — *Curtius*.

“ I aimed above all things at making every point *intelligible* by furnishing for every usage, so far as was possible, a satisfactory reason; and by thus trying to eliminate all mere grammatical mysticism, I hoped that I should also render grammar *interesting* to every boy who has any aptitude for such studies, and is sufficiently advanced to understand them.

“ Taught in a parrot-like manner to crude minds, I believe that grammar becomes bewildering and pernicious; taught at a later age and in a more rational method, I believe that it will be found to furnish a most valuable insight into the logical and metaphysical laws which regulate the expression of human thought, and that it will always maintain its ground as an important branch of knowledge, and a valuable means of intellectual training.” — *Farrar*.

sages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the *Etymology*, but chiefly in respect to peculiar and dialectic forms. When the reference here follows the word without an intervening comma, it will be understood that the word is cited in the very form in which it occurs. The subject of euphonic laws has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language

“Whose law was heavenly beauty, and whose breath
Enrapturing music.”

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD, — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

HANOVER, October 13, 1846.

A. C.

It is with mingled emotions that I read this list, written a quarter of a century ago. To some whose names are here mentioned, I have new obligations to acknowledge. How many have ceased from their studies on earth! And with what words shall I welcome and thank a younger generation of laborers in the classic field? To how many personal friends am I deeply indebted for suggestion, counsel, encouragement, and aid! Will they accept my heartiest thanks?

During this period that has elapsed, many works of true learning have been published, in this country and abroad, of which I have been glad to avail myself. Among the scholars of our own country not before mentioned, to whom I am thus under most obligation, are Professors Drisler, Goodwin, Hadley, and Short. To the Trans-

atlantic list should now be specially added the names of Clyde, Curtius, Donaldson, Farrar, Jelf, Krüger, Madvig, Veitch, and Winer. The name of Professor Sophocles may certainly be repeated for his more recent works, and that of Dr. Kühner, for the Larger Grammar, — a new work rather than a new edition, — which he is now issuing when so close upon the age of seventy. Much of the advance in classical learning during this period is due to the light thrown upon it by Comparative Philology; though some familiar applications of this to the Greek seem to me unwarranted, and I wish there were room here for an argument upon some points.

In the preparation of this revised edition, it has been my constant effort to convey more information of value to the student, without increasing the size of the book. That this might be effected, and even with a larger and clearer type than before, two new fonts of Greek were kindly obtained by the Proprietors of the University Press at Cambridge, to whom I am under so much obligation throughout. Nor can I omit to express how greatly I am indebted to the skilful compositor upon the work, Mr. Weinschenk.

Those acquainted with former editions may perhaps observe to how much greater extent the translation of examples has now been carried, though it has not always been deemed wise to cumber the page by translating familiar particles. They may also notice, in the present edition, a more convenient system of reference with still fuller indexes, a more copious treatment of the anomalous verbs with the advantage both of alphabetic order and of classification, more attention to the particles, a second series of rules in syntax distinguished from the first by letters, a new chapter on arrangement, a more distinct statement of important principles and useful methods in General Grammar, and a freer illustration from Comparative Philology, especially by the abundant and often minute comparison of the Latin and the Greek. These twin languages, so noble in their structure and literature, and which occupy so large a space in the curriculum of liberal education, ought not to be studied without all the light which they are so capable of throwing upon each other. We may not think with "the great Busby," that his joint grammar of the two languages, written in Latin hexameter for the Westminster School, would convert their acquisition into mere pastime,

"Ludicra Grammaticæ, tetricas fallentia curas";

but most certainly the student, after devoting the time usually given to the elements of the Latin, ought not then to pass to the Greek, without seeing to how great an extent his new study is only a review of the old, — in the words of Horace, *aliudque et idem*, — and without the delight and encouragement that come from finding in a supposed stranger an old friend. — SEPTEMBER 16, 1871.

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear?

II. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* For a single example, where not a few might be cited, the *second future active* and *middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

III. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect or pluperfect; eighty, which have the second aorist active; fifty, which have the second aorist or future passive; forty, which have the second aorist middle; and thirty which have the third future? The gleanings of all the other dialects will not double these numbers.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere in-

vention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." And yet, in the single paradigm of *τύπτω*, as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, — almost nine times as often as in the whole range of the Greek classics.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἀντὶ φιλτάτης

Μορφῆς, σποδὸν τε καὶ σκιὰν ἀνωφελῇ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned.*

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.
2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.
3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.
4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the

* In this edition, the example which takes the place of *τύπτω* is *λύω*, happily chosen by the sagacious Krüger as *convenient* and *economical of time* (zeitsparend), — a verb which presents, to the *eye*, the prefixes, stem, and affixes, with entire distinctness and regularity throughout. A method of pronunciation now becoming common in our country renders the use of *βουλεύω* as a verb of constant repetition less desirable than formerly, while it removes an objection to the use of *λύω*. This paradigm, as well as some others, has been the rather substituted as presenting a closer analogy to the Latin.

words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

HANOVER, August 10, 1841.

A. C.

DURING the period that has passed since the preceding was written, such great changes have taken place in the grammars used in our schools and colleges, that some passages above seem almost to require historic notes, and the earnestness of argument in others may appear to students of the present generation like a Quixotic joust with windmills. It seems difficult to believe that it is only since that time that the use of *τύπτω* as a paradigm, and the tedious superfluities in *-μεθον*, have been dropped in our American grammars (not yet in all); and it is certainly much harder to understand, with all allowances for conservative force, why the latter are still so commonly retained in the grammars prepared for German and English students. But time and labor are accounted of less value in the Old World than in the New.

The Tables are printed, in the present edition, more compactly than they have hitherto been, and with a distinction of type to assist in the analysis of forms, which has also been made more minute. For illustration and explanation, many Latin analogies and many references to the text of the Grammar have been introduced, while other examples have been proposed for further practice. A minute Catalogue of Verbs, with many references to authors, has been brought within moderate compass, with the help of some abbreviations; while the tenses commonly cited in parsing are so distinguished by larger type, that the eye of the student will catch them at once.

It was believed that a few pages could not be better occupied than by a very brief statement of some of the chief principles, definitions, and figures of Syntax, and of a convenient System of Sentential Analysis. As these belong to General Grammar, rather than to that of any particular language, it seemed best, for economy of space and greater clearness, to present the few examples which only could find room, in our own language chiefly.

Full compensation, however, is made to the Greek in § 80, which has been condensed from Dr. Clyde's Appendix to his valuable treatise on Greek Syntax, with slight additions in brackets, and references to parallel parts of the present grammar. We are truly his debtors for presenting to us so concisely the received principles of Greek Grammar, in language such as an ancient grammarian, writing of course after the most classic period, might himself have used.

* * * The volume of Tables contains pp. 1, 2, 7-10, 13-120.

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GREEK TABLES.

1. ORTHOGRAPHY AND ORTHOËPY.

1. THE ALPHABET.

(§ 90 – 92.)

Order.	Forms.		Roman Letters.	Names.		Numeral Power.
	Large.	Small.				
I.	A	α	a	Ἀλφά	Alpha	1
II.	B	β, β	b	Βῆτα	Beta	2
III.	Γ	γ, γ	g, n	Γάμμα	Gamma	3
IV.	Δ	δ	d	Δέλτα	Delta	4
V.	E	ε	ě	*Ε ψῖλόν	Epsilon	5
VI.	Z	ζ	z	Ζῆτα	Zeta	7
VII.	H	η	ē	*Ητα	Eta	8
VIII.	Θ	θ, θ	th	Θῆτα	Theta	9
IX.	I	ι	i	Ἰῶτα	Iota	10
X.	K	κ, κ	c	Κάππα	Kappa	20
XI.	Λ	λ	l	Λάμβδα	Lambda	30
XII.	M	μ	m	Μῦ	Mu	40
XIII.	N	ν	n	Νῦ	Nu	50
XIV.	Ξ	ξ	x	Ξῖ	Xi	60
XV.	O	ο	ō	*Ο μῖκρόν	Omicron	70
XVI.	Π	π, π	p	Πῖ	Pi	80
XVII.	P	ρ, ρ	r	Ῥῶ	Rho	100
XVIII.	Σ, C	σ, σ	s	Σίγμα	Sigma	200
XIX.	T	τ, τ	t	Ταῦ	Tau	300
XX.	Υ	υ	y	*Υ ψῖλόν	Upsilon	400
XXI.	Φ	φ	ph	Φῖ	Phi	500
XXII.	X	χ	ch	Χῖ	Chi	600
XXIII.	Ψ	ψ	ps	Ψῖ	Psi	700
XXIV.	Ω	ω	ō	*Ω μέγα	Omega	800
EPI-SEMA.	{	F, f, ς	f	Βαῦ	Vau	6
		Ϟ, ϟ	q	Κόππα	Koppa	90
		Ϡ	sh	Σάν	San	900

2. COMPARISON OF ALPHABETS.

(97, 98.)

Hebrew.	Greek.	Latin	Hebrew.	Greek.	Latin.
א Aleph	A α Alpha	A a	ס Samekh	Σ σ Sigma	S s
ב Beth	B β Beta	B b	ע Ayin	Ο ο O micron	O o
ג Gimel	Γ γ Gamma	G g	פ Pe	Π π Pi	P p
ד Daleth	Δ δ Delta	D d	צ Tsadhe	Ξ ξ Xi	X x
ה He	Ε ε E psilon	E e	ק Qoph	Ϟ ϟ Koppa	Q q
ו Vav	Φ φ Vau	F f	ר Resh	Ρ ρ Rho	R r
ז Zayin	Ζ ζ Zeta	Z z	ש Shin	Ϡ San, Sampi	
ח Hheth	Η η Eta	H h	ת Tav	Τ τ Tau	T t
ט Tet	Θ θ Theta			Υ υ U psilon	U, V, u, v, Y y
י Yodh	Ι ι Iota	I, J i, j			
כ Kaph	Κ κ Kappa	C, K c, k		Φ φ Phi	
ל Lamedh	Λ λ Lambda	L l		Χ χ Chi	
מ Mem	Μ μ Mu	M m		Ψ ψ Psi	
נ Nun	Ν ν Nu	N n		Ω ω O mega	

3. LIGATURES.

(90. 2.)

αι	αι	ὅτι	ἐπι	θι	σθ
ἀπο	ἀπο	ἐξ	ἐξ	θαι	σθαι
αυ	αυ	εὐ	εὐ	σσ	σσ
γὰρ	γὰρ	ην	ην	στ	στ
γγ	γγ	καὶ	καὶ	σχ	σχ
γεν	γεν	λλ	λλ	ται	ται
γρ	γρ	μεν	μεν	ταυ	ταυ
δὲ	δὲ	ος	ος	την	την
δι	δι	ου	ου	της	της
δια	δια	περι	περι	το	το
ει	ει	ρα	ρα	του	του
ἐκ	ἐκ	ρι	ρι	των	των
ἐν	ἐν	ρο	ρο	υυ	υυ
				ὑπο	ὑπο

4. VOCAL ELEMENTS.

I. VOWELS, SIMPLE AND COMPOUND (106 – 110).

		Class I. II. III. IV. V. A O E U I				
		Orders.	Sounds.	Sounds.	Sounds.	Sounds.
SIMPLE VOWELS,	{	Short,	1. \check{a}	o	ϵ	\check{u}
		Long,	2. \bar{a}	ω	η	\bar{i}
DIPHTHONGS IN ι ,	{	Proper,	3. $\check{a}\iota$	$o\iota$	$\epsilon\iota$	$\check{u}\iota$
		Improper,	4. \bar{a}	φ	η	$\bar{u}\iota$
DIPHTHONGS IN υ ,	{	Proper,	5. $\check{a}\upsilon$	$o\upsilon$	$\epsilon\upsilon$	
		Improper,	6. $\bar{a}\upsilon$	$\omega\upsilon$	$\eta\upsilon$	

II. CONSONANTS (137, 138).

		Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
MUTES.	{	1. SMOOTH MUTES,	π	κ	τ
		2. MIDDLE MUTES,	β	γ	δ
		3. ROUGH MUTES,	ϕ	χ	θ
SEMI-VOWELS.	{	4. DOUBLE CONSONANTS,	ψ	ξ	ζ
		5. SPIRANTS,	F	I	σ
		6. NASALS,	μ	γ	ν
		7. FLUENTS,			λ ρ

} Liquids

CONSONANTS (SECOND ARRANGEMENT).

MUTES,	{	Labial, or π Mutes, $\pi, \beta, \phi,$	} Simple Consonants.
		Guttural, or κ Mutes, $\kappa, \gamma, \chi,$	
		Dental, or τ Mutes, $\tau, \delta, \theta,$	
SEMIVOWELS,	{	Liquids, $\lambda, \mu, \nu, \rho, \gamma$ nasal,	} Double, or Compound Consonants.
		Sibilants, { Pure, $\sigma,$	
		Mixed, $\psi, \xi, \zeta,$	

III. BREATHINGS (93).

ROUGH BREATHING, or ASPIRATE (').

SMOOTH, or SOFT BREATHING (').

5. WORDS CLASSIFIED ACCORDING TO ACCENT.

Proclitic:	Oxytone:	Paroxytone:
$\acute{o}, \acute{o}\upsilon, \acute{\epsilon}\nu, \acute{\omega}\varsigma.$	$\sigma\acute{u}, \acute{\iota}\delta\acute{\epsilon}, \acute{\alpha}\kappa\acute{o}\eta.$	$\acute{\lambda}\acute{u}\omega, \tau\alpha\mu\acute{\iota}\alpha\varsigma.$
ORTHOTONE:	Barytone:	Proparoxytone:
$\acute{o}\varsigma, \acute{\omega}\rho\alpha, \pi\hat{\upsilon}\rho.$	$\check{\upsilon}\omega, \acute{\alpha}\xi\iota\alpha, \lambda\hat{\upsilon}\epsilon.$	$\acute{\iota}\delta\iota\omicron\varsigma, \acute{\epsilon}\acute{\lambda}\acute{\upsilon}\epsilon\tau\epsilon.$
Enclitic:	Perispome:	Properispome:
$\nu\eta\sigma\acute{o}\varsigma \tau\iota\varsigma.$	$\acute{o}\hat{\upsilon}, \acute{o}\rho\hat{\omega}, \acute{\alpha}\nu\iota\hat{\omega}.$	$\sigma\hat{\upsilon}\kappa\omicron\nu, \tau\iota\mu\hat{\alpha}\tau\epsilon.$

6. FIGURES AFFECTING LETTERS AND SOUNDS (99 s).

1. Adding:	2. Subtracting:	3. Transposing:	5. Uniting:
PROTHESIS, (<i>Initial</i>)	APHÆRESIS,	METATHESIS.	SYNÆRESIS,
EPENTHESIS, (<i>Medial</i>)	SYNCOPE,	4. Exchanging:	Contraction,
PARAGOGE, (<i>Final</i>)	APOCOPE,	ANTITHESIS.	Crisis,
EXTENSION.	Apostrophe.	Assimilation.	Synizesis.
6. Resolving:	7. Shortening:	8. Lengthening:	9. Attenuating:
DIÆRESIS.	SYSTOLE.	DIASTOLE.	PRECESSION.

7. CONTRACTION OF VOWELS (115 s).

In the columns in § 7 and 8, the *first* of the vowels or consonants affected by the change is placed at the *left*, and the *second* at the *top*, both in *common type*. The *result* of the change is in *full-face type*, in a line with the first and beneath the second. The parentheses enclose regular changes in the union of the stem and affixes of verbs. The labial, palatal, or lingual mute with which *ν final* combines as *α*, is represented by *l* or *p*. Some changes are placed below the columns, and some special cases are enclosed in brackets.

	α	αι	α	ε	ει	η	η	ο	οι	ου	ω	ω	ι	υ(F)	
α	{	ᾱ	αι	α	(ᾱ	α	ᾱ	ω	ω	ω	ω)	ω	αι	αυ	
		αυ		η	η	η	η	εω	εω	εω	εω	εω	α		
		ω			αι		[Dor. ᾱ			ᾱ]					
ε	{	η	η	η	(ει	ει	η	η	ου	οι	ου	ω)	ω	ει	ευ
		ᾱ	αι	α	η			[Ion. ευ			ευ]				
		ει	ει		[Augm. η̄			ω̄	ω̄				ῑ	ῡ]	
η	η	η		η	η		ω			ω		η	ηυ		
ο	{	ω	αι		(ου	οι	ω	οι	ου	οι	ου	ω)	ω	οι	ου
		ᾱ			υι	ου	η	ω							
		ου					η								
ω	ω			ω								ω	ωυ		
ι	ῑ			ῑ								ῑ	ῑ		
υ	ῡ			ῡ								υι	ῡ		

ειε & εια ει, οιε & οια οι, ουα ω & ου, υι υ. In Augment, εαυ η̄υ & ᾱυ, έευ ε̄υ & η̄υ, έο ω̄, έεο έω. In Affixes (13), αο ου & α, αε αι, οε οι & ω, οϊ ω.

8. EUPHONIC CHANGES OF CONSONANTS (141 s).

	σ	κ	μ	θ,	τ	ντ	ν fi-	π, β,	γ,	I
				σθ			nal	δ	φ, ψ	χ, ξ
π, β, φ	(ψ	φ	μμ	φθ	πτ	φατ)	λα	βδ	[πφ]	[σσ, ζ]
κ, γ, χ	(ξ	χ	γμ	χθ	κτ	χατ)	ρα	γδ		[κχ]
τ, δ, θ	{	(σ	κ	σμ	σθ	στ	δατ)	λα		
				[τθ]			ν			σ, σι
										ζ, σσ
	{	(νε	γκ	μμ	νθ)			μπ		ιν
	{	ασ	κ	σμ			να	μβ	γγ	
	{	σσ		μ				μφ	γχ	
	{	σ						μψ	γξ	

νλ λλ, νρ ρ̄ρ & νδρ, νθσ νσ, νζ ζ, (λσ λε, μσ με, ρσ ρε, μμμ μμ, γγμ γμ,) μλ βλ, μρ βρ, ρσ ρ̄ρ, σσ ττ, σδ ζ, Ερ ρ̄, Εσ υσ, λΙ λλ.

II. ETYMOLOGY.

9. NOTES. 1. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rules, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules :

a. In the paradigms of DECLENSION, except the first, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see 181) :

α. The *Voc. plur.*, because it is always the same with the *Nom.*

β. The *Dat. dual*, because it is always the same with the *Gen.*

γ. The *Acc.* and *Voc. dual*, as always the same with the *Nom.*

δ. The *Acc.* and *Voc. neut.*, in all the numbers, as always the same with the *Nom.*

b. In the paradigms of ADJECTIVES, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine.

c. In the paradigms of CONJUGATION, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (299 c). For the form in *-μεθον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see 299 b.

2. Varieties of inflection have been illustrated by some tables of still briefer form; where it seemed undesirable to cumber the page and weary the eye by the multiplication of needless details (17 s, 26, 39 s). In the shorter paradigms of verbs, the *dual* has been commonly omitted, because so little used, and so readily supplied from the general rule in 299 c.

3. The regular formation of the tenses is exhibited in the table (31), which may be thus read: "The ——— tense is formed from the stem by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the stem must be distinguished, if it has more than a single form (336).

4. A star (*) in the tables shows that an element or form is wanting. Brackets [] are chiefly used to enclose what is unusual or doubtful, or may be omitted. For the common mode of representing euphonic change by the aid of parentheses, see 118 e. In this mode, *Latin Italics* have the same office as Greek full-face letters (and also, in § 42, *common Greek letters*, until a hyphen separates). For the use of the signs ¡, ¢, ¤, see 27; of ‘, !, and superior figures, 36 g, 37 r; of (ν, 162 a.

A. TABLES OF DECLENSION.

10. I. CASES CLASSIFIED (397 s).

	Subjective.	Objective.	Residual.
Direct.	NOMINATIVE.	ACCUSATIVE.	VOCATIVE.
	Subject.	Direct Object.	Compellative.
	<i>Who.</i>	<i>Whereinto.</i>	<i>Address.</i>
Indirect.	GENITIVE.	DATIVE.	DATIVE (Ablative).
	Origin, &c.	Indirect Object.	Accompaniment.
	<i>Whence (from, of).</i>	<i>Whither (to, for).</i>	<i>Where (at, in, with, by).</i>

11. II. AFFIXES OF THE THREE DECLENSIONS.

		Dec. I.		Dec. II.		Dec. III.	
		Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing.	Nom.	$\bar{a}s, \eta s$	a, η	os	ov	s	*
	Gen.	ov	$\bar{a}s, \eta s$	ov		os	
	Dat.	a, η		φ		i	
	Acc.	$av, \eta v$		ov		v, \check{a}	*
	Voc.	a, η		ϵ	ov	*	*
Plur.	Nom.	ai		oi	\check{a}	es	\check{a}
	Gen.	$\hat{\omega}v$		ωv		ωv	
	Dat.	ais		ois		$\sigma i(v)$	
	Acc.	$\bar{a}s$		ovs	\check{a}	$\check{a}s$	\check{a}
	Voc.	ai		oi	\check{a}	es	\check{a}
Dual	Nom.	\bar{a}		ω		ϵ	
	Gen.	$ai v$		$oi v$		$oi v$	
	Dat.	$ai v$		$oi v$		$oi v$	
	Acc.	\bar{a}		ω		ϵ	
	Voc.	\bar{a}		ω		ϵ	

12. III. ELEMENTS OF THE AFFIXES.

In the column of Flexible Endings, the figures denote the Declensions; the small full-face letters are signs of *relation* or *case*, and the full-face capitals are signs of *number*; while those to which G. is attached also indicate *gender*. See 186 – 189.

		Connecting Vowels.			Flexible Endings.
		Dec. I.	Dec. II.	Dec. III.	
Sing.	Nom.	$\alpha(\eta)$	o	*	s. Fem. 1, *. Neut. 2, v G.; 3, * ($o\theta$) os. 2 and Masc. 1, o. i . v, \check{a} . Neut. 3, *. *
	Gen.	$\alpha(\eta)$	o	*	
	Dat.	$\alpha(\eta)$	o	*	
	Acc.	$\alpha(\eta)$	o	*	
	Voc.	$\alpha(\eta)$	$o(\epsilon)$	*	
Plur.	Nom.	α	o	*	Es. 1 and 2, E. Neut. \check{A} G. ωN . ($E\Sigma i$). 3, Σi . 1 and 2, $i\Sigma$. ($v\Sigma$) $\check{a}\Sigma$. Neut. \check{A} G.
	Gen.	α	o	Neut. *	
	Dat.	α	o	*	
	Acc.	α	o	*	
Du.	N. A. V.	α	o	*	E. iN . 3, oiN
	G. D.	α	o	*	

13. IV. AFFIXES ANALYZED AND COMPARED WITH THE LATIN.

The Affixes, printed in full-face type or italics, are preceded by their analyses in common type. Hyphens separate the Connecting Vowels from the Flexible Endings.

Dec. I.		Dec. II.		Dec. III.	
Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
S.N. α-s ās, ηs	α-* α, η	ο-s os	ο-ν ov	s	*
a-* ă		ο-s ŭs	ο-m ŭm	s	*
G. α-o ov	α-os ās, ηs	ο-o ov		os	
a-i æ [<i>āī, ās</i>]		ο-i ī [<i>īŭs</i>]		īs	
D. α-ι α, η		ο-ι ω		ī	
a-i æ		ο-i ō [<i>ī</i>]		ī	
Ab. a-e ā		ο-e ō		ē [<i>ī</i>]	
A. α-ν αν, ην		ο-ν ov		ν, ă	*
a-m ăm		ο-m ŭm		ēm [<i>īm</i>]	*
V. α-* α, η		ο-* ε	ο-ν ov	* [=N.]	*
a-* ă		ο-* ě	ο-m ŭm	= N.	*
P.N. α-ε αι		ο-ε oi	*-α ă	es	ă
a-e æ		ο-e ī	*-a ă	ēs	ă [<i>īă</i>]
G. α-ων ων		ο-ων ων		ων	
a-um ārŭm [<i>ŭm</i>]		ο-um ōrŭm [<i>ŭm</i>]		ŭm [<i>īŭm</i>]	
D. α-ις αις		ο-ις ois		σī (ν	
a-īs īs [<i>ābŭs</i>]		ο-īs īs [<i>ōbŭs</i>]		ībŭs [<i>īs</i>]	
A. α-νς ās		ο-νς ous	*-α ă	νς ăs	ă
a-ms ās		ο-ms ōs	*-a ă	ems ēs [<i>īs</i>]	ă [<i>īă</i>]
D.N. α-ε ā		ο-ε ω		ε	
G. α-ιν αιν		ο-ιν oin		oin	

14. V. GREEK AND LATIN PARADIGMS COMPARED.

FIRST DECLENSION. — FEMININE.

Sing. Nom.	λύρα,	lyra,	a lyre (Subject).
Gen.	λύρας,	{ Gen. lyrae,	of a lyre.
		{ Abl. lyra,	from a lyre.
Dat.	λύραι,	{ Dat. lyrae,	to or for a lyre.
		{ Abl. lyra,	with or by a lyre.
Acc.	λύραν,	lyram,	a lyre (Object).
Voc.	λύρα,	lyra,	O lyre.
Plur. Nom.	λύραι,	lyrae,	lyres (Subject).
Gen.	λυρών,	{ Gen. lyrarum,	of lyres.
		{ Abl. lyris,	from lyres.
Dat.	λύραις,	{ Dat. lyris,	to or for lyres.
		{ Abl. lyris,	with or by lyres.
Acc.	λύρας,	lyras,	lyres (Object).
Voc.	λύραι,	lyrae,	O lyres.
Dual Nom.	λύρα,	lyrae duae,	two lyres (Subject).
Gen.	λύραιν,	lyrarum duarum,	of two lyres, &c.

DEC. I. MASC.			DEC. II. MASC.		DEC. III. M. F.	
<i>Sailor.</i>			<i>Wile.</i>		<i>Swine.</i>	
Sing.	Nom.	ναύτης nauta	δόλος dōlus	σῦς sūs		
	Gen.	ναύτου nautæ	δόλου doli	σῦός sūis		
	Dat.	ναύτῃ nautæ	δόλῳ dolo	σὺί sūi		
		Abl. nauta	dolo			
	Acc.	ναύτην nautam	δόλον dolum	σὺν sūem		
	Voc.	ναῦτα nauta	δόλε dole	σὺ sūs		
Plur.	N. V.	ναῦται nautæ	δόλοι doli	σῦες sūes		
	Gen.	ναυτῶν nautārum	δόλων dolōrum	σῦῶν sūum		
	Dat.	ναύταις nautis	δόλοις dolis	σὺσί sūibus		
	Acc.	ναύτας nautas	δόλους dolos	σῦας sūes		
Du.	N. A. V.	ναύτᾱ	δόλω	σῦε		
	G. D.	ναύταιν	δόλοιν	σὺοῖν		

	DEC. II. NEUT.			DEC. III. NEUT.			DEC. IV. N.	
	<i>Gift.</i>		<i>Fire.</i>	<i>Throat.</i>		<i>Tear.</i>	<i>Knee.</i>	
S. N. A. V.	δῶρον	dōnum	πῦρ	guttūr		δάκρῦ	genū	
Gen.	δώρου	doni	πῦρός	guttūris		δάκρῦος	gen(ūis)ūs	
Dat.	δώρῳ	dono	πυρί	gutturi		δάκρυϊ	gen(uz)ū	
	Abl.	dono		gutture			gen(ue)ū	
P. N. A. V.	δῶρᾱ	dona		guttura		δάκρυα	genūa	
Gen.	δώρων	donōrum		gutturum		δακρύων	genuum	
Dat.	δώροις	donis		gutturibus		δάκρυσι	genubus	
D. N. A. V.	δώρω					δάκρυε		
G. D.	δώροιν					δακρύοιν		

For *σῦας* was also used the contract form *σῦς* ; for *sūibus*, the syncopated *sūbus* ; and for *genubus* (*genuibus*), by a syncope of the *u*, *genibus*. See 225 f.

15. VI. NOUNS OF THE FIRST DECLENSION.

a. FEMININE.

	<i>The goddess,</i>	<i>fly,</i>	<i>muse,</i>	<i>table,</i>	<i>song,</i>	<i>mina.</i>
Lat.	deā	musca	mūsa	mensa	ōlē	mīna
S.	N. ἡ θεᾶ	μυῖα	μοῦσα	τράπεζα	ᾠδή	μνᾶ
	G. τῆς θεᾶς	μυῖας	μούσης	τραπέζης	ᾠδῆς	μνᾶς
	D. τῇ θεᾷ	μυῖα	μούσῃ	τραπέζῃ	ᾠδῇ	μνᾷ
	A. τήν θεάν	μυῖαν	μούσαν	τράπεζαν	ᾠδήν	μνᾶν
P.	N. αἱ θεαί	μυῖαι	μούσαι	τράπεζαι	ᾠδαί	μναῖ
	G. τῶν θεῶν	μυῖων	μουσῶν	τραπέζων	ᾠδῶν	μνῶν
	D. ταῖς θεαῖς	μυῖαις	μούσαις	τραπέζαις	ᾠδαῖς	μναῖς
	A. τὰς θεάς	μυῖās	μούσās	τραπέζās	ᾠδᾶς	μνᾶς
D. N.	τὰ θεᾶ	μυῖα	μούσα	τράπέζα	ᾠδᾶ	μνᾶ
	G. ταῖν θεαῖν	μυῖαιν	μούσαιν	τραπέζαιν	ᾠδαῖν	μναῖν

§ 15. c. DEC. I. 180 b, 194 s : Gender 176 ; ἡ, ὁ, 173 b ; ᾶ, ā, or η, in Sing., 194 s ; ποιητᾶ 194. 2 ; μν(αα)ᾶ, Ἑρμ(έας)ῆς, 196, 120 c ; βορρά, Γωβρύου and -ā, 198. 1, 93 d. Accent : θεᾶς 775 a, μυῖας 771 b, μυῖων 777 a, τραπέζης 770 a, Ἀτρεΐδαι 771 c, Ἑρμ(έας)ῆς 772. — Other Examples, σκιά *shadow*, οἰκία *house*, θύρα *door*, ὥρα *hora*, HOURL, μοῖρα *portion*, γλῶσσα or γλῶττα (169 a) *tongue*, δόξα *opinion*, λέαινα *lioness*, τιμή *honor*, κόρη *maiden*, σῦκ(έα)ῆ *fig-tree* ; νεάνις *young man*, κριτής *judge*, Πέρσης *Persian*.

b. MASCULINE.

	<i>The</i>	<i>steward,</i>	<i>poet,</i>	<i>son of Atreus,</i>	<i>Mercury,</i>	<i>north wind.</i>
Lat.	quæstor	poëta	Atrides	Hermes	boreas	
S. N.	ὁ ταμίᾱς	ποιητής	Ἀτρεΐδης	Ἑρμ(έας)ῆς	βο(ρέας)ρῥᾱς	
G.	τοῦ ταμίου	ποιητοῦ	Ἀτρεΐδου	Ἑρμ(έου)οῦ	βο(ρέου)ρῥᾱ	
D.	τῷ ταμία	ποιητῇ	Ἀτρεΐδῃ	Ἑρμ(έα)ῇ	βο(ρέα)ρῥᾱ	
A.	τὸν ταμίᾱν	ποιητὴν	Ἀτρεΐδην	Ἑρμ(έα)ν	βο(ρέαν)ρῥᾱν	
V.	ὦ ταμίᾱ	ποιητᾶ	Ἀτρεΐδῃ	Ἑρμ(έα)ῇ	βο(ρέᾱ)ρῥᾱ	
					Gobryas.	
P. N.	οἱ ταμίαι	ποιηταί	Ἀτρεΐδαι	Ἑρμ(έαι)αἱ	N. Γωβρύας	
G.	τῶν ταμιῶν	ποιητῶν	Ἀτρεΐδων	Ἑρμ(εων)ων	G. Γωβρύου,	
D.	τοῖς ταμίαις	ποιηταῖς	Ἀτρεΐδαις	Ἑρμ(έαις)αῖς	Γωβρύᾱ	
A.	τοὺς ταμίᾱς	ποιητάς	Ἀτρεΐδᾱς	Ἑρμ(έας)ᾱς	D. Γωβρύα	
D. N.	τὼ ταμίᾱ	ποιητᾶ	Ἀτρεΐδᾱ	Ἑρμ(έα)ᾱ	A. Γωβρύαν	
G.	τοῖν ταμίαιν	ποιηταῖν	Ἀτρεΐδαιν	Ἑρμ(έαιν)αῖν	V. Γωβρύᾱ	

16. VII. NOUNS OF THE SECOND DECLENSION.

a. MASCULINE AND FEMININE.

	<i>The choir,</i>	<i>island,</i>	<i>angel,</i>	<i>mind,</i>	<i>temple.</i>
Lat.	chōrus	insŭla	angēlus	mens	fānum
S. N.	ὁ χορός	ἡ νῆσος	ὁ ἄγγελος	ὁ νόος, νοῦς	ὁ ναός, νεώς
G.	χοροῦ	νῆσου	ἀγγέλου	νόου, νοῦ	ναοῦ, νεώ
D.	χορῷ	νῆσῳ	ἀγγέλῳ	νόῳ, νῷ	ναῷ, νεῷ
A.	χορόν	νῆσον	ἄγγελον	νόον, νοῦν	ναόν, νεών,
V.	χορέ	νῆσε	ἄγγελε	νόε, νοῦ	[νεώ
P. N.	χοροί	νῆσοι	ἄγγελοι	νόοι, νοῖ	ναοί, νεώ
G.	χορῶν	νῆσων	ἀγγέλων	νόων, νῶν	ναῶν, νεῶν
D.	χοροῖς	νῆσοις	ἀγγέλοις	νόοις, νοῖς	ναοῖς, νεῶς
A.	χορούς	νῆσους	ἀγγέλους	νόους, νοῦς	ναοὺς, νεῶς
D. N.	χορῷ	νῆσῳ	ἀγγέλῳ	νόῳ, νῷ	ναῷ, νεώ
G.	χοροῖν	νῆσοιν	ἀγγέλοιν	νόοιν, νοῖν	ναοῖν, νεῶν

b. NEUTER.

	<i>The</i>	<i>egg,</i>	<i>cave,</i>	<i>apple,</i>	<i>part,</i>	<i>bone.</i>
Lat.	ōvum	antrum	mālum	membrum	os	
S. N.	τὸ ὠόν	ἄντρον	μήλον	μόριον	ὀστέον, ὀστοῦν	
G.	τοῦ ὠοῦ	ἄντρου	μήλου	μορίου	ὀστέου, ὀστοῦ	
D.	τῷ ὠῷ	ἄντρῳ	μήλῳ	μορίῳ	ὀστέῳ, ὀστῷ	
P. N.	τὰ ὠᾶ	ἄντρα	μήλα	μόρια	ὀστέᾶ, ὀστᾶ	
G.	τῶν ὠῶν	ἄντρων	μήλων	μορίων	ὀστέων, ὀστών	
D.	τοῖς ὠοῖς	ἄντροις	μήλοισ	μορίοις	ὀστέοις, ὀστοῖς	
D. N.	τὼ ὠῶ	ἄντρῳ	μήλῳ	μορίῳ	ὀστέῳ, ὀστώ	
G.	τοῖν ὠοῖν	ἄντροιν	μήλοιν	μορίοιν	ὀστέοιν, ὀστοῖν	

§ 16. c. DEC. II. 199s: Gender 176; ν(ός)οῦς, ὀστ(έον)οῦν, 121, 120 e, 772; ν(αός)εῶς 120 e, i, 772 d; A. νεῶ 199. 3; ὠόν 140. — O. E. ὁ λόγος word, ἡ ὁδός way, ὁ δῆμος people, ὁ ταῦρος taurus, bull, ὁ, ἡ ἄνθρωπος homo, man, ὁ θεός (182 c) deus, god, ὁ πλοῦς voyage, ὁ λεῶς people, ὁ λαγός hare, ἡ ἔως dawn; πτερόν wing, ῥόδον rosa, ROSE, σῦκον fig, ὄργανον tool.

17. v. NOUNS OF THE THIRD DECLENSION.

A. MUTE. — a. MASCULINE AND FEMININE.

a. LABIAL.		b. PALATAL.		c. LINGUAL.		
	ὁ, <i>vulture.</i>	ὁ, ἡ, <i>goat.</i>	ἡ, <i>hair.</i>	ἡ, <i>hope.</i>	ὁ, <i>tooth.</i>	ἡ, <i>key.</i>
S. N.	γύψ	αἶξ	θρίξ	ἐλπίς	ὀδούς	κλείς clāvis
G.	γῦπός	αἰγός	τριχός	ἐλπίδος	ὀδόντος	κλειδός
D.	γῦπί	αἰγί	τριχί	ἐλπίδι	ὀδόντι	κλειδί
A.	γῦπα	αἶγα	τρίχα	ἐλπίδα	ὀδόντα	κλείδα, κλείν
P. N.	γῦπες	αἶγες	τρίχες	ἐλπίδες	ὀδόντες	κλείδες[κλείς]
G.	γῦπῶν	αἰγῶν	τριχῶν	ἐλπίδων	ὀδόντων	κλειδῶν
D.	γῦψί	αἰγί	θριξί	ἐλπίσι	ὀδοῦσι	κλεισί
A.	γῦπας	αἶγας	τρίχας	ἐλπίδας	ὀδόντας	κλείδας, κλείς
D. N.	γῦπε	αἶγε	τρίχε	ἐλπίδε	ὀδόντε	κλείδε
G.	γῦποῖν	αἰγοῖν	τριχοῖν	ἐλπίδοιν	ὀδόντοι	κλειδοῖν
	ἡ, <i>vein.</i>	ὁ, <i>raven.</i>	ὁ, <i>lynx.</i>	ἡ, <i>strife.</i>	ἡ, <i>helmet.</i>	ὁ, <i>foot.</i>
S. N.	φλέψ	κόραξ	λύγξ	ἔρις	κόρυς	πούς
G.	φλεβός	κόρακος	λυγός	ἔριδος	κόρυθος	ποδός
D.	φλεβί	κόρακι	λυγί	ἔριδι	κόρυθι	ποδί
A.	φλέβα	κόρακα	λύγκα	ἔριδα, ἔριν	κόρυθα, κόρυν	πόδα
P. D.	φλεψί	κόραξι	λυγί	ἔρισι	κόρυσι	ποσί

d. LINGUAL (continued).

	ὁ, ἡ, child.	ὁ, sovereign.	ἡ, wife.	ὁ, lion.	ὁ, giant.	ἡ, Opus.
S. N.	παῖς	ἄναξ	δάμαρ	λέων	γίγας	Ὀπούς
G.	παιδός	ἄνακτος	δάμαρτος	λέοντος	γίγαντος	Ὀπούντος
D.	παιδί	ἄνακτι	δάμαρτι	λέοντι	γίγαντι	Ὀπούντι
A.	παῖδα	ἄνακτα	δάμαρτα	λέοντα	γίγαντα	Ὀπούντα
V.	παῖ	ἄνα		λέον	γίγαν	
P. D.	παισί	ἄναξι	δάμαρσι	λέουσι	γίγασι	

e. NEUTER. — LINGUAL.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.		τὸ, ear.
S. N.	σῶμα	φῶς	ἥπαρ	κέρας cornu		οὖς
G.	σώματος	φωτός	ἥπατος	κέρατος, κέραος, κέρως		ωτός
D.	σώματι	φωτί	ἥπατι	κέρατι, κέραϊ, κέρα		ωτί
P. N.	σώματα	φῶτα	ἥπατα	κέρατα, κέραα, κέρα		ῶτα
G.	σωμάτων	φώτων	ἥπάτων	κεράτων, κεράων, κερῶν		ῶτων
D.	σώμασι	φωσί	ἥपाσι	κέρασι		ῶσί
D. N.	σώματε	φῶτε	ἥπατε	κέρατε, κέραε, κέρα		ῶτε
G.	σωμάτοι	φώτοι	ἥπάτοι	κεράτοι, κεράοι, κερῶν		ῶτοι

§ 17. f. DEC. III. 202 s: Gender 177. Mutes: γύ(πς)ψ, λύγ(κς)ξ, lyn(es)x, ἐλπί(δς)s, 151; γῦ(πν)πα, κλει(δν)ν, 160 e, 204 a; (θ)τριχός 159 b; ὀδ(οντς)ούς den(ts)s, ὀδ(οντσι)οῦσι, γίγ(αντς)ās gig(ants)ās, λέ(οντς)ων le(ons)u, δάμα(ρτς)ρ, 153, 156, 205; π(οδς)ούς pe(ds)s 214 a; ἄν(ακτ)α, παῖ,

(a. Not syncopated.)

18. B. LIQUID.

(b. Syncopated.)

	ὁ, <i>beast.</i>	ἡ, <i>nose.</i>	ἡ, <i>hand.</i>	ὁ, <i>man.</i>	ὁ, ἡ, <i>dog.</i>	ὁ, ἡ, <i>lamb.</i>
S. N.	θήρ fēra	ῥίς	χείρ	άνήρ vir	κύων	(ἄμνός)
G.	θηρός	ῥινός	χειρός	άνέρος, άνδρός	κυνός	ἄρνός
D.	θηρί	ῥινί	χειρί	άνερι, άνδρί	κυνί	ἄρνί
A.	θήρα	ῥίνα	χείρα	άνερα, άνδρα	κύνα	ἄρνα
V.		ῥίν		ἄνερ	κύον	
P. N.	θήρες	ῥίνες	χείρες	άνερες, άνδρες	κύνες	ἄρνες
G.	θηρών	ῥινών	χειρών	άνέρων, άνδρών	κυνών	ἄρνών
D.	θηρσί	ῥισί	χερσί	άνδράσι	κυσί	ἄρνάσι
A.	θήρας	ῥίνας	χείρας	άνερας, άνδρας	κύνας	ἄρνας
P. N.	θήρε	ῥίνε	χείρε	άνερε, άνδρε	κύνε	ἄρνε
G.	θηροῖν	ῥινοῖν	χεροῖν	άνεροι, άνδροῖν	κυνοῖν	ἄρνοῖν
	ὁ, <i>orator.</i>	ὁ, <i>harbor.</i>	ὁ, <i>deity.</i>	ὁ, <i>paean.</i>	ὁ, <i>father.</i>	
Lat.	orātor	portus	dæmon	pæān	pāter	
S. N.	ρήτωρ	λίμην	δαίμων	παιάν	πάτήρ	
G.	ρήτορος	λιμένος	δαίμονος	παιάνος	πατέρος, πατρός	
D.	ρήτορι	λιμένι	δαίμονι	παιάνι	πατέρι, πατρί	
A.	ρήτορα	λιμένα	δαίμονα	παιάνα	πατέρα	
V.	ρήτορ		δαῖμον		πάτερ	
P. D.	ρήτορσι	λιμέσι	δαίμοσι	παιᾶσι	πατράσι	

19. C. PURE. — a. MASCULINE AND FEMININE.

	ὁ, <i>weevil.</i>	ὁ, ἡ, <i>sheep.</i>	ὁ, <i>hero.</i>	ὁ, ἡ, <i>ox.</i>	ὁ, <i>fish.</i>	ἡ, <i>echo.</i>
S. N.	κῖς	οῖς ōvis	ἥρως hērōs	βούς bōs	ἰχθύς	ἡχώ echo
G.	κῖός	οῖός	ἥρωος	βόός bōvis	ἰχθύος	ἡχ(όος)οῦς
D.	κῖί	οῖί	ἥρωϊ [ἥρω]	βοῖ bōvi	ἰχθύϊ	ἡχ(όϊ)οῖ
A.	κῖν	οῖν	ἥρωα, ἥρω	βούν	ἰχθύν	ἡχ(όα)ώ
V.				βού	ἰχθύ	ἡχοῖ
P. N.	κῖες	οῖες [οῖς]	ἥρωες	βόες	ἰχθύες [ἰχθύς]	
G.	κῖών	οῖών	ἥρώων	βούων boum	ἰχθύων	
D.	κῖσί	οῖσί	ἥρωσι	βουσί	ἰχθύσι	
A.	κῖας	οῖας, οῖς	ἥρωας, ἥρωος	βόας, βούς	ἰχθύας, ἰχθύς	
D. N.	κῖε	οῖε	ἥρωε	βόε	ἰχθύε [ἰχθύ]	
G.	κῖοῖν	οῖοῖν	ἥρώοιν	βουοῖν	ἰχθύοιν	

204 b ; σῶμ(ατ)α, φ(ωτ)ῶς, ἡπ(ατ)αρ, 160. Contraction 207 : κλεῖς 122, Ὅπ(όεις)οῦς 118 d, 121 b, κέρα 119, κέρα, κέρως, (οῦας) οῦς, ὠτός, 120 a, b, c. Accent : γυπός 778 a, φώτων 778 b. — O. E. ὁ γρύψ, -ὑπός, gryps, -ȳphis, GRIFFIN, Ἄραψ, -αβος, ARAB, ἡ φάλαγξ, -αγγος, phalanx, -angis, θής, θητός, *hired man*, ἡ λαμπάς, -άδος, torch, LAMP, ἡ χάρις, -ιτος, grace, ἡ νύξ, -κτός, nox, -ctis, NIGHT, ὁ δράκων, -οντος, draco, DRAGON, ὁ ἱμάς, -άντος, thong ; τὸ ποίημα, -ατος, poēma, -atis, POEM, τὸ ἡμαρ, -ατος, day, τὸ τέρας, -ατος, prodigy, τὸ ὕδωρ, ὕδατος, water.

§ 18. c. Liquids 208 s : θή(ρς)ρ, λιμ(ενς)ήν, ρί(νς)s, 153, 156, 208 ; λιμέσι, θηρσί, 154, 157 ; χερσί 224 f ; ἄνερ 208 f ; κυ[ο]νός canis, πατ[ε]ρί

b. MASCULINE AND FEMININE (continued).

S. N.	ἡ πόλις <i>city</i>	ὁ πήχυς <i>cubit</i>	ὁ ἱππεύς <i>knight</i>	ἡ ναὺς <i>ship</i>
G.	πόλεως	πήχεως	ἱππέως	νεώς
D.	πόλει, πόλει	πήχεϊ, πήχει	ἱππέϊ, ἱππεῖ	νηϊ
A.	πόλιν	πήχυν	ἱππέᾱ	ναῦν
V.	πόλι	πήχυν	ἱππεῦ	(γραῦ)
P. N.	πόλεες, πόλεις	πήχees, πήχεις	ἱππέες, ἱππεῖς, -ῆς	νήες
G.	πόλεων	πήχεων [πηχῶν]	ἱππέων	νεῶν
D.	πόλεσι	πήχεσι	ἱππεῦσι	ναυσί
A.	πόλεας, πόλεις	πήχεας, πήχεις	ἱππέᾱς, ἱππεῖς	ναῦς
D. N.	πόλεε, πόλη	πήχee	ἱππέe	[νήε]
G.	πολείουν	πηχέουν	ἱππέουν	νεοῖν
S. N.	Σωκράτης <i>Socrates</i>		Ἡρακλῆς, Ἡρακλῆς <i>Hercules</i>	
G.	Σωκράτεος, Σωκράτους		Ἡρακλέεος, Ἡρακλέους	
D.	Σωκράτει, Σωκράτει		Ἡρακλέει, Ἡρακλέει, Ἡρακλεῖ	
A.	Σωκράτεα, Σωκράτη, -ην		Ἡρακλέεα, Ἡρακλεᾶ, Ἡρακλή	
V.	Σώκρατες		Ἡράκλεες, Ἡράκλεις [Ἡρακλες]	

c. NEUTER.

S. N.	τὸ γέρας <i>honor</i>	τὸ γένος <i>race</i>	gēnūs	τὸ ἄστυ <i>town</i>
G.	γέραος, γέρως	γένεος, γένους	genōris	ἄστεος, ἄστεως
D.	γέραϊ, γέραι	γένεϊ, γένει	generi	ἄστεϊ, ἄστει
P. N.	γέραα, γέρᾱ	γένεα, γένη	genere	ἄστεα, ἄστη
G.	γεράων, γερώων	γενέων, γενῶν	generum	ἄστέων
D.	γέρασι	γένεσι	generibus	ἄστεσι
D. N.	γέραε, γέρᾱ	γένεε, γένη		ἄστεe
G.	γεράοιν, γερώων	γενέοιν, γενοῖν		ἄστέοιν

pat[e]ri, ἄρ[ε]να, 210 ; ἀνδρός 146 ; ἀρ(ενσι)νάσι 145 a. — O. E. ὁ φῶρ, -ωρός, fu(rs)r, *thief*, ὁ, ἡ ἄήρ, -έρος, āēr, AIR, ἡ μήτηρ, -τρός, māter, -tris, MOTHER, ἡ ἀκτίς, -ίνος, ray, ὁ ποιμήν, -ένος, *shepherd*, ὁ μήν, μηνός, mensis, MONTH, ὁ αἰών, -ῶνος, ævum, age, ὁ ἄλς, ἄλός, sa(ls)l, SALT ; τὸ νέκταρ, -αρος, nectar, τὸ (φεαρ) ἔαρ ἡρ νῆρ, *spring*.

§ 19. d. Pures 212 s : κίς, ἰχθύς, 217 c ; κύν 216 b, 202 a ; (ὀφίς ovīs) οἷς οἷς 21, 140 b ; [βοφίς, βοφός bovis] βοὺς, βοός, 214, 217 a, b ; ἱππ(εφίς)εὺς, ν(αφίς)αὺς navis, πῆχυς, ἄστυ 213 a, 215 b, 216, 217 b ; πόλις 213 b, 217 g ; Σωκράτης 213 a, 217 c ; γένος 215 b, 217 d ; ἡχ(ος)ώ 214 b ; V. ἡχοῖ, βοῦ, 215 c, 217 b, d ; βουσί, ναυσί, 216 d ; νηϊ 222 f ; Σωκράτην 216 c. Contraction 7, 118 s : ἥρω, πόλει, γέραι, 119 ; γέρα, ἄστη, γέρως, ἥρω, 120 a, b, c ; Ἡρακλέα 120 f ; νεώς 120 i, 222 f ; πόλεις, γένους, ἡχοὺς echus, οἷς, ἰχθῦ, πόλη, ἱππῆς, 121 ; A. οἷς, βοὺς, πόλεις, ναῦς, 122 ; πόλεως, ἱππέᾱ, -ᾱς, 220 ; πηχῶν 220 f ; Ἡρακλῆς 219 c. — O. E. ὁ θῶς, θῶς, *jackal*, ὁ μῦς, μῦός, mūs, mūris, MOUSE ; ἡ ἄρκυς, -υος, *net*, ἡ Ἰώ, Ἰοῦς, Io, Ius, ἡ τάξις, -εως, rank, ὁ πέλεκυς, -εως, ax, ὁ βασιλεὺς *king*, ὁ Εὐμένης, -ους, ὁ Περικλ(έης)ῆς : τὸ κρέας caro, *flesh*, τὸ νέφος nubes, *cloud*, τὸ τεῖχος wall.

20. IX. DIALECTIC FORMS OF DECLENSION.

a. FIRST DECLENSION (197 s).

S. N. <i>ās</i> , Ion. <i>ης</i> · <i>ταμίης, βορέης</i> .	A. <i>αν</i> , { Ion. <i>ην, εῷ</i> (masc.); <i>λύρην</i> ,
<i>ης</i> , Dor. <i>ās</i> · <i>ναύτās, Ἀτρείδās</i> .	<i>ην</i> , { [<i>Ἀρισταγόρην, -εῷ</i> .
Old, <i>ā</i> · <i>ἱππότᾱ, μητίετᾱ</i> .	{ Dor. <i>ᾱν</i> · <i>ναύτᾱν, τιμάν</i> .
<i>ᾱ</i> , Ion. <i>η</i> · <i>λύρη, οἰκίη</i> . [ση.	V. <i>ᾱ</i> , Ion. <i>η</i> · <i>ταμίη, νεηνίη</i> .
<i>ᾱ</i> , Ion. <i>η</i> · Ep. <i>ἀληθείη, κνίσ-</i>	<i>ῶ</i> , Poet. <i>η</i> · <i>Αἰήτη</i> Ap. Rh.
<i>η</i> , Dor. <i>ᾱ</i> · <i>ᾱ̃ ᾠδᾱ̃, τιμά̃, γᾱ̃</i> .	<i>η</i> , Dor. <i>ᾱ</i> · <i>Ἀτρείδᾱ, Μενάλκᾱ</i> .
G. <i>ου</i> , Old, <i>ᾱο</i> · <i>Ἀτρείδᾱο, Βορέᾱο</i> .	Old, <i>ῶ</i> · <i>νύμφᾱ, Δικᾱ</i> .
Ion. <i>εω, ω</i> · <i>Ἀτρείδεω, Βορέω</i> .	P. G. <i>ῶν</i> , Old, <i>ᾱων</i> · <i>Ἀτρείδᾱων</i> . [<i>ων</i> .
Dor. <i>ᾱ</i> · <i>Ἀτρείδᾱ, Ἑρμᾱ</i> .	Ion. <i>έων</i> · <i>Ἀτρείδέων, λυρέ-</i>
<i>ῶς</i> , Ion. <i>ης</i> · <i>λύρης, γενεῆς</i> .	Dor. <i>ᾱν</i> · <i>Ἀτρείδᾱν, θυρᾱν</i> .
<i>ης</i> , Dor. <i>ῶς</i> · <i>τιμᾱς, μούσᾱς</i> .	D. <i>αις</i> , Old, <i>αισι</i> (ν · <i>ταῖσι</i> θύραισιν.
Ep. <i>ηθε</i> (ν · <i>Αἰσύμηνεν</i> .	Ion. <i>ησι</i> (ν, <i>ης</i> · <i>θεῆσι, πέτρης</i>).
D. <i>α</i> , Ion. <i>η</i> · <i>ταμίη, λύρη</i> .	A. <i>ᾱς</i> , [Ion. <i>εῷς</i> (masc.); <i>δεσπότεῷς</i>].
<i>η</i> , Dor. <i>α</i> · <i>ναύτᾱ, τᾱ ᾠδᾱ̃</i> .	Dor. <i>ῶς</i> · <i>Μοῖρῶς, νύμφᾱς</i> .
Ep. <i>ηφι</i> (ν · <i>ῆφι βίηφιν</i> .	Æol. <i>αις</i> · <i>ταῖς τιμαῖς</i> .

b. SECOND DECLENSION (201).

S. N. <i>ος</i> , Laconic, <i>ορ</i> · <i>παλεόρ</i> , 169 d.	S. D. <i>φ</i> , Bæot. <i>ῦ</i> · <i>αὐτῦ, τῦ δάμῦ</i> .
G. <i>ου</i> , Ep. & Thes. <i>οιο</i> · <i>τοῖο λόγοιο</i> .	P. N. <i>οι</i> , Bæot. <i>ῦ</i> · <i>καλῦ, Ὀμηρῦ</i> .
Dor. <i>ω</i> · <i>τῶ λόγω</i> .	[G. <i>ων</i> , Ion. <i>έων</i> · <i>πυρέων, Σουσέων</i> .]
[Ion. <i>εω</i> · <i>Βάττω, Κροίσεω</i> .]	D. <i>οις</i> , Old, <i>οισι</i> (ν · <i>τοῖσι</i> λόγοισιν.
Ep. <i>οθε</i> (ν · <i>οὐράνοθεν</i> .	Bæot. <i>ῦς</i> · <i>ἄλλῦς προξένῦς</i> .
<i>ω</i> (fr. <i>αου</i>), Ep. <i>ωο</i> · <i>Πετεῶο</i> .	A. <i>ους</i> , Dor. <i>ως, ος</i> · <i>τῶς λόγως, τῶς</i>
D. <i>φ</i> , Old, <i>οι</i> · <i>Ἰσθμοῖ, τοῖ δάμοι</i> .	<i>λύκος, παρθένος</i> .
Ep. <i>όφι</i> (ν · <i>αὐτόφι, ζυγύφιν</i> .	Æol. <i>οις</i> · <i>ἀνδρεῖοις πέπλοισ</i> .
Ep. <i>οθι</i> · <i>οὐρανύθι, Ἰλιόθι</i> .	Dual <i>οιν</i> , Ep. <i>οῖν</i> · <i>ἵπποῖν, ὥμοῖν</i> .

c. THIRD DECLENSION (221 s).

S. G. <i>ατος, αος</i> , Ion. <i>εος</i> · <i>κέρεος, οὔδεος</i> .	P. N. <i>εῖς</i> , Old Att. <i>ῆς</i> · <i>βασιλῆς</i> .
<i>εος</i> , Ion. & Dor. <i>ευσ</i> · <i>θέρευσ</i> .	Ep. <i>ῆες</i> · <i>βασιλῆες, ἱππῆες</i> .
<i>έως</i> , Ep. <i>ῆος</i> · <i>βασιλῆος, ἱππῆος</i> .	Ion. & Dor. <i>έες</i> · <i>βασιλέες</i> .
Ion. & Dor. <i>έος</i> · <i>βασιλέος</i> .	<i>εις</i> , Ion. & Dor. <i>ιες</i> · <i>πόλεις</i> .
<i>εως</i> , Poet. <i>εος, ηος</i> · <i>πόλεος, -ηος</i> .	<i>αα</i> , Poet. <i>ᾱ̃</i> · <i>γέρα̃, κρέα̃</i> .
Ion. & Dor. <i>ιος</i> · <i>πόλιος</i> .	Ion. <i>εα</i> · <i>γέρεα, τέρεα</i> .
<i>ιδος</i> , Ion. & Dor. <i>ιος</i> · <i>Κύπριος</i> .	G. <i>ων</i> , Ion. <i>έων</i> · <i>χηνέων, ἀνδρέων</i> .
Dor. <i>ιτος</i> · <i>Θέμιτος</i> .	[Dor. <i>ᾱν</i> · <i>αἰγᾱν, κυνᾱν</i> ?]
<i>οῦς</i> , Dor. & Æol. <i>ως</i> · <i>ἀχῶς, αἰδῶς</i> .	<i>έων</i> , Ep. <i>ήων</i> · <i>βασιλήων</i> .
D. <i>εῖ</i> , Ep. <i>ῆϊ</i> · <i>βασιλῆϊ, Πηλῆϊ</i> .	<i>εων</i> , Ion. & Dor. <i>ίων</i> · <i>πολίων</i> .
Ion. <i>έϊ</i> · <i>βασιλέϊ, Πηλέϊ</i> .	D. <i>σι</i> (ν, Old, <i>εσι</i> (ν · <i>χείρεσι</i> .
<i>ει</i> , Ion. & Dor. <i>ι̃</i> · <i>πόλῑ, δυνάμῑ</i> .	Poet. <i>σσι</i> (ν · <i>ἔπεσσι</i> .
<i>ιδι</i> , Ion. & Dor. <i>ι̃</i> · <i>Θέτῑ, ἀπόλῑ</i> .	<i>εσσι</i> (ν · <i>πόδεσσιν</i> .
<i>υῖ</i> , Ep. <i>υι</i> · <i>νέκυι, δῖζυῖ</i> .	<i>εσι</i> (ν, Ep. <i>εσφι</i> (ν · <i>ὄχεσφιν</i> .
A. <i>ν</i> , Poet. <i>α</i> · <i>εὐρέα, ἰχθύα</i> .	Ion. <i>ισι</i> (ν · <i>πόλισι</i> .
<i>όα</i> , Ion. <i>οῦν</i> · <i>Ἰοῦν, Ἀητοῦν</i> .	<i>εῦσι</i> (ν, Ep. <i>ήεσσι</i> (ν · <i>ἀριστήεσσι</i> .
Dor. <i>ών</i> · <i>Ἑρῶν, Λατῶν</i> .	A. <i>έως</i> , Ep. <i>ῆῶς</i> · <i>βασιλῆῶς</i> . [<i>ᾱς</i> .
<i>έᾱ</i> , Ep. <i>ῆῶ</i> · <i>βασιλῆῶ, ἱππῆῶ</i> .	Ion. & Dor. <i>έῶς</i> · <i>βασιλέ-</i>
Ion. & Poet. <i>έᾱ̃</i> · <i>βασιλέᾱ̃</i> .	Comm. <i>εῖς</i> · <i>βασιλεῖς</i> .
Dor. & Poet. <i>ῆ</i> · <i>βασιλῆ</i> .	<i>εις</i> , Ion. & Dor. <i>ιας</i> · <i>πόλιας</i> .
V. <i>ες</i> , Æol. <i>ε</i> · <i>Σώκρατε</i> .	Dual <i>οιν</i> , Ep. <i>οῖν</i> · <i>ποδοῖν</i> .

21. X. IRREGULAR AND DIALECTIC DECLENSION.

	ὁ, Jupiter.	Dor.	ὁ, Glūs.	ὁ, Œdipus.	Poet. & Ion.
S. N.	Ζεύς,	Ζάϋν	Γλοῦς	Οἰδίπους [Οἰδίπος]	
G.	Διός, Ζηνός	Ζᾱνός	Γλοῦ	Οἰδίποδος, Οἰδίπου	poet. Οἰδιπόδαο, -ᾱ, -εω
D.	Δί, Ζηνί	Ζανί	Γλοῦ	Οἰδίποδι	Οἰδιπόδα, -η
A.	Δία, Ζήνα	Ζᾱνα	Γλοῦν	Οἰδίποδα, Οἰδίπουν	Οἰδιπόδαϋ, -ην
V.	Ζεῦ		Γλοῦ	Οἰδίπου	Οἰδιπόδα, -η
P. N.	[Διες, Ζήνες]		G. Οἰδιπόδων, A. -ας		

	Attic. ὁ, son.	Homeric.	Doric. ἡ, ship.	Ionic.
S. N.	υἱός	υἱός	ναῦς [νᾱς]	νηῦς [νηῦς]
G.	υἱοῦ, υἱέος	υἱοῦ, υἱος, υἱέος	ναῖος	νηός, νεός
D.	υἱῶ, υἱεῖ	υἱῶ, υἱι, υἱεῖ, υἱεῖ	ναῖ	νηῖ
A.	υἱόν	υἱόν, υἱα, υἱέα	ναῦν [νᾱν]	νήα, νέα [νηῦν]
V.	υἱέ	υἱέ		
P. N.	υἱοί, υἱεῖς	υἱες, υἱέες, υἱεῖς	ναῖες	νηες, νέες
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	ναῶν	νηῶν, νεῶν
D.	υἱοῖς, υἱέσι	υἱοῖσι, υἱάσι,	ναυσί, νᾱέσσι	νηυσί, νήεσσι, νέεσσι,
A.	υἱούς, υἱεῖς	υἱας, υἱέας	ναῖας	νήας, νέας [ναῦφι]
D. N.	υἱῶ, υἱέ			
G.	υἱοῖν, υἱέοιν			

	Attic. τὸ, spear.	Homeric.		τὸ, cave.	Homeric. ὁ, stone.	
S. N.	δόνυ	Poet. δόνυ		σπέος	σπέιος	λᾶας
G.	δόρατος,	δορός	δουρός	(γούνατος)	σπέιους	λᾶος
D.	δόρατι, δορί,	δῶρει	δουρί	δούρατι	σπήϊ	λᾶϊ
						A. λᾶαν
P. N.	δόρατα,	δόρη	δοῦρα	δούρατα	(κλέα)	
G.	δοράτων		δούρων		σπείων	λάων
D.	δόρασι		δούρεσσι, δούρασι		σπέεσσι, σπήεσσι	λάεσσι
D. N.	δόρατε		δῶρε			λᾶε
G.	δοράτοι					

HOMERIC PARADIGMS.

	ὁ, knight.	ἡ, city.	ὁ, ἡ, sheep.
S. N.	ἱππεύς	πόλις	δοῖς
G.	ἱππῆος (Τυδέος)	πόλιος, πτόλιος, πόλεος, πόλῃος	δοῖος, οἰός
D.	ἱππῆϊ (Πηλεί,-εῖ)	πόλῃ, πτόλεϊ, πόλει ? πόλῃῃ	
A.	ἱππῆα (Τυδέᾱ,-ῃ)	πόλιν, πτόλιν	(πόλῃα Hes.)
V.	ἱππεῦ	(μάντι A. 106)	δοῖν
P. N.	ἱππῆες, ἱππεῖς ?	πόλιες,	πόλῃες
G.	ἱππῆων	πολίων	δοῖων, οἰῶν
D.	ἱππεῦσι (ἀριστή-)	πολίεσσι (ἐπάλξεσιν)	δοῖεσσι, οἰεσι,
A.	ἱππῆας [εσσι]	πόλιας, πόλῃς or πόλεις, πόλῃας	δοῖς [δεσσι]

	ὁ, Ulysses.	ὁ, Patroclus.	ὁ, Mars.
S. N.	Ὀδυσσεύς,	Ὀδῦσεύς	Πάτροκλος (-ῆς Theoc.)
G.	Ὀδυσσῆος, -έος,	Ὀδυσῆος, Ὀδυσεῦς	Πατρόκλου, -οιο, -ῆος
D.	(Ἀχιλλεῖ)	Ὀδυσῆϊ	Πατρόκλῳ
A.	Ὀδυσσῆα,	Ὀδυσῆα Ὀδυσῆ	Πάτροκλον, -ῆα
V.	Ὀδυσσεῦ,	Ὀδυσεῦ	Πάτροκλε, -εες or -εις
			Ἄρης
			Ἄρηος, -εος
			Ἄρηϊ, -εῖ, -ει
			Ἄρηα, -ην
			Ἄρες E. 31.

22. XI. ADJECTIVES OF TWO TERMINATIONS.

a. OF THE SECOND DECLENSION.

	ὁ, ἡ (<i>unjust</i>) τὸ	ὁ, ἡ (<i>unfading</i>)	τὸ
S. N.	ἄδικος ἄδικον	ἀγήραος ἀγήρως	ἀγήραον, ἀγήρων
G.	ἀδίκου	ἀγηράου, ἀγήρω	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ	ἀγήραα, ἀγήρῳ
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδίκοις	ἀγηράοις, ἀγήρως	
A.	ἀδίκους	ἀγηράους, ἀγήρως	
D. N.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἀδίκοιν	ἀγηράοιν, ἀγήρῳν	

b. OF THE THIRD DECLENSION.

	ὁ, ἡ (<i>male</i>) τὸ	ὁ, ἡ (<i>pleasing</i>) τὸ	ὁ, ἡ (<i>two-footed</i>) τὸ
S. N.	ἄρρην ἄρρεν	εὐχᾶρις εὐχαρι	δίπους δίπουν
G.	ἄρρενος	εὐχάριτος	δίποδος
D.	ἄρρενι	εὐχάριτι	δίποδι
A.	ἄρρενα	εὐχάρिता, εὐχαριν	δίποδα, δίπουν
V.	ἄρρεν	εὐχαρι	δίπου
P. N.	ἄρρενες ἄρρενα	εὐχάριτες εὐχάρिता	δίποδες δίποδα
G.	ἄρρένων	εὐχαρίτων	διπόδων
D.	ἄρρεσι	εὐχάρισι	δίποσι
A.	ἄρρενας	εὐχάριτας	δίποδας
D. N.	ἄρρενε	εὐχάριτε	δίποδε
G.	ἄρρένοιν	εὐχαρίτοιιν	διπόδοιν

	ὁ, ἡ, (<i>evident</i>) τὸ	ὁ, ἡ (<i>greater</i>) τὸ
S. N.	σαφής σαφές	μείζων mājor μείζον majus
G.	σαφέος, σαφούς	μείζονος majōris
D.	σαφεῖ, σαφεῖ	μείζονι majori
A.	σαφέα, σαφῇ	μείζονα, μείζω
V.	σαφές	μείζον
P. N.	σαφέες σαφείς σαφέα, σαφῇ	μείζονες, μείζους μείζονα, μείζω
G.	σαφέων, σαφῶν	μειζόνων
D.	σαφέσι	μείζοσι
A.	σαφέας, σαφείς	μείζονας, μείζους
D. N.	σαφέε, σαφῇ	μείζονε
G.	σαφέοιν, σαφοῖν	μειζόνοιν

§ 22. c. ADJ. OF TWO TERM. 231 : ἀγήρως 200, ἀγήρῳ 199. 3, 120 e ; ἄρρ(εν)ην, μείζ(ον)ων, 208 a, 157 ; εὐχαρι(τ)ς 204 ; δίπ(οδ)ους bipes, δίπουν. 214 a, 231 c, 204 a, 202 a, δίπου 215 c ; σαφής, σαφές, 213 c, 215 a, 217 d, e ; σαφούς, σαφεῖ, 219 a, 119, 121 s ; μείζω 211. — O. E. ἡσυχος *quiet*, ἐνδοξος *glorious*, ἄν(οο)ους, -(οο)ουν, *senseless*, ἱλ(αο)εως *propitious*, εὐγεως *fertile* ; εὐδαίμ(ον)ων *fortunate*, εὐελπι(δς)s *hopeful*, ἀληθής, -ές, *true*, ὑγιής, -ές (120 f), *healthy*, μείων *minor, less*, πολύπους *many-footed*, πολῦπος, *polyp*.

23. XII. ADJECTIVES OF THREE TERMINATIONS.

a. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (mōrus)	ῥή (foolish)	τὸ	Μ. (ἀγαθός)	Ἔ. (good)	Ν.
S. N.	μῶρος	μῶρᾱ	μῶρον	bōnus	bona	bonum
G.	μῶρου	μῶρᾱς		boni	bonæ	
D.	μῶρῳ	μῶρᾱ		bono	bonæ, Ab. -a	
A.	μῶρον	μῶρᾱν		bonum	bonam	
V.	μῶρε			bone		
P. N.	μῶροι	μῶραι	μῶρα	boni	bonæ	bona
G.	μῶρων	μῶρων		bonōrum	bonārum	
D.	μῶροις	μῶραις		bonis	bonis	
A.	μῶρους	μῶρᾱς		bonos	bonas	
D. N.	μῶρῳ	μῶρᾱ				
G.	μῶροιιν	μῶραιιν				

	ὁ (sapiens)	ῥή (wise)	τὸ	ὁ (simplex)	ῥή (simple)	τὸ
S. N.	σοφός	σοφή	σοφόν	ἀπλ(όος) οὖς	ἀπλ(όη) ῥή	ἀπλ(όον) οὖν
G.	σοφοῦ	σοφῆς		ἀπλ(όου) οὖ	ἀπλ(όης) ῥῆς	
D.	σοφῷ	σοφῇ		ἀπλ(όῳ) ῳ	ἀπλ(όῃ) ῥῇ	
A.	σοφόν	σοφῆν		ἀπλ(όον) οὖν	ἀπλ(όῃν) ῥῆν	
V.	σοφέ					
P. N.	σοφοί	σοφαί	σοφᾶ	ἀπλ(όοι) οἱ	ἀπλ(όαι) αἱ	ἀπλ(όᾶ) ᾶ
G.	σοφῶν	σοφῶν		ἀπλ(όων) ῶν	ἀπλ(όων) ῶν	
D.	σοφοῖς	σοφαῖς		ἀπλ(όοις) οἷς	ἀπλ(όαις) αἷς	
A.	σοφοὺς	σοφᾶς		ἀπλ(όους) οὖς	ἀπλ(όᾶς) ᾶς	
D. N.	σοφῷ	σοφᾶ		ἀπλ(όῳ) ῳ	ἀπλ(όᾶ) ᾶ	
G.	σοφοῖν	σοφαῖν		ἀπλ(όοιν) οῖν	ἀπλ(όαιν) αῖν	

	ὁ (aureus, golden)		ῥή	τὸ
S. N.	χρύσεος, χρῦσοῦς		χρυσέᾱ, χρυσῆ	χρύσειον, χρυσοῦν
G.	χρυσέου, χρυσοῦ		χρυσέᾱς, χρυσῆς	
D.	χρυσέῳ, χρυσῷ		χρυσέᾳ, χρυσῇ	
A.	χρύσειον, χρυσοῦν		χρυσέᾱν, χρυσῆν	
P. N.	χρῦσσοι, χρυσοῖ		χρῦσσαι, χρυσᾶι	χρῦσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν		χρυσέων, χρυσῶν	
D.	χρυσέοις, χρυσοῖς		χρυσέαις, χρυσᾶις	
A.	χρυσέους, χρυσοὺς		χρυσέας, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ		χρυσέᾳ, χρυσᾶ	
G.	χρυσέοιν, χρυσοῖν		χρυσέαιν, χρυσᾶιν	

§ 23. c. DEC. I. and II. 232 : μῶρων 777.2 ; ἀπλοῦς, χρυσοῦς, 200, 120 s, 772 c, 777.2. — O. E. φίλιος *friendly*, δίκαιος *just*, μακρός *long*, ἐχθρός *hostile*, ἀθρόος *dense*, καλός *beautiful*. μέσος *medius*, MIDDLE, διπλ(όος)οὺς *duplex*, DOUBLE, ἀργύρεος ἀργῦροῦς *argenteus*, of *silver*.

d. DEC. III. and I. 233 : μέλας 208 ; πᾶς, χαρίεις 205 ; ἡδύς 213 c, 217 b ; μέλαινα, ἡδεῖα, 233 a ; πᾶσα, χαρίεσσα, 233 b, 155, 156 ; μέλασι,

b. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (<i>niger</i>)	ἡ (<i>black</i>)	τὸ	ὁ (<i>omnis</i>)	ἡ (<i>all</i>)	τὸ
S. N.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πάν
G.	μέλανος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλانا	μέλαιναν		πάντα	πᾶσαν	
P. N.	μέλανες	μέλαιναι	μέλانا	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανας	μελαίνᾱς		πάντας	πάσᾱς	
D. N.	μέλανε	μελαίνᾱ		πάντε	πάσᾱ	
G.	μελάνοιιν	μελαίναιιν		πάντοιν	πάσαιιν	
	ὁ (<i>gratiōsus</i>)	ἡ (<i>agreeable</i>)	τὸ	ὁ (<i>suāvis</i>)	ἡ (<i>sweet</i>)	τὸ
S. N.	χαρίεις	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖα	ἡδύ
G.	χαρίεντος	χαριέσσης		ἡδέος	ἡδεῖᾱς	
D.	χαρίεντι	χαριέσση		ἡδέϊ, ἡδεῖ	ἡδεῖα	
A.	χαρίεντα	χαρίεσσαν		ἡδύν	ἡδεῖαν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαριεσσῶν		ἡδέων	ἡδεῖῶν	
D.	χαρίεσι	χαριέσσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαριέσσᾱς		ἡδέας, ἡδεῖς	ἡδεῖᾱς	
D. N.	χαρίεντε	χαριέσσᾱ		ἡδέε	ἡδεῖᾱ	
G.	χαριέντοιν	χαριέσσαιιν		ἡδέοιν	ἡδεῖαιιν	

24. OF THE THREE DECLENSIONS.

	ὁ (<i>magnus</i>)	ἡ (<i>great</i>)	τὸ	ὁ (<i>multus</i>)	ἡ (<i>much</i>)	τὸ
S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε					
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί, multi,	πολλαί, many	πολλά
G.	μεγάλων	μεγαίλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγαίλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλᾱς		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγαίλαιιν				

χαρίεσι, πᾶσι, 154s; πᾶν, πάντων, πᾶσι, 729. 2, 778 b; ἡδεῖ 219. — O. E. τάλ(αν)s *wretched* (M. Voc. τάλᾱν), τέρ(εν)s *tener*, TENDER, σύμπᾶς (σύν, πᾶς), -ᾱσα, -ᾱν, *all together*, τιμήεις *honored*, πτερβεις *winged* (207 c), ἐκ(οντ)s *willing*, βραχύς *brevis, short*, γλυκύς *dulcis, sweet* (168), εὐρύς *wide*, ἐξύς *sharp*, βραδύς *tardus, slow*, ταχύς *swift*.

S.	ὁ (mītis) ἡ (mild) τὸ	P. οἱ	αἱ	τὰ
N.	πρᾶος πρᾶεῖα πρᾶον	πρᾶοι,	πραεῖς	πραεῖαι
G.	πράου πραεῖᾱς		πραέων	πραειῶν
D.	πράῳ πραεῖᾱ	πράοις,	πραέσι	πραεῖαις
A.	πρᾶον πραεῖαν	πράους,	πραεῖς	πραεῖᾱς

25. XIII. DECLENSION OF NUMERALS.

	M. (ūnus) F. (one) N.	M. (nullus) F. (no one) N.	M., none.
S. N.	εἷς μία ἕν	οὐδεῖς οὐδεμία οὐδέν	P. οὐδένες
G.	ένός μιᾱς	οὐδενός οὐδεμιᾱς	οὐδένων
D.	ένί μιᾱ	οὐδενί οὐδεμιᾱ	οὐδέσι
A.	ένα μίαν	οὐδένα οὐδεμίαν	οὐδένας

	M. F. N., both.	M. F. N., two.	M. F. N.
γ. N. A.	ἄμφω ambo, -æ, -o	δύο, δύο duo duæ duo	
G. D.	ἀμφοῖν ambōrum, &c.	δυοῖν, late G. δυεῖν	P. late D. δυσί

	M. F. (three) N.	M. F. N.	M. F. (quatuor, four) N.
δ. N.	τρεῖς τρία	tres tria	τέσσαρες, τέτταρες τέσσαρα, τέτταρα
G.	τριῶν	trium	τεσσάρων, τεττάρων
D.	τρισί	tribus	τέσσαρσι, τέτταρσι
A.	τρεῖς	tres	τέσσαρας, τέτταρας

§ 24. a. See 236 ; πολὺς 213 c, 217 b ; πραεῖα 233 a, πραεῖς 121.

g. Homeric Forms of πολὺς.

	ὁ	ἡ	τὸ
S. N.	πολύς, πουλὺς	πολλός	πολλή
G.	πολέος	πολλῆς	πολύ, πουλύ, πολλόν
D.	(πολεῖ ? Æsch.)	πολλῶ	πολλῇ
A.	πολύν, πουλύν	πολλόν	πολλήν, πουλύν
P. N.	πολέες, πολεῖς	πολλοί	πολλαί (πολέα Æsch.) πολλά
G.	πολέων	πολλῶν	πολλάων, πολλέων
D.	πολέσι, -έσσι, -έεσσι	πολλοῖσι	πολλῇσι
A.	πολέας [πολεῖς ?]	πολλούς	πολλάς

§ 25. a. NUMERALS 240 : (ένς) εἷς. 208 d, μία 194 c, οὐδενός 973 b ; τρεῖς 218 ; τέτταρες 169 a, τέσσαρσι 157 ; (οὐδὲ εἷς) οὐδεῖς, μηδεῖς, no one, 128 a, late M. and N. (οὔτε εἷς, μήτε εἷς) οὐθεις, οὐθέν, μηθεις, μηθέν, 161 b.

b. *Dialectic Forms* : 1 : Masc. N. Ep. ξεις 135, Hes. Th. 145, Dor. ἦς 131 d, Insc. Heracl. ; Fem. Ion. μένη, -ῆς, οὐδεμένη, 197 a, Hipp., Ep. (fr. old ἴος) ἰᾶ, ἰῆς, ἰῇ, ἰᾶν, Δ. 437, Π. 173, Α. 174, ξ. 435 ; also Neut. ἰῶ Z. 422 ; Pl. Ion. οὐδαμοί, μηδαμοί, -αί, -ά, none, -ῶν, -οῖσι, -αῖσι, -οὺς, -άς (v. l. οὐδαμέας 135 a, Hdt. 4. 114), Hdt. 1. 18, 143, &c. 2 : Ep. Du. δοιώ Γ. 236, Pl. δοιοί, -αί, -ά, -οῖσι, -οῖς, -οὺς, -άς, M. 455, 464, Δ. 7, δ. 129, 526 ; Ion. Pl. δυῶν Hdt. 1. 94, δυοῖσι Ib. 32. 3 : Dor. N. A. τρῶς Insc., Poet. D. τριοῖσι Hippon. Fr. 8. 4 : Ion. τέσσαρες Hdt. 2. 30, 31, Dor. τέτορες or τέττορες, Theoc. 14. 16, Tim. 96 b, Æol. and Ep. πίσυρες ε. 70 ; Poet. or late D. τέτταρσι Hes. Fr. 47. 5.

26. XIV. ACTIVE PARTICIPLES.

a. Present.				b. 2 Aorist, -μι Form.		
	ὁ (solvens) ἡ (loosinj) τὸ (clearinj)			ὁ (having put) ἡ τὸ		
S. N.	λύων λύουσα λύον	luens		θείς θείσα θέν		
G.	λύοντος λυούσης	luentis		θέντος θείσης		
D.	λύοντι λυούσῃ	luenti		θέντι θείσῃ		
A.	λύοντα λύουσιν	luentem		θέντα θείσιν		
P. N.	λύοντες λύουσαι λύοντα	luentes, -ia		θέντες θείσαι θέντα		
G.	λύόντων λυουσῶν	luentium		θέντων θεισῶν		
D.	λύουσι λυούσαις	luentibus		θείσι θείσαις		
A.	λύοντας λυούσας	luentes		θέντας θείσας		
D. N.	λύοντε λυούσᾱ			θέντε θείσᾱ		
G.	λύόντων λυούσαιν			θέντων θείσαιν		
c. Present Contracted.				d. Liquid Future.		
	ὁ (vivens) ἡ (living) τὸ			ὁ (dictūrus) ἡ (about to say) τὸ		
S. N.	ζ(ᾶ)ων ζ(ᾶ)ου ᾠτα ζ(ᾶ)ον ᾠν			ἐρῶν ἐροῖσα ἐροῦν		
G.	ζ(ᾶ)όντος ζ(ᾶ)ούσης			ἐροῦντος ἐρούσης		
D.	ζ(ᾶ)όντι ζ(ᾶ)ούσῃ			ἐροῦντι ἐρούσῃ		
A.	ζ(ᾶ)όντα ζ(ᾶ)ούσιν			ἐροῦντα ἐρούσιν		
P. N.	ζ(ᾶ)όντες ζ(ᾶ)ούσαι ζ(ᾶ)όντα			ἐροῦντες ἐροῖσαι ἐροῦντα		
G.	ζ(ᾶ)όντων ζ(ᾶ)ουσῶν			ἐρούντων ἐρουσῶν		
D.	ζ(ᾶ)όντι ζ(ᾶ)ούσαις			ἐρούσι ἐρούσαις		
A.	ζ(ᾶ)όντας ζ(ᾶ)ούσας			ἐρούντας ἐρούσας		
D. N.	ζ(ᾶ)όντε ζ(ᾶ)ούσᾱ			ἐρούντε ἐρούσᾱ		
G.	ζ(ᾶ)όντων ζ(ᾶ)ούσαιν			ἐρούντων ἐρούσαιν		
e. 1 Aorist.				f. 2 Aorist.		
	ὁ (having loosed) ἡ τὸ			ὁ (having left) ἡ τὸ		
S. N.	λύσας λύσασα λύσαν			λίπων λιπούσα λιπόν		
G.	λύσαντος λυσάσης			λίπόντος λιπούσης		
P. N.	λύσαντες λύσασαι λύσαντα			λίπόντες λιπούσαι λιπόντα		
D.	λύσασι λυσάσαις			λιπούσι λιπούσαις		
g. 2 Aorist, -μι Form.						
	ὁ (having given) ἡ τὸ			ὁ (having entered) ἡ τὸ		
S. N.	δοῦς δοῦσα δόν			δύς δῦσα δύν		
G.	δόντος δούσης			δύντος δύσης		
P. N.	δόντες δοῦσαι δόντα			δύντες δῦσαι δύντα		
D.	δοῦσι δούσαις			δῦσι δύσαις		
h. Perfect.				i. Perfect Contracted.		
	ὁ (sciens) ἡ (knowing) τὸ			ὁ (stans) ἡ (standing) τὸ		
S. N.	εἰδώς εἰδυῖα εἰδός			ἑστώς ἑστῶσα ἑστώς, ἑστός		
G.	εἰδότος εἰδυῖας			ἑστῶτος ἑστώσης		
P. N.	εἰδότες εἰδυῖαι εἰδότα			ἑστῶτες ἑστῶσαι ἑστῶτα		
D.	εἰδόσι εἰδυῖαις			ἑστῶσι ἑστώσαις		

§ 26. j. PARTICIPLES 234. 1: λύ(οντες)ων, λύσ(αντες)ας, θείς, δύς, 205; δοῦς 205 a; εἰδ(οτες)ώς 214 a; λύουσα, λύσασα, 233 b; εἰδυῖα, ἑστῶσα, ἑστός, 233 c, a; ζ(ᾶ)ων ᾠν, ζῶσα, ζῶντος, ἑστ(αώς)ώς, ἑστ(αό)ωτος, 120; ἐρ(έων)ῶν, ῥ(έου)οῦσα, ἐρ(έον)οῦν, 152, 121. — O. E. λύσων, λυθείς, λελύκως, 37.

27. XV. SUBSTANTIVE PRONOUNS.

The forms marked with the sign $\dot{\iota}$ are enclitic when used without emphasis. The shorter forms, $\mu\omicron\upsilon$, $\mu\omicron\iota$, $\mu\acute{\epsilon}$, are only so used. The initials affixed to dialectic forms denote, \mathcal{A} . Æolic, \mathcal{B} . Boeotic, \mathcal{D} . Doric, \mathcal{E} . Epic, \mathcal{I} . Ionic, \mathcal{O} . Old, \mathcal{P} . Poetic. The plural *nos* and *vos* are placed beside the dual for comparison.

a. PERSONAL.

	1 Pers., <i>I</i> .	2 Pers., <i>t'hou</i> .	3 Pers., <i>of him, her, it</i> .
S. Nom.	$\acute{\epsilon}\gamma\acute{\omega}$ $\acute{\epsilon}\gamma\omicron$	$\sigma\acute{\upsilon}$ $t\bar{u}$	* *
Gen.	$\acute{\epsilon}\mu\omicron\upsilon$, $\mu\omicron\upsilon\dot{\iota}$ mei	$\sigma\omicron\upsilon\dot{\iota}$ tui	$\omicron\upsilon\dot{\iota}$ sui
Dat.	$\acute{\epsilon}\mu\omicron\iota$, $\mu\omicron\iota\dot{\iota}$ $m\bar{i}hi$	$\sigma\omicron\iota\dot{\iota}$ $t\bar{i}bi$	$\omicron\iota\dot{\iota}$ $s\bar{i}bi$
Acc.	$\acute{\epsilon}\mu\acute{\epsilon}$, $\mu\acute{\epsilon}\dot{\iota}$ $m\bar{e}$	$\sigma\acute{\epsilon}\dot{\iota}$ $t\bar{e}$	$\acute{\epsilon}\dot{\iota}$ $s\bar{e}$
P. Nom.	$\eta\mu\acute{\epsilon}\iota\varsigma$ <i>wē</i>	$\acute{\upsilon}\mu\acute{\epsilon}\iota\varsigma$ <i>you</i>	$\sigma\phi\acute{\epsilon}\iota\varsigma$ <i>they</i>
Gen.	$\eta\mu\acute{\omega}\nu$	$\acute{\upsilon}\mu\acute{\omega}\nu$	$\sigma\phi\acute{\omega}\nu$
Dat.	$\eta\mu\acute{\iota}\nu$	$\acute{\upsilon}\mu\acute{\iota}\nu$	$\sigma\phi\acute{\iota}\sigma\dot{\iota}\nu\dot{\iota}$
Acc.	$\eta\mu\acute{\alpha}\varsigma$	$\acute{\upsilon}\mu\acute{\alpha}\varsigma$	$\sigma\phi\acute{\alpha}\varsigma$ [<i>neut. σφέα</i>]
D. N. A.	$\nu\acute{\omega}$ $n\bar{o}\varsigma$	$\sigma\phi\acute{\omega}$ $v\bar{o}\varsigma$	[\mathcal{A} . $\sigma\phi\acute{\omega}\acute{\epsilon}$]
G. D.	$\nu\acute{\omega}\nu$ $nostrum$	$\sigma\phi\acute{\omega}\nu$ $vestrum$	[$\sigma\phi\acute{\omega}\acute{\iota}\nu$]

e. PERSONAL PRONOUNS: ANALYSIS, 243, 246.

	Stem.	Conn.	Flexible	Uncontracted and Contract Forms.
	1. 2. 3.	Vow.	Ending.	
S. N.	μ - σ - ϵ -			
G.	μ -, $\acute{\epsilon}\mu$ - σ - ϵ -	- ϵ -	- \omicron	$\acute{\epsilon}\mu(\acute{\epsilon}\omicron)\omicron\upsilon$ $\sigma(\acute{\epsilon}\omicron)\omicron\upsilon$ ($\acute{\epsilon}\omicron$) $\omicron\upsilon$
D.	μ -, $\acute{\epsilon}\mu$ - σ - ϵ -	- ϵ -	- $\dot{\iota}$	$\acute{\epsilon}\mu(\acute{\epsilon}\dot{\iota})\omicron\acute{\iota}$ $\sigma(\acute{\epsilon}\dot{\iota})\omicron\acute{\iota}$ ($\acute{\epsilon}\dot{\iota}$) $\omicron\acute{\iota}$
A.	μ -, $\acute{\epsilon}\mu$ - σ - ϵ -	- ϵ -	*	$\acute{\epsilon}\mu\acute{\epsilon}$ $\sigma\acute{\epsilon}$ $\acute{\epsilon}$
P. N.	$\eta\mu$ - $\acute{\upsilon}\mu$ - $\sigma\phi$ -	- ϵ -	- $\epsilon\varsigma$	$\eta\mu(\acute{\epsilon}\epsilon\varsigma)\epsilon\dot{\iota}\varsigma$ $\acute{\upsilon}\mu(\acute{\epsilon}\epsilon\varsigma)\epsilon\dot{\iota}\varsigma$ $\sigma\phi(\acute{\epsilon}\epsilon\varsigma)\epsilon\dot{\iota}\varsigma$
G.	$\eta\mu$ - $\acute{\upsilon}\mu$ - $\sigma\phi$ -	- ϵ -	- $\omega\nu$	$\eta\mu(\acute{\epsilon}\omega\nu)\acute{\omega}\nu$ $\acute{\upsilon}\mu(\acute{\epsilon}\omega\nu)\acute{\omega}\nu$ $\sigma\phi(\acute{\epsilon}\omega\nu)\acute{\omega}\nu$
D.	$\eta\mu$ - $\acute{\upsilon}\mu$ - $\sigma\phi$ -	- ϵ -($\dot{\iota}$)	- $\dot{\iota}\nu$, - $\sigma\dot{\iota}\nu$	$\eta\mu(\acute{\epsilon}\dot{\iota}\nu)\dot{\iota}\nu$ $\acute{\upsilon}\mu(\acute{\epsilon}\dot{\iota}\nu)\dot{\iota}\nu$ $\sigma\phi\acute{\iota}\sigma\dot{\iota}$
A.	$\eta\mu$ - $\acute{\upsilon}\mu$ - $\sigma\phi$ -	- ϵ -	- $\acute{\alpha}\varsigma$ [η .- $\acute{\alpha}$]	$\eta\mu(\acute{\epsilon}\acute{\alpha}\varsigma)\acute{\alpha}\varsigma$ $\acute{\upsilon}\mu(\acute{\epsilon}\acute{\alpha}\varsigma)\acute{\alpha}\varsigma$ $\sigma\phi(\acute{\epsilon}\acute{\alpha}\varsigma)\acute{\alpha}\varsigma$ [- $\acute{\epsilon}\acute{\alpha}$]
D. N.	ν - $\sigma\phi$ - $\sigma\phi$ -	- ω -	- ϵ	$\nu(\acute{\omega}\epsilon)\acute{\omega}$ $\sigma\phi(\acute{\omega}\epsilon)\acute{\omega}$ $\sigma\phi\acute{\omega}\acute{\epsilon}$
G. v.	$\sigma\phi$ - $\sigma\phi$ -	- ω -	- $\dot{\iota}\nu$	$\nu(\acute{\omega}\dot{\iota}\nu)\acute{\omega}\nu$ $\sigma\phi(\acute{\omega}\dot{\iota}\nu)\acute{\omega}\nu$ $\sigma\phi\acute{\omega}\acute{\iota}\nu$

f. FORMS IN HOMER AND HERODOTUS. Those following the sign \parallel are not in Herodotus, and those in brackets are not in Homer. The sign \sim denotes synizesis in Homer.

S. N.	$\acute{\epsilon}\gamma\acute{\omega}$ $\parallel \acute{\epsilon}\gamma\acute{\omega}\nu$	$\sigma\acute{\upsilon}$ $\parallel \tau\acute{\upsilon}\nu\eta$	
G.	$\acute{\epsilon}\mu\acute{\epsilon}\omicron$, $\acute{\epsilon}\mu\epsilon\upsilon$, $\mu\epsilon\upsilon\dot{\iota}$ $\parallel \acute{\epsilon}\mu\epsilon\dot{\iota}\omicron$, $\acute{\epsilon}\mu\acute{\epsilon}\theta\epsilon\nu$	$\sigma\acute{\epsilon}\omicron\dot{\iota}$ $\sigma\epsilon\upsilon\dot{\iota}$ $\parallel \sigma\epsilon\dot{\iota}\omicron$, $\sigma\acute{\epsilon}\theta\epsilon\nu$, $\tau\epsilon\epsilon\dot{\iota}\omicron$	$\epsilon\upsilon\dot{\iota}$ $\parallel \acute{\epsilon}\omicron\dot{\iota}$ $\epsilon\dot{\iota}\omicron$, $\acute{\epsilon}\theta\epsilon\nu$ \cdot $\omicron\iota$ $\mathcal{F}\acute{\epsilon}\omicron\dot{\iota}$ $\mathcal{F}\epsilon\upsilon\dot{\iota}$ $\mathcal{F}\epsilon\dot{\iota}\omicron$, $\mathcal{F}\acute{\epsilon}\theta\epsilon\nu$ $\dot{\iota}$
D.	$\acute{\epsilon}\mu\omicron\iota$, $\mu\omicron\iota\dot{\iota}$	$\sigma\omicron\dot{\iota}$, $\tau\omicron\dot{\iota}\dot{\iota}$ $\parallel \tau\epsilon\dot{\iota}\nu$	$\omicron\dot{\iota}\dot{\iota}$ $\parallel \acute{\epsilon}\omicron\dot{\iota}$ \cdot $\omicron\iota$ $\mathcal{F}\omicron\dot{\iota}\dot{\iota}$ $\mathcal{F}\epsilon\omicron\dot{\iota}$
A.	$\acute{\epsilon}\mu\acute{\epsilon}$, $\mu\acute{\epsilon}\dot{\iota}$	$\sigma\acute{\epsilon}\dot{\iota}$	$\acute{\epsilon}\dot{\iota}$ $\mu\acute{\iota}\nu\dot{\iota}$ $\parallel \acute{\epsilon}\acute{\epsilon}$ \cdot $\omicron\iota$ $\mathcal{F}\acute{\epsilon}\dot{\iota}$ $\mathcal{F}\epsilon\acute{\epsilon}$
P. N.	[$\eta\mu\acute{\epsilon}\epsilon\varsigma$] $\eta\mu\acute{\epsilon}\iota\varsigma$ $\parallel \acute{\alpha}\mu\mu\epsilon\varsigma$	[$\acute{\upsilon}\mu\acute{\epsilon}\epsilon\varsigma$] $\acute{\upsilon}\mu\acute{\epsilon}\iota\varsigma$ $\parallel \acute{\upsilon}\mu\mu\epsilon\varsigma$	[$\sigma\phi\acute{\epsilon}\epsilon\varsigma$]
G.	$\eta\mu\acute{\epsilon}\omega\nu$ $\parallel \eta\mu\acute{\epsilon}\iota\omega\nu$	$\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$ $\parallel \acute{\upsilon}\mu\acute{\epsilon}\iota\omega\nu$	$\sigma\phi\acute{\epsilon}\omega\nu$ $\parallel \sigma\phi\acute{\epsilon}\iota\omega\nu$, $\sigma\phi\acute{\omega}\nu$
D.	$\eta\mu\acute{\iota}\nu$ $\parallel \eta\mu\acute{\iota}\nu$, $\eta\mu\acute{\iota}\nu$, $\acute{\alpha}\mu\mu\acute{\iota}\nu$	$\acute{\upsilon}\mu\acute{\iota}\nu$ $\parallel \acute{\upsilon}\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\mu\acute{\iota}\nu$	$\sigma\phi\acute{\iota}\sigma\dot{\iota}\nu\dot{\iota}$ $\parallel \sigma\phi\acute{\iota}\nu\dot{\iota}$ $\parallel \sigma\phi\acute{\iota}$
A.	$\eta\mu\acute{\epsilon}\acute{\alpha}\varsigma$, - $\acute{\epsilon}\acute{\alpha}\varsigma$ $\parallel \eta\mu\acute{\alpha}\varsigma$, $\acute{\alpha}\mu\mu\epsilon$	$\acute{\upsilon}\mu\acute{\epsilon}\acute{\alpha}\varsigma$, - $\acute{\epsilon}\acute{\alpha}\varsigma$ $\parallel \acute{\upsilon}\mu\mu\epsilon$	$\sigma\phi\acute{\epsilon}\acute{\alpha}\varsigma$ \parallel - $\acute{\epsilon}\acute{\alpha}\varsigma$ $\parallel \sigma\phi\acute{\epsilon}\acute{\iota}$ $\parallel \sigma\phi\acute{\epsilon}\acute{\iota}$ \cdot $\acute{\alpha}\varsigma$, $\sigma\phi\acute{\alpha}\varsigma$ $\dot{\iota}$ [η . $\sigma\phi\acute{\epsilon}\acute{\alpha}\dot{\iota}$]
D. N.	$\parallel \nu\acute{\omega}\dot{\iota}$	$\parallel \sigma\phi\acute{\omega}\dot{\iota}$, $\sigma\phi\acute{\omega}$	
G.	$\parallel \nu\acute{\omega}\dot{\iota}\nu$	$\parallel \sigma\phi\acute{\omega}\dot{\iota}\nu$	
D.	$\parallel \nu\acute{\omega}\dot{\iota}\nu$	$\parallel \sigma\phi\acute{\omega}\dot{\iota}\nu$, $\sigma\phi\acute{\omega}\nu$	$\parallel \sigma\phi\acute{\omega}\dot{\iota}\nu\dot{\iota}$
A.	$\parallel \nu\acute{\omega}\dot{\iota}$, $\nu\acute{\omega}$	$\parallel \sigma\phi\acute{\omega}\dot{\iota}$, $\sigma\phi\acute{\omega}$	$\parallel \sigma\phi\acute{\omega}\acute{\epsilon}\dot{\iota}$ $\parallel \sigma\phi\acute{\omega}\dot{\iota}$

b. REFLEXIVE.

1 Pers. M. (<i>of myself</i>) F.		2 Pers. M. (<i>of thyself</i>) F.	
S. G.	ἐμαυτοῦ ἐμαυτῆς	σεαυτοῦ, σαυτοῦ σεαυτῆς, σαυτῆς	
D.	ἐμαυτῷ ἐμαυτῇ	σεαυτῷ, σαυτῷ σεαυτῇ, σαυτῇ	
A.	ἐμαυτόν ἐμαυτήν	σεαυτόν, σαυτόν σεαυτήν, σαυτήν	
P. G.	ἡμῶν αὐτῶν ἡμῶν αὐτῶν	ὕμῶν αὐτῶν ὕμῶν αὐτῶν	
D.	ἡμῖν αὐτοῖς ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς ὕμῖν αὐταῖς	
A.	ἡμᾶς αὐτούς ἡμᾶς αὐτάς	ὕμᾶς αὐτούς ὕμᾶς αὐτάς	
3 Pers. M., <i>of hi mself</i> .		F., <i>of herself</i> .	N., <i>of itself</i> .
S. G.	ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D.	ἐαυτῷ, αὐτῷ	ἐαυτῇ, αὐτῇ	
A.	ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό
P. G.	ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D.	ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A.	ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ
or P. G. σφῶν αὐτῶν, D. σφίσιν αὐτοῖς -αῖς, A. σφᾶς αὐτούς -άς			

c. RECIPROCAL.

M. (<i>of one another</i>) F.	N.	M. N.	F.
P. G. ἀλλήλων ἀλλήλων		D. A. ἀλλήλω ἀλλήλᾱ	
D. ἀλλήλοις ἀλλήλαις		G. ἀλλήλοιιν ἀλλήλαιιν	
A. ἀλλήλους ἀλλήλᾱς	ἀλληλᾶ		

d. INDEFINITE

M. F. N., <i>such a one</i> .	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δείνων
D. τῷ, τῇ δεῖνι	*
A. τόν, τήν, τὸ δεῖνα	τοὺς δεῖνας

g. ADDITIONAL FORMS.

S. N. ἰών, ἰώ B.	τῷ D., τοῦ tū, B.	
G. ἐμέος, ἐμεῦς, ἐμοῦς, με- θένι D.	τέο, τεῦ, τέος, τεῦς, τεοῦς, τεοῦ D.	φέθεν, ἔους D. B., έέο E.
D. ἐμίν D., ἐμύ B.	τίν D. B.	φοῖ, ἔν or ἔν D., ὕ B.
A.	τέ te, τύ, τίν D.	φέ, ἔν D. P.
P. N. ᾠμέες D. [Ἄ.	ὕμές D.	
G. ᾠμέων, -ῶν D., ἀμμέων	ὕμμένων Ἄ.	
D. ἡμίν P., ᾠμίν D., ᾠμμε-	ὕμιν, ὕμιν D. P.	φίν, ψίν D., ᾠσφι Ἄ.
A. ᾠμέ D. [σι(ν Ἄ.	ὕμέ, ὕμμε D.	ψέ D., ᾠσφε Ἄ.
D. N. νῶε B.		

h. REFLEXIVE 244, 248 : New Ion. 1 Pers. ἐμεωυτοῦ, -ῆς, -ῶ, -ῇ, -όν, -ήν · 2 Pers. σεωυτοῦ, -ῆς, -ῶ, -ῇ, -όν, -ήν · 3 Pers. έωυτοῦ, -ῆς, -ῶ, -ῇ, -όν, -ήν, -ύ, Pl. -ῶν, -έων, -οῖσι, -ῇσι, -οῦς, -άς, -ά · Hdt. Dor. 3 Pers. αὐταύτου or -ω, -ᾱς, -ω, -α, -ον, -ᾱν, -ο, Pl. -ων, -ᾱν, -οις, -αις, -ους or -ως, -ᾱς, -ᾱ. Æol. φαυτῷ for αὐτοῦ, Alc. 88 [74]. See 131 c, 130 c, 197 c, 246 d.

i. RECIPROCAL 244 : Dor. ἀλλάλων 130 a, Theoc. 14. 46, ἀλλάλοισι Pind. P. 4. 397, &c. Ep. Dual ἀλλήλοιν 201 b, K. 65.

28. XVI. ADJECTIVE PRONOUNS.

I. DEFINITE.

a. Article.				b. Relative.			c. Iterative.		
	M. (<i>the</i>)	F.	N.	M. (<i>qui</i>)	F. (<i>who</i>)	N.	M. (<i>ipse</i>)	F. (<i>ecce, same</i>)	N.
S. N.	ὁ	ἡ	τό	ὅς	ἥ	ὅ	αὐτός	αὐτή	αὐτό
G.	τοῦ	τῆς		οὗ	ῆς		αὐτοῦ	αὐτῆς	
D.	τῷ	τῇ		ὧ	ῇ		αὐτῷ	αὐτῇ	
A.	τόν	τήν		ὄν	ῇν		αὐτόν	αὐτήν	
P. N.	οἱ	αἱ	τά	οἳ	αἷ	ᾗ	αὐτοί	αὐταί	αὐτά
G.	τῶν	τῶν		ῶν	ῶν		αὐτῶν	αὐτῶν	
D.	τοῖς	ταῖς		οῖς	αῖς		αὐτοῖς	αὐταῖς	
A.	τούς	τάς		οὓς	ᾤς		αὐτούς	αὐτάς	
D. N.	τώ	τά		ῶ	ᾗ		αὐτώ	αὐτά	
G.	τοῖν	ταῖν		οῖν	αῖν		αὐτοῖν	αὐταῖν	

d. Demonstrative.

	M. (<i>this</i>)	F.	N.	M. (<i>hic</i>)	F. (<i>this</i>)	N.
S. N.	ὁδε hic	ἥδε hæc	τόδε hoc	οὗτος	αὕτη	τοῦτο
G.	τοῦδε	τῆσδε		τούτου	ταύτης	
D.	τῷδε	τῇδε		τούτῳ	ταύτῃ	
A.	τόνδε	τήνδε		τούτον	ταύτην	
P. N.	οἷδε hi	αἷδε hæ	τάδε hæc	οὗτοι	αὗται	ταῦτά
G.	τῶνδε	τῶνδε		τούτων	ταύτων	
D.	τοῖσδε	ταῖσδε		τούτοις	ταύταις	
A.	τούσδε	τάσδε		τούτους	ταύτας	
D. N.	τώδε	τάδε		τούτῳ	ταύτῃ	
G.	τοῖνδε	ταῖνδε		τούτοιν	ταύταιν	

e. Possessive.

S. 1 P.	ἐμός meus, <i>my</i>	2 P.	σός tuus, <i>thy</i>	3 P.	ὅς suus, <i>his, her, its</i>
P.	ἡμέτερος <i>our</i>		ὑμέτερος <i>your</i>		σφέτερος <i>their</i>

§ 28. i. ADJECTIVE PRONOUNS 234. 4, 249 s. Those of Dec. 2 and 1 have in general the dialectic forms belonging to those declensions (20, 201, 197 s, 131 d): as, Ep. τοῖο, αὐτοῖο, τοῖν. Old τάων, αὐτάων, τοῖσι, ταῖσι, τοισίδε, αὐτοῖσι. Ion. τῇσι, τῆς, τῆσίδε, ῇσι, αὐτῇσι. Dor. τῷ, αὐτῷ, τῶς, ᾧ, ᾧς, τᾶς, αὐτᾶς, τῷδε, ταύταν, τᾶν, αὐτᾶν. Æol. τοῖς, ταῖς.

j. Article 250: ὁ, τό, 199; τῷ, τοῖν, 234 e. *Dialectic Forms*: Old Nom. Pl. τοί A. 447, Hdt. 8. 68. 1, Theoc. 1. 80, Æsch. Pers. 424, ταί Γ. 5, Pind. O. 13. 25, Ar. Eq. 1329.

k. Relative 250: ὅ 199. *D. F.*: Ep. Gen. ὄου α. 70, ἔης Π. 208, § 135.

l. Iterative 251: αὐτό 199. So decline ἄλλος *alius, other*, and ἐκείνος *ille, that* (κείνος P. I., B. 37, Hdt. 3. 74, κῆνος Æ., Sap. 2. 1, τῆνος D., Theoc. 1. 4). *D. F.*: M. αὐτέον, -έω, -έων, -έοισι, -έους, F. -έη, -έης, -έη, -έην, -έων, -έησι, -έας, New Ion.

II. INDEFINITE.

f. Simple Indefinite.		g. Interrogative.		h. Relative Indefinite.		
Lat. aliquis, ullus		quis ?		quicumque, quisquis		
M.F. (<i>any, some</i>) N.		M.F. (<i>who?</i>) N.		M. (<i>whoever</i>)	F.	N.
S. N.	τις τι	τίς τί	ὅστις	ἥτις	ὅ τι	
G.	τίνος, τοῦ	τίνος, τοῦ	οὗτίνος, ὅτου	ἧστινος		
D.	τινί, τῷ	τίνι, τῷ	ὧτινι, ὅτῳ	ῆτινι		
A.	τινά	τίνα	ὄντινα	ῆντινα		
P. N.	τινές τινά,	τίνες τίνα	οἵτινες	αἵτινες	ἅτινα,	
G.	τινῶν [ἅττα	τίνων	ῶντινων, ὅτων	ῶντινων	[ἅττα	
D.	τισί	τίσι	οἷστισι, ὅτοις	αἷστισι		
A.	τινάς	τίνας	οὔστινας	ἄστινας		
D. N.	τινέ	τίνε	ὧτινε	ἧτινε		
G.	τινοῖν	τίνοιν	οἷντινοιν	ἧντινοιν		

m. Demonstrative 252 : οὗτος, αὕτη, 252 b. Decline τοιόσδε, -άδε, -όνδε, and τοιοῦτος, -αὔτη, -οὔτον or -οὔτο (199 a), talis, *such*, τοσόσδε (232 a) and τοσοῦτος tantus, *so much*, τηλικόσδε and τηλικούτος *so old*, τυννοῦτος tantillus, *so small*. D. F. : for τῶνδε, τοῖσδε, by a kind of double declension, Poet. τῶνδεων Alc. 127 Bk., Ep. τοῖσδεσι φ. 93, τοῖσδεσσι(ν K. 462, β. 47 ; τουτέῳ, τουτέων, 255 b ; οὗτοι, ταῦται, 255 a.

Paragogic Declension (252 c) :

S. N.	ὁδί	ἡδί	τοδί	οὗτοσί	αὐτῇί	τουτί
G.	τουδί	τησδί		τουτοῦί	ταυτησί	
D.	τῳδί	τῇδί		τουτῷί	ταυτῇί	
A.	τονδί	τηνδί		τουτονί	ταυτηνί	
P. N.	οἰδί	αἰδί	ταδί	οὗτοῖί	αὐταῖί	ταυτί
G.	τωνδί, &c.			τουτωνί, &c.		

n. Possessive 252. D. F. : 1 Pers. Pl. ἄμός or ἁμός o., Z. 414, Æsch. Ch. 428, ἁμέτερος D., Theoc. 2. 31, ἄμμος, ἀμμέτερος Æ., Alc. 103, 104 ; Du. νωίτερος E., O. 39 : 2 Pers. S. τεός D. E., γ. 122, Æsch. Pr. 162 ; Pl. ὕμός o., a. 375, ὕμμος Æ. ; Du. σφώτερος E., A. 216 : 3 Pers. S. ὅς P. I., Γ. 333, Hdt. 1. 205, Soph. Aj. 442, ἐός E. D., α. 409, Theoc. 17. 50, φός Æ. ; Pl. σφός o., A. 534.

o. Indefinite 253 s : τίς 208 d, ὅ τι or ὅ, τι 255 c ; τοῖσι ; ὅτοισι, 253.

Forms of τις, τίς, and ὅτις = ὅστις, in Homer and Herodotus, marked as in 27 f :

S. N.	τις	τι	τίς	τί	ὅτις	ὅ τι ὅ τι
G.	τέο, τεῦ		τεῦ τέο		ὅτευ ὅττεο, ὅττευ	
D.	τέῳ τῷ		[τέῳ]		ὅτεῳ	
A.	τινά		τίνα		ὅτινα	
P. N.	τινές	τινά	τίνες	τίνα		ὅτινα
G.	[τέων]		τέων		ὅτεων	
D.	[τέοισι]		[τέοισι]		ὀτέοισι [f. -έησι]	
A.	τινάς	ἄσσα	[τίνας]		ὀτινας	ἄσσα

p. For Correlative Pronouns, see 53.

29. B. ANALYSIS OF COMPARISON.

1. Old Greek and Latin Forms. 2. Common Greek Form. 3. Second Greek Form. 4. Common Latin Form. 5. Common English Form.

BASE.	CONNECT- IVE.	DEGREE-SIGN.		EXAMPLES.	
		Comp.	Sup.	Comp.	Sup.
1. Root or Pos. Stem.	α (u)i		τ m		νέατος minimus
2. Pos. Stem.	ο ω αι ες, s ις *	τερ	τατ	μακρότερος νεώτερος φιλαίτερος ἀκρατέστερος λαλίστερος μελάντερος	μακρότατος νεώτατος φιλαίτατος ἀκρατέστατος λαλίστατος μελάντατος
3. Root.	(l)ι	ον	στ	ήδιων	ήδιστος
4. Pos. Stem.	i	or	ssim	longior	longissimus
5. Positive.	e	r	st	longer	longest

C. TABLES OF CONJUGATION.

30. I. DISTINCTIONS CLASSIFIED (265 s).

a. VOICES.

SUBJECTIVE.		OBJECTIVE.	
<i>I act</i>		<i>I am acted upon</i>	
		<i>by myself</i>	<i>by another</i>
{Simple Performance of the act):		(Both Performance and Recep- tion):	(Simple Recep- tion of the act):
ACTIVE.		MIDDLE, Reflexive	PASSIVE.
Intransitive : Transitive :		directly : indirectly :	
ἔδραμον, cucurri, <i>I ran.</i>	ἔπαυσα, <i>I stopped</i> another.	ἔπαυσάμην, <i>I stopped my- self, I ceased.</i>	εἰλόμην, <i>I took for my- self, I chose.</i>
			ἐπαύθην, <i>I was stopped</i> by another.

b. TENSES.

Relations.	I. PRIMARY.		II. SECONDARY.
	Time. 1 Present.	2. Future.	3. Past.
1. Def- inite.	PRESENT. γράφω scribo, <i>I am writing.</i>	*	IMPERFECT. ἔγραφον scribēbam, <i>I was writing.</i>
2. Indef- inite.	*	FUTURE. γράψω scribam, <i>I shall write.</i>	AORIST. ἔγραψα scripsi, <i>I wrote.</i>
3. Com- plete.	PERFECT. γέγραφα scripsi, <i>I have written.</i>	FUTURE PERFECT. πεπαύσομαι desiero, <i>I shall have ceased.</i>	PLUPERFECT. ἔγεγράφειν scripseram, <i>I had written.</i>

C. MODES.

I. DISTINCT.

A. INTELLECTIVE.

1. Decided, or Actual.

INDICATIVE.

γράφω scribo,
I am writing.

2. Undecided, or Contingent.

a. Present Contingence.

SUBJUNCTIVE.

γράφω scribam,
I may write.

β. Past Contingence.

OPTATIVE.

γράφοιμι scriberem,
I might write.

B. VOLITIVE

IMPERATIVE.

γράφε scribe,
Write.

II. INCORPORATED.

A. Substantive.

INFINITIVE.

γράφειν scribere,
To write.

B. Adjective.

PARTICIPLE.

γράφων scribens,
Writing.

31. II. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	AFFIXES.	Middle.	Passive.
	PRESENT,	ω, μι		ομαι, μαι	
Augm.	IMPERFECT,	ον, ν		έμην, μην	
	FUTURE,	σω	σομαι		θήσομαι
	2 FUTURE,				ήσομαι
Augm.	AORIST,	σα	σάμην		θην
Augm.	2 AORIST,	ον, ν	όμην, μην		ην
	Redupl. PERFECT,	κα		μαι	
	Redupl. 2 PERFECT,	α			
Augm.	Redupl. PLUPERFECT,	κειν		μην	
Augm.	Redupl. 2 PLUPERFECT,	ειν			
	Redupl. FUTURE PERFECT, [σω]			σομαι	

32. III. ANALYSIS OF THE VERB.

I. PREFIXES (277 s).

- The AUGMENT, prefixed to *Secondary Tenses* in the *Indicative*.
- The REDUPLICATION, prefixed to *Complete Tenses* in *all the Modes*.

II. THE STEM (344 s), including,

- PREFORMATIVES, additions prefixed to the Root.
- The Root, the primitive element of the Verb.
- LETTERS INSERTED or CHANGED in the Root.
- AFFORMATIVES, additions affixed to the Root.

III. AFFIXES (285 s), including,

g. TENSE-SIGNS.

σ(ε), Future and Aorist, Active and Middle ; Future Perfect.	θης, Future Passive.
κ, Perfect and Pluperfect Active.	ης, 2 Future Passive.
θ(ε), Aorist Passive.	*, Present and Imperfect ; Perfect and Pluperfect Passive ; 2 Perfect and Pluperfect Active.
ε(η), 2 Aorist Passive.	

h. CONNECTING VOWELS (290 s).

<i>Indicative.</i>		<i>ιη</i> , Aorist Passive ; <i>-μι</i> Form Active.
<i>ο, ε</i> , (<i>ω, ει</i>), Pres., Impf., Fut., Fut. Perf.		<i>οι</i> (<i>οιη</i>), Pres., Fut., Perf., Fut. Perf.
<i>ᾱ</i> (<i>ε</i>), Aor. Act. and Mid. ; Perf. Act.		<i>αι</i> (<i>ειᾱ, ειε</i>), Aorist Act. and Mid.
<i>ει</i> (<i>ε</i>), Pluperfect Active.		<i>Imperative, Infinitive, Participle.</i>
<i>*</i> , Aorist, Perfect, and Pluperfect Passive ; <i>-μι</i> Form.		<i>ε</i> (<i>ο</i>), <i>Imv.</i> } Present, Future, Future
<i>ω, η</i> (<i>η</i>), <i>Subjunctive.</i>		<i>ε</i> (<i>ει</i>), <i>Inf.</i> } Perfect ; Perfect Ac-
<i>Optative.</i>		<i>ο</i> , <i>Par.</i> } tive.
<i>ι</i> , General Sign ; <i>-μι</i> Form Middle.		<i>ᾱ</i> (<i>ο</i>), Aorist Active and Middle.
		<i>*</i> , Perf. and Aor. Pass. ; <i>-μι</i> Form.

i. FLEXIBLE ENDINGS (295 s).

A. SUBJECTIVE.								
Sing. 1	2	3	Pl. 1	2	3	Du. 2	3	
p	p	p	p n	pn np		p n	p n	
Pri. <i>-μ</i> (<i>μῖ, *</i>)	<i>-ς</i> (<i>σθᾱ</i>)	<i>-τ</i> (<i>σῖ, *</i>)	<i>-μεν</i>	<i>-τε</i>	<i>-ντ</i> (<i>νοῖ, ᾱοῖ</i>)	<i>-τον</i>	<i>-τον</i>	
Sec. <i>-μ</i> (<i>ν, μι, *</i>)	<i>-ς</i> (<i>σθα</i>)	<i>-τ</i> (<i>*</i>)	<i>-μεν</i>	<i>-τε</i>	<i>-ντ</i> (<i>ν, εν, σᾱν</i>)	<i>-τον</i>	<i>-την</i>	
Lat. <i>-m</i> (<i>*</i>)	<i>-s</i> (<i>sti</i>)	<i>-t</i>	<i>-mūs</i>	<i>-tis</i>	<i>-nt</i> (<i>runt, re</i>)			
	p	pm		pn npmn pm n		p n	pmn	
Imv.	<i>-θ</i> (<i>θῖ, s, ε, ν, *</i>)	<i>-τω</i>		<i>-τε</i>	<i>-ντων, -τωσᾱν</i>	<i>-τον</i>	<i>-των</i>	
L.	<i>-*</i> (<i>to</i>)	<i>-to</i>		<i>-tē</i>	<i>-nto</i>			
	r r r r			rd				
Inf.	<i>-ν, -ναι, -ι</i>		Part.	<i>-ντ-ς</i> (<i>τ-ς</i>)				
L.	<i>-rē</i> (<i>se</i>)			<i>-nt-s</i>	<i>-tūr-ūs</i>			
B. OBJECTIVE.								
Sing. 1	2	3	Pl. 1	2	3	Du. 2	3	
p v	p v	p v	p vn	pvn	np v	p v n	p v n	
Pri. <i>-μαι</i>	<i>-σαι</i> (<i>αι</i>)	<i>-ται</i>	<i>-μεθα</i>	<i>-σθε</i>	<i>-νται</i> (<i>ᾱται</i>)	<i>-σθον</i>	<i>-σθον</i>	
Sec. <i>-μην</i>	<i>-σο</i> (<i>ο</i>)	<i>-το</i>	<i>-μεθα</i>	<i>-σθε</i>	<i>-ντο</i> (<i>ατο</i>)	<i>-σθον</i>	<i>-σθην</i>	
Lat. <i>-(mr)r</i>	<i>-rīs</i> (<i>re</i>)	<i>-tūr</i>	<i>-mūr</i>	<i>-mīni</i>	<i>-ntūr</i>			
	p v	pvm		pvn	pvmn pvm n	p v n	pvmn	
Imv.	<i>-σο</i> (<i>ο</i>)	<i>-σθω</i>		<i>-σθε</i>	<i>-σθων, -σθωσᾱν</i>	<i>-σθον</i>	<i>-σθων</i>	
L.	<i>-rē</i> (<i>tor</i>)	<i>-tōr</i>		<i>-mīni</i>	<i>-ntōr</i>			
	v r			r v		d	d	
Inf.	<i>-σθαι</i>		Part.	<i>-μεν-ος</i>	Verb.	<i>-τ-ός</i>	<i>-τέ-ος</i>	
L.	<i>-rī</i> (<i>i, ier, rier</i>)					<i>-t-ūs</i> (<i>sus</i>)	<i>-nd-ūs</i>	

j. Add to the list, *ν* PARAGOGIC in the 3d Person, after *ε* or simple *ι* (163) ; LETTERS INSERTED between the stem and affix (as *σ, η, ε*, 307, 311) ; and also, in compound verbs, a preceding PREPOSITION (390).

33. NOTES. a. In 32 i, the ELEMENTS of the Flexible Endings are mostly marked, according to their force, with small letters placed above : *μ, σ, θ, τ*, with *p*, as signs of *person* (246, 271 b, c, e. 2) ; *ν, ε, α*, with *n*, as signs of *number* (271 b, c, e) ; *αι, ο, θ, σθ, ην, εν*, with *v*, as signs of *voice* (271 e, 272 a, b) ; *ω*, with *m*, as a sign of *mode* (272 e) ; *ν* and *ι*, with *r*, as signs of *relation* (272 a, 12) ; *τ* and *τέ*, with *d*, as suffixes of *derivation* (272 b) ; while letters unmarked are, for the most part, simply euphonic.

b. The TRANSLATION in 34, applies, except in the Imperative, to the 1st Person singular, and must be varied for the other persons and numbers. It is read across thus : Pres. Ind. Act. *I am stopping* another, Mid. *I am stopping* myself, &c. ; while the different forms of the Pres. and Impf. may be also rendered, *I stop, I stopped*, &c. Some words are printed in Roman letters as explanatory or, in some combinations, inadmissible.

34. IV. SYNOPSIS AND TRANSLATION OF THE VERB *παύω*, to stop.

	Active.	Middle.	Passive.	Common Forms of Translation.
Pres. Ind.	παύω	παύομαι		<i>I am</i>
Imperf.	ἐπαυον	ἐπαύομην		<i>I was</i>
Pres. Sub.	παύω	παύομαι		<i>I may or can be</i>
Opt.	παύοιμι	παυοίμην		<i>I might, should, would, or could be</i>
Imv.	παῦε	παύου		<i>Stop, cease, be stopped; or, Be thou</i>
Inf.	παύειν	παύεσθαι		<i>To stop, to cease; to be</i>
Par.	παύων	παυόμενος		<i>Stopping, ceasing, being stopped.</i>
Fut. Ind.	παύσω	παύσομαι	παυθήσομαι	<i>I shall or will</i>
Opt.	παύσοιμι	παυσοίμην	παυθήσοίμην	<i>I might, should, or would (hereafter)</i>
Inf.	παύσειν	παύσεσθαι	παυθήσεσθαι	<i>(Hereafter) to</i>
Par.	παύσων	παυσόμενος	παυθησόμενος	<i>About, or intending to</i>
Aor. Ind.	ἐπαυσα	ἐπαυσάμην	ἐπαύθην	<i>I stopped, ceased, was stopped; or, I did</i>
Sub.	παύσω	παύσωμαι	παυθῶ	<i>I may or can</i>
Opt.	παύσαιμι	παυσάμην	παυθείην	<i>I might, should, would, or could</i>
Imv.	παῦσον	παῦσαι	παύθητι	<i>Stop, cease, be stopped (at once); or, Do</i>
Inf.	παῦσαι	παύσασθαι	παυθῆναι	<i>To</i>
Par.	παύσας	παυσάμενος	παυθεὶς	<i>Stopping, ceasing, stopped.</i>
Perf. Ind.	πέπαυκα	πέπαυμαι		<i>I have</i>
Pluperf.	ἐπεπαύκειν	ἐπεπαύομην		<i>I had</i>
Perf. Sub.	πεπαύκω	πεπαυμένος ὦ		<i>I may or can have</i>
Opt.	πεπαύκοιμι	πεπαυμένος εἴην		<i>I might, should, would, or could have</i>
Imv.	πέπαυκε	πέπαυσο		<i>Do thou have</i>
Inf.	πεπαυκέναι	πεπαυσθαι		<i>To have</i>
Par.	πεπαυκώς	πεπαυμένος		<i>Having</i>
F. P. Ind.	πεπαυκώς ἔσομαι	πεπαυσομαι		<i>I shall have</i>
Opt.	πεπαυκώς ἔσοίμην	πεπαυσοίμην		<i>I should or would (hereafter) have</i>
Inf.	πεπαυκώς ἔσεσθαι	πεπαυσεσθαι		<i>(Hereafter) to have</i>
Par.	πεπαυκώς ἔσόμενος	πεπαυσόμενος		<i>About or intending to have</i>

35. V. SUBJECTIVE AFFIXES ANALYZED

a. NUDE.			b. EUPHONIC.			c. FUTURE.		
	Pres. (2 Aor.)	Impf.	Present. (2 Aor.) Imperf.					
	F.		C. F.			T. C. F.		
Primary.	Ind. S. 1	(μ)μῖ	(ο-μ)ω	(ο-μ)ο		σ-ω	b-o	
	2	ς	(ε-ς)εις	i-s		σ-ει-ς	b-i-s	
	3	(τ)σῖ	(ε-τ)ει	i-t		σ-ει	b-i-t	
	P. 1	μεν	ο-μεν	ĩ-mus		σ-ο-μεν		
	2	τε	ε-τε	i-tis		σ-ε-τε		
	3	(ντ, νσῖ)ᾱσι	(ο-ντ)ουσι	u-nt		σ-ουσι		
	D. 2	τον	ε-τον			σ-ε-τον		
Secondary.	Ind. S. 1	F. (μ)ν	C. F. (ο-μ)ον	ēba-m				
	2	ς	ε-ς	eba-s				
	3	(τ)*	(ε-τ)ε	eba-t				
	P. 1	μεν	ο-μεν	ebā-mus				
	2	τε	ε-τε	eba-tis				
	3	σᾶν	(ο-ντ)ον	eba-nt				
	D. 2	τον	ε-τον					
	3	την	έ-την					
Primary.	Sub. S. 1		(ω-μ)ω	a-m				
	2		(η-ς)ης	a-s				
	3		(η-τ)η	a-t				
	P. 1		ω-μεν	ā-mus				
	2		η-τε	a-tis				
	3		(ω-ντ)ωσι	a-nt				
	D. 2		η-τον					
Secondary.	Opt. S. 1	C. F. ἴη-ν	C. F. οἰ-μι	ěre-m		σ-οἰ-μι		
	2	ἴη-ς	οἰ-ς	ere-s		σ-οἰ-ς		
	3	ἴη	οἰ	ere-t		σ-οἰ		
	P. 1	ἴη-μεν, ἱ-μεν	οἰ-μεν	erē-mus		σ-οἰ-μεν		
	2	ἴη-τε, ἱ-τε	οἰ-τε	ere-tis		σ-οἰ-τε		
	3	ἴη-σαν, ἱ-σαν	οἰ-εν	ere-nt		σ-οἰ-εν		
	D. 2	ἴη-τον, ἱ-τον	οἰ-τον			σ-οἰ-τον		
	3	ἴη-την, ἱ-την	οἰ-την			σ-οἰ-την		
Imv.	S. 2	(θ)θῖ, ς, ε	(ε-θ)ε	ě				
	3	τω	έ-τω	ĩ-to				
	P. 2	τε	ε-τε	i-te				
	3	τωσαν, ντων	έ-τωσαν, ό-ντων	u-nto				
	D. 2	τον	ε-τον					
	3	των	έ-των					
Infin. Partic. N. G.		F. ναι	(ε-ν)ειν	ě-re		σ-ει-ν		
		ντ-ς	(ο-ντ-ς)ων	(e-nt-s)ens		σ-ων		
		νσ-ᾱ	(ο-νσ-α)ουσα			σ-ουσ-α		
		(ντ)ν	(ο-ντ)ον			σ-ο-ν		
		ντ-ος	ο-ντ-ος	e-nt-is		σ-ο-ντ-ος		
		νσ-ης	(ο-ντ-ης)ούσης			σ-ούσ-ης		

AND COMPARED WITH THE LATIN.

d. AORIST			e. PERF., PLUPERF.,		f. AORIST PASS.,
ACTIVE.			2 PERFECT.	2 PLUPERFECT.	2 AORIST PASS.
Primary.	Ind. S.	1	T. C. F. κ'-α	v'-ī	
		2	κ'-α-ς	v'-i-sti	
		3	κ'-ε	v'-i-t	
	P.	1	κ'-ᾱ-μεν	v'-ī-mus	
		2	κ'-α-τε	v'-i-stis	
		3	(κ'-α-ντ) κ'-ᾱσι	v'-ē-	
	D.	2	κ'-α-τον	[runt	
Secondary.	Ind. S.	1	T. C. F. σ-ᾱ	s-ī	T. F. (θ'-ε-μ) θ'-ην
		2	σ-α-ς	s-i-sti	θ'-η-ς
		3	σ-ε	s-i-t	θ'-η
	P.	1	σ-ᾱ-μεν	s-ī-mus	θ'-η-μεν
		2	σ-α-τε	s-i-stis	θ'-η-τε
		3	σ-α-ν	s-ē-runt	θ'-η-σαν
	D.	2	σ-α-τον		θ'-η-τον
		3	σ-ᾱ-την		θ'-ῆ-την
Primary.	Sub. S.	1	σ-ω	s-ēri-m	T. C. F. (θ'-έ-ω-μ) θ'-ῶ
		2	σ-η-ς	s-eri-s	(θ'-έ-η-ς) θ'-ῆς
		3	σ-η	s-eri-t	(θ'-έ-η-τ) θ'-ῆ
	P.	1	σ-ω-μεν	κ'-ω-μεν	θ'-ῶ-μεν
		2	σ-η-τε	κ'-η-τε	θ'-ῆ-τε
		3	σ-ω-σι	κ'-ω-σι	θ'-ῶ-σι
	D.	2	σ-η-τον	κ'-η-τον	θ'-ῆ-τον
Secondary.	Opt. S.	1	σ-αι-μι	s-is-se-m	(θ'-ε-ιη-μ) θ'-είην
		2	σ-αι-ς, σ-εια-ς	κ'-οι-ς	v'-isse-s
		3	σ-αι, σ-εie	κ'-οι	v'-isse-t
	P.	1	σ-αι-μεν,	κ'-οι-μεν	θ'-είη-μεν, θ'-εῖ-μεν
		2	σ-αι-τε	κ'-οι-τε	θ'-είη-τε, θ'-εῖ-τε
		3	σ-αι-εν, σ-εια-ν	κ'-οι-εν	θ'-είη-σαν, θ'-εῖ-εν
	D.	2	σ-αι-τον	κ'-οι-τον	θ'-είη-τον, θ'-εῖ-τον
		3	σ-αί-την	κ'-οί-την	θ'-εῖ-την
Primary.	Imp. S.	2	(σ-α-θ) σον	κ'-ε	T. F. (θ'-ε-θ) θ'-ῆτι
		3	σ-ᾱ-τω	κ'-έ-τω	θ'-ῆ-τω
	P.	2	σ-α-τε	κ'-ε-τε	θ'-η-τε
		3	σ-ά-τωσαν,	κ'-έ-τωσαν,	θ'-ῆ-τωσαν,
			σ-ά-ντων	κ'-ό-ντων	θ'-έ-ντων
	D.	2	σ-α-τον	κ'-ε-τον	θ'-η-τον
		3	σ-ά-των	κ'-έ-των	θ'-ῆ-των
Secondary.	Infin.		σ-α-ι	s-is-se	θ'-ῆ-ναι
	Part. N.		(σ-α-ντ-ς) σᾱς	(κ'-ο-τ-ς) κ'ός	(θ'-ε-ντ-ς) θ'είς
			(σ-α-νσ-α) σᾱσα	(κ'-ο-σ-α) κ'ύια	(θ'-ε-νσ-α) θ'είσα
			(σ-α-ντ) σᾱν	(κ'-ο-τ) κ'ός	(θ'-ε-ντ) θ'έν
	G.		σ-α-ντ-ος	κ'-ό-τ-ος	θ'-έ-ντ-ος
			σ-ᾱσ-ης	κ'-υί-ūs	θ'-είσ-ης

36. VI. OBJECTIVE AFFIXES ANALYZED

a. NUDE.			b. EUPHONIC.				
Pres., Perf. (2 Aor.) Impf., Plup.			Present. (2 Aorist.) Imperfect.				
Primary.	Ind. S.	1 ^{F.} μαι	C. F. ο-μαι ο-τ (ε-αι)η, ει ē-ris, -re ε-ται ĭ-tur				
		2 σαι(αι)					
		3 ται					
	P.	1 μεθα	ό-μεθα i-mur ε-σθε i-mĭni ο-νται u-ntur ε-σθον				
		2 σθε					
		3 νται					
	D.	2 σθον					
	Secondary.	Ind. S.	1 μην	C. F. ό-μην ēba-r (ε-ο)ου ε-το ό-μεθα ε-σθε ο-ντο ε-σθον έ-σθην			
			2 σο(ο)				
			3 το				
P.		1 μεθα					
		2 σθε					
		3 ντο					
D.		2 σθον					
3 σθην							
Primary.		Sub. S.	1 ω-μαι a-r	(η-αι)η ā-ris, -re η-ται a-tur			
			2				
	3						
	P.	1 ώ-μεθα a-mur	η-σθε a-mĭni ω-νται a-ntur η-σθον				
		2					
		3					
	D.	2					
	Secondary.	Opt. S.	1 ^{C. F.} ί-μην	C. F. οί-μην ěre-r οι-ο erē-ris, -re οι-το ere-tur οί-μεθα ere-mur οι-σθε ere-mĭni οι-ντο ere-ntur οι-σθον οί-σθην			
			2 ι-ο				
			3 ι-το				
P.		1 ί-μεθα					
		2 ι-σθε					
		3 ι-ντο					
D.		2 ι-σθον					
3 ί-σθην							
Imv.		S.	2 σο(ο)	(ε-ο)ου ě-re έ-σθω ĭ-tor ε-σθε i-mĭni έ-σθωσαν, u-ntor έ-σθων			
			3 σθω				
	P.	2 σθε					
		3 σθωσαν, σθων					
	D.	2 σθον					
	3 σθων						
	Infin.	Part. N.	F. σθαι μεν-ος, μέν-ος μέν-η μεν-ον, μέν-ον	ε-σθαι (ě-rī)i ό-μεν-ος ο-μέν-η ό-μεν-ον			
G.		μέν-ου μέν-ης	ο-μέν-ου ο-μέν-ης				
f. Verbals.		τ-ός, -ή, -όν, t-us, -a, -um τέ-ος, -ά, -ον nd-us, a, um					

AND COMPARED WITH THE LATIN.

c. FUTURE MIDDLE, Future Perfect.			d. AORIST MIDDLE.	e. FUT. PASS., 2 Fut. Pass.
	T. C. F.			T. C. F.
Primary.	Ind. S. 1	σ-ο-μαι b-o-r		θήσ-ο-μαι
		2 (σ-ε-αι)ση, σει		θήσ-η, θήσ-ει
		3 σ-ε-ται		θήσ-ε-ται
	P. 1	σ-ό-μεθα		θήσ-ό-μεθα
		2 σ-ε-σθε		θήσ-ε-σθε
		3 σ-ο-νται		θήσ-ο-νται
	D. 2	σ-ε-σθον		θήσ-ε-σθον
Secondary.	Ind. S. 1		T. C. F. σ-ᾶ-μην	
		2	(σ-α-ο)σω	
		3	σ-α-το	
	P. 1		σ-ά-μεθα	
		2	σ-α-σθε	
		3	σ-α-ντο	
	D. 2		σ-α-σθον	
		3	σ-ά-σθην	
Primary.	Sub. S. 1		σ-ω-μαι	
		2	(σ-η-αι)ση	
		3	σ-η-ται	
	P. 1		σ-ώ-μεθα	
		2	σ-η-σθε	
		3	σ-ω-νται	
	D. 2		σ-η-σθον	
Secondary.	Opt. S. 1	σ-οί-μην	σ-αί-μην	θήσ-οί-μην
		2 σ-οι-ο	σ-αι-ο	θήσ-οι-ο
		3 σ-οι-το	σ-αι-το	θήσ-οι-το
	P. 1	σ-οί-μεθα	σ-αί-μεθα	θήσ-οί-μεθα
		2 σ-οι-σθε	σ-αι-σθε	θήσ-οι-σθε
		3 σ-οι-ντο	σ-αι-ντο	θήσ-οι-ντο
	D. 2	σ-οι-σθον	σ-αι-σθον	θήσ-οι-σθον
		3 σ-οί-σθην	σ-αί-σθην	θήσ-οί-σθην
Primary.	Inv. S. 2		(σ-α-ο)σαι	
		3	σ-ά-σθω	
	P. 2		σ-α-σθε	
		3	σ-ά-σθωσαν,	
			σ-ά-σθων	
	D. 2		σ-α-σθον	
		3	σ-ά-σθων	
Infin.		σ-ε-σθαι	σ-α-σθαι	θήσ-ε-σθαι
Part. N.		σ-ό-μεν-ος	σ-ά-μεν-ος	θήσ-ό-μεν-ος
		σ-ο-μέν-η	σ-α-μέν-η	θήσ-ο-μέν-η
		σ-ό-μεν-ον	σ-ά-μεν-ον	θήσ-ό-μεν-ον
	G.	σ-ο-μέν-ου	σ-α-μέν-ου	θήσ-ο-μέν-ου
		σ-ο-μέν-ης	σ-α-μέν-ης	θήσ-ο-μέν-ης

g. In § 35 and 36, the small initials T, C, and F denote TENSE-SIGNS, CONNECTING VOWELS, and FLEXIBLE ENDINGS; and the hyphens mark the division into these elements. The letters κ and θ of the tense-signs, as omitted in the *second tenses* (289), are separated by the mark ' from the rest of the affix; and the Latin *o* in like manner, from its frequent omission. For the arrangement in 35 a, b, e, 36 a, b, and also 37. 1, 4, 5, sec 269 c. — Classes and Elements of Affixes 32, 284 s, 303 a. 1 Sing. (μ) μι, ν, 296, (ομ, οα) ω 291 a, α 273 c, e, (καα) κη, κειν, 291 c, (θεμ) θην 288 a, 160; 2 S. (εσ) εις 275 d, 291 a, σεις 293 d, (θ) θι, σ, ε, (εθ) ε, 160 f, 297 c, (σαθ) σον 294 a, 297 c, (θεθ, θηθι) θητι 159 c, σαι αι, (εσαι, εαι) η or ει, σο ο, (εσο, εο) ου, (σασο, σαο) σω, σαι, 297 c, f, g, 290 b; 3 S. (τ) σι, *, 298, (ετ, εε) ει 291 a; 3 Pl. (οντ, ονσι, οασι) ουσι, (καντ, κανσι, καασι) κᾶσι, (οντ) ον, (ντ) σεν, 300 a, 156, ντων, σθων, 300 d; Inf. 301, (εν) εν 294 b, 301 a; Part. 26, (κοτς) κῶς 273 e.

37. VII. GENERAL PARADIGM OF

(Stem λυ-, Pass. *to be loosed*; Mid.

A. DEFINITE TENSES.

I. Present, or Definite System : Base λυ-

		ACTIVE.		PASSIVE AND MIDDLE.	
		a. PRESENT. <i>I am loosening.</i>	b. IMPERFECT. <i>I was loosing.</i>	c. PRESENT. <i>I am loosed, &c.</i>	d. IMPERFECT. <i>I was loosed, &c.</i>
		solvō	solvēbam	solvor, &c.	solvēbar, &c.
Primary.	Ind. S. 1	² λύω λύο		λύομαι λύορ	
	2	λύεις λύις		³ λύῃ, ² λύει λύῆρις, -re	
	3	² λύει λύιτ		λύεται λύιtur	
	P. 1	λύομεν λύιμυς		λύόμεθα λύιμυρ	
	2	² λύετε λύιτις		² λύεσθε λύιμῖνι	
	3	² λύουσι' λύιunt		λύονται λύιuntur	
	D. 2	² λύετον		² λύεσθον	
	Ind. S. 1		² ἐλύον ἐλυέ-		ἐλύομην ἐλυέ-
	2		λυες [bam		λύου [bar
	3		λυε'		ἐλύετο
Secondary.	P. 1		ἐλύομεν		ἐλυόμεθα
	2		ἐλύετε		ἐλύεσθε
	3		² ἐλυον		ἐλύοντο
	D. 2		ἐλύετον		ἐλύεσθον
	3		ἐλυέτην		ἐλυέσθην
Primary.	Sub. S. 1	² λύω λύαμ		λύωμαι λύαρ	
	2	λύῃς λύας		³ λύῃ λύᾱρις, -re	
	3	³ λύῃ λύατ		λύηται λύαtur	
	P. 1	λύωμεν λύαμυς		λυώμεθα λύαμυρ	
	2	λύῃτε λύατις		λύησθε λύαμῖνι	
	3	λύουσι' λύαunt		λύωνται λύαuntur	
	D. 2	λύητον		λύησθον	
Secondary.	Opt. S. 1	λύοιμι λύῆrem		λυοίμην λύῆrer	
	2	λύοις λύeres		λύοιο λύerῆρις, -re	
	3	λύοι λύeret		λύοιτο λύeretur	
	P. 1	λύοιμεν λύerēμυς		λυοίμεθα λύeremυρ	
	2	λύοιτε λύerētis		λύοισθε λύeremῖνι	
	3	λύοιεν λύerent		λύοιντο λύerentur	
	D. 2	λύοιτον		λύοισθον	
	3	λυοίτην		λυοίσθην	
Imv.	S. 2	λύε λύε		λύου λύῆre	
	3	λύέτω λύιτο		λύέσθω λύιtor	
	P. 2	² λύετε λύιτε		² λύεσθε λύιμῖνι	
	3	λύέτωσαν, ² λυόντων λύιunto		λύέσθωσαν, ² λυέσθων λύιuntor	
	D. 2	² λύετον		² λύεσθον	
	3	λύέτων		² λυέσθων	
Infin.		λύειν λύῆre		λύεσθαι λύι	
Part. N.		λύων, -ουσα, -ον! λύens		λυόμενος, -η, -ον	
G.		λύοντος, -ούσης λύεντις		λυομένου, -ης	

CONJUGATION : λύω, solvo, *to loose*.

to loose for one's self, redīmo, to ransom.)

B. SIMPLE INDEFINITE TENSES.

2, 3. Future and Aorist Systems : Base λῡσ-.

ACTIVE.			MIDDLE.	
e. FUTURE.	f. AORIST.-		g. FUTURE.	h. AORIST.
<i>I shall loose.</i>	<i>I loosed.</i>		<i>I shall ransom.</i>	<i>I ransomed</i>
solvam	solvi		redīmam	redēmi
Ind. ² λύσω	luam		λῡσομαι	luar
2 λύσεις	lues		³ λύση, ² λύσει	luērís, -re
3 ² λύσει	luet		λύσεται	luetur
P. 1 λύσομεν	luēmus		λυσόμεθα	luemaur
2 λύσετε	luetis		λύσεσθε	luemīni
3 ² λύσουσι	luent		λύσονται	luentur
D. 2 λύσετον			λύσεσθον	
Ind.		<i>I played.</i>		
2	ἐλύσα	lūsī		ἐλύσαμην
3	ἐλυσας	lusisti		ἐλύσω
P. 1	ἐλύσαμεν	lusīmus		ἐλυσάμεθα
2	ἐλύσατε	lusistis		ἐλύσασθε
3	ἐλυσαν	lusērunt,		ἐλύσαντο
D. 2	ἐλύσατον	[-re]		ἐλύσασθον
3	ἐλυσάτην			ἐλυσάσθην
Sub.	² λύσω	lusērīm		λύσωμαι
2	λύσης	luseris		³ λύση
3	³ λύση	luserit		λύσηται
P. 1	λύσωμεν			λυσώμεθα
2	λύσητε			λύσησθε
3	λύσωσι			λύσωνται
D. 2	λύσητον			λύσησθον
Opt. λύσοιμι	λύσαιμι	lusissem	λυσοίμην	λυσαίμην
2 λύσοις	λύσαις, λύσειας		λύσοιο	λύσαιιο
3 λύσοι	³ λύσαι, λύσειέ		λύσοιτο	λύσαιτο
P. 1 λύσοιμεν	λύσαιμεν		λυσοίμεθα	λυσαίμεθα
2 λύσοιτε	λύσαιτε		λύσοισθε	λύσαισθε
3 λύσοιεν	λύσαιεν, λύσειαν		λύσοιντο	λύσαιντο
D. 2 λύσοιτον	λύσαιτον		λύσοισθον	λύσαισθον
3 λυσοίτην	λυσαίτην		λυσοίσθην	λυσαίσθην
Imv.	² λῡσον			³ λῡσαι
3	λυσάτω			λυσάσθω
P. 2	λύσατε			λύσασθε
3	λυσάτωσαν,			λυσάσθωσαν.
	² λυσάντων			² λυσάσθων
D. 2	λύσατον			λύσασθον
3	λυσάτων			² λυσάσθων
Inf. λύσειν	[² -ον! ³ λῡσαι!	lusisse	λύσεσθαι	λύσασθαι
Par. λύσων, -ουσα,	λύσᾱς, -ᾱσα, -ᾱν!		λυσόμενος, -η, -ον	λυσάμενος, -η, -ον
G. λύσοντος, -ούσης	λύσαντος, -έτης		λυσομένου, -ης	λυσσμένου, -ης

C. COMPLETE TENSES.

4. Perfect System : Base λεῦκ-.

ACTIVE.

i. PERFECT.	j. PLUPERFECT.
<i>I have loosed.</i>	<i>I had loosed.</i>
<i>solvi</i>	<i>solvēram</i>

Ind.	S.	1	λέλϋκᾱ pēpŭlī	
		2	λέλυκας pepulisti	
		3	ἔλελυκεῖ pepulit	
Primary.	P.	1	λελύκᾱμεν	
		2	λελύκᾱτε	
		3	λελύκᾱσι	
	D.	2	λελύκᾱτον	
Secondary.	Ind. S.	1	ἔλελύκειν pepulē-	
		2	ἔλελύκεις [ram]	
		3	ἔλελύκει	
	P.	1	ἔλελύκειμεν	
		2	ἔλελύκειτε [κεσαν]	
		3	ἔλελύκεισαν, ἔλελύ-	
	D.	2	ἔλελύκειτον	
		3	ἔλελυκέτην	
Sub.	S.	1	λελύκω pepulērim	
		2	λελύκης pepuleris	
		3	λελύκη pepulerit	
Primary.	P.	1	λελύκωμεν	
		2	λελύκητε	
		3	λελύκωσι	
	D.	2	λελύκητον	
Secondary.	Opt. S.	1	λελύκοιμι pepulisse	
		2	λελύκοις pepulisses	
		3	λελύκοι pepulisset	
	P.	1	λελύκοιμεν	
		2	λελύκοιτε	
		3	λελύκοιεν	
	D.	2	λελύκοιτον	
		3	λελυκοίτην	

Imv.	S.	2	ἔλελυκε
		3	λελυκέτω
	P.	2	λελύκετε
		3	λελυκέτωσαν, λελυκόντων
	D.	2	λελύκετον
		3	λελυκέτων

Inf.			λελυκέναι! pepulisse
Part.	N.		λελυκώς! -υῖα! -ός!
	G.		λελυκότος! -υῖας

Ind. k. Future Perfect λελυκώς ἔσομαι solvēro, *I shall have loosed.*

5. Perfect Passive System :

PASSIVE AND

l. PERFECT.	m. PLUPERFECT.
<i>I have been l'd, &c</i>	<i>I had been l'd, &c.</i>
<i>solūtus sum, &c.</i>	<i>solūtus ēram, &c.</i>

λέλϋμαι	
λέλυσαι	
λέλυται	
λελύμεθα	
ἔλελυσθε	
λέλυνται	
λέλυσθον	
	ἔλελύμην
	ἔλέλυσο
	ἔλέλυτο
	ἔλελύμεθα
	ἔλέλυσθε
	ἔλέλυντο
	ἔλέλυσθον
	ἔλελύσθην

λελυμένος ὦ	
λελυμένος ἦς	
λελυμένος ἦ	
λελυμένοι ὦμεν	
λελυμένοι ἦτε	
λελυμένοι ὦσι	
λελυμένω ἦτον	
	λελυμένος εἶην
	λελυμένος εἶης
	λελυμένος εἶη
	λελυμένοι εἶημεν
	λελυμένοι εἶητε
	λελυμένοι εἶησαν
	λελυμένω εἶητον
	λελυμένω εἶήτην

λέλυσο	
λελύσθω	
ἔλελυσθε	
λελύσθωσαν,	
ἔλελύσθων	
λέλυσθον	
ἔλελύσθων	

λελύσθαι!

λελυμένος! -η, -ον!
λελυμένου, -ης

D. COMPOUND INDEFINITE TENSES.

Bases λελύθ- and λελύσ-. 6. Compound System : Bases λυθε- and λυθησ-.

MIDDLE.

n. FUTURE PERFECT.

I shall have been loosed, &c.
solūtus ēro, redēmēro

Ind. λελύσομαι
2 λελύσῃ, λελύσει
3 λελύσεται

P. 1 λελυσόμεθα
2 λελύσεσθε
3 λελύσονται

D. 2 λελύσεσθον

Ind.
2
3
ἐλύθην
ἐλύθης
ἐλύθη

P. 1
2
3
ἐλύθημεν
ἐλύθητε
ἐλύθησαν

D. 2
3
ἐλύθητον
ἐλυθήτην

Sub.
2
3
λυθῶ
λυθῆς
λυθῇ

P. 1
2
3
λυθῶμεν
2λυθῆτε
λυθῶσι

D. 2
λυθῆτον

Opt. λελυσοίμην
2 λελύσοιο
3 λελύσοιτο
λυθείην
λυθείης
λυθείη
λυθησοίμην
λυθήσοιο
λυθήσοιτο

P. 1 λελυσοίμεθα
2 λελύσοισθε
3 λελύσονται
λυθείμεν, λυθείμεν
λυθείητε, λυθείτε
λυθείησαν, λυθείεν
λυθησοίμεθα
λυθήσοισθε
λυθήσονται

D. 2 λελύσοισθον
3 λελυσοίσθην
λυθείητον, λυθείτον
λυθειήτην, λυθείτην
λυθησοίσθον
λυθησοίσθην

Imv.
3
λύθητι
λυθήτω

P. 2
3
2λυθητε
λυθήτωσαν,
2λυθέντων

D. 2
3
λύθητον
λυθήτων

Inf. λελύσεσθαι
λυθῆναι!
λυθήσεσθαι

Par. λελυσόμενος, -η, -ον
G. λελυσομένου, -ης
λυθείς! -είσα! -έν!
λυθέντος! -είσης
λυθησόμενος, -η, -ον
λυθησομένου, -ης

r. LAT. luo, to expiate, pay; lūdo, play, pello, drive, Pf. lūsi, pēpuli. The Latin above the columns is for trans-lation; that by the side, for comparison of forms. The sign ' affixed to a form shows that it may receive ν paragogic (163); and the sign !, that the accent is not recessive (769). A small figure prefixed shows the number of forms belonging to the paradigm (some of them plur. Part. forms), which are spelled in the same way. See 36g, 38y, 270d.

q. Verbs λυτός! solūtus, solūbilis, loosed, loosable; λυτέος! solvendus.

38. E. SECOND TENSES.

7. 2 Aorist System.		8. 2 Perfect Syst.	9. 2 Comp. Syst.
r. 2 AOR. ACT.	t. 2 AOR. MIDDLE.	u. 2 PERFECT ACTIVE.	w. 2 AORIST PASSIVE.
<i>I left.</i>	<i>I remained.</i>	<i>I trust, pret.</i>	<i>I was worn.</i>
Ind. 2 ³ ἔλιπον liqui	ἔλιπόμην	πέποιθα fido	ἐτρίβην tritus sum
2 ἔλιπες	ἔλιπου	πέποιθας	ἐτρίβης
3 ἔλιπε	ἔλιπετο	2 πέποιθε	ἐτρίβη
P. 1 ἔλιπομεν	ἔλιπόμεθα	πεποίθαμεν	ἐτρίβημεν
2 ἔλιπετε	ἔλιπεσθε	πεποίθατε	ἐτρίβητε
3 2 ³ ἔλιπον	ἔλιποντο	πεποίθασι	ἐτρίβησαν
D. 2 ἔλιπετον	ἔλιπεσθον	πεποίθῃτον	ἐτρίβητον
3 ἔλιπέτην	ἔλιπέσθην		ἐτρίβήτην
Sub. λίπω	λίπωμαι	πεποίθω	τριβῶ
2 λίπῃς	2 λίπῃ	πεποίθῃς	τριβῇς
3 2 ³ λίπῃ	λίπῃται	πεποίθῃ	τριβῇ
P. 1 λίπωμεν	λιπώμεθα	πεποίθωμεν	τριβῶμεν
2 λίπητε	λίπησθε	πεποίθητε	2 τριβήτε
3 λίπωσι	λίπωνται	πεποίθωσι	τριβῶσι
D. 2 λίπητον	λίπησθον	πεποίθητον	τριβήτην
Opt. λίποιμι	λιποίμην	πεποίθοιμι, -οίην	τριβείην
2 λίποις	λίποις	πεποίθοις, -οίης	τριβείης
3 λίποι	λίποιτο	πεποίθοι, -οίῃ	τριβείῃ
P. 1 λίπομεν	λιποίμεθα	πεποίθοιμεν	τριβείημεν, -εἶμεν
2 λίποιτε	λίποισθε	πεποίθοιτε	τριβείητε, -εἶτε
3 λίποιεν	λίποιντο	πεποίθοιεν	τριβείησαν, -εἶεν
D. 2 λίποιτον	λίποισθον	πεποίθοιτον	τριβείητον, -εἶτον
3 λιποίτην	λιποίσθην	πεποιθότην	τριβείήτην, -εἶτην
Imv. λίπε	λιποῦ!	2 πέποιθε	τρίβηθι
3 λιπέτω	λιπέσθω	πεποιθέτω	τριβήτω
P. 2 λίπετε	λίπεσθε	πεποίθετε	2 τρίβητε
3 λιπέτωσαν, λιπέσθωσαν,	2 λιπόντων 2 λιπέσθων	πεποιθέτωσαν, πεποιθόντων	τριβήτωσαν, 2 τριβέντων
D. 2 λίπετον	λίπεσθον	πεποίθετον	τρίβητον
3 λιπέτων	2 λιπέσθων	πεποιθέτων	τριβήτων
Inf. λιπεῖν!	λιπέσθαι!	πεποιθέναι!	τριβῆναι!
Par. λιπών!	λιπόμενος	πεποιθώς! -υῖα! -ός!	τριβείς! -εἶσα! -έν!
Theme λείπω (s. λιπ-, λειπ-, 347 h) linquo, to leave, 50; F. λείψω, 2 Pf. λέλοιπα, 312 b; λιπών decl. 26 f; accent 780 b, 781 b, 782.		v. 2 PLUP. ACT. ἐπεποίθην ἐπεποίθεις ἐπεποίθει ἐπεποίθειμεν, &c.	x. 2 FUT. PASS. τριβήσομαι τριβησοίμην τριβήσεσθαι τριβησόμενος

§ 38. γ. The SECOND TENSES, which have no place in the regular conjugation, are here supplied from the verbs λείπω, πείθω, and τρίβω (39). See 289, 303, 336 s. Pret. πέποιθα 268, 338 b, 312 b, 317 b, 318; πεποιθότην 293 c.

§ 39. ε. MUTE VERBS 270 c: τρίβω 347 g, τάσσω 349 i, 169 a, πείθω 347 h, ὀρίζω 349 β; τρί(β-σω)ψω, ἔτα(γ-σα)ξα, πέπει(θ-σο)σο, πεπει(θ-σθαι)-σθαι, 151; ὀρι(σω, εω)ῶ, 305 a; τέτρι(β-κα)φα, τέτα(γ-κα)χα, ὠρί(δ-κειν)-

39. VIII. CLASSES OF VERBS. A. MUTE.

a. LABIAL: τρίβω		b. PALATAL: τάσσω	c. LINGUAL: πείθω
Stem τρῖβ-, τρῖβ-; <i>to rub.</i>		ταῖγ-, τασσ-; <i>arrange.</i>	πίθ-, πειθ-; <i>persuade.</i>
Pres. A. τρίβω tēro		τάσσω, τάττω	πείθω
P. & M. τρίβομαι		τάσσομαι, τάττομαι	πείθομαι
Impf. A. ἔτριβον		ἔτασσον, ἔταττον	ἔπειθον
P. & M. ἐτριβόμην		ἐτασσόμην, ἐταττόμην	ἐπειθόμην
Fut. A. τρίψω		τάξω	πείσω
Mid. τρίψομαι		τάξομαι	πείσομαι
1 Aor. A. ἔτριψα		ἔταξα	ἔπεισα
Mid. ἐτριψάμην		ἐταξάμην	ἐπείσάμην
2 Aor. A. ἔλαβον <i>took</i>		ἤγαγον <i>led</i>	ἔπιθον <i>poet.</i>
Mid. ἐλαβόμην		ἤγαγόμην	ἐπιθόμην
1 Pf. A. τέτριφα trīvi		τέταχα	πέπεικα
1 Pl. A. ἐτετρίφειν		ἐτετάχειν	ἐπεπείκειν
2 Pf. A. λέλοιπα 38 r		πέφευγα fūgi	πέποιθα 38
2 Pl. A. ἐλελοίπειν		ἐπεφεύγειν	ἐπεποιθείν
Pf. P. Ind. τέτριμμαι		τέταγμαi	πέπεισμαι
2 τέτριψαι		τέταξαι	πέπεισαι
3 τέτριπται		τέτακται	πέπεισται
P. 1 τετρίμμεθα		τετάγμεθα	πεπείσμεθα
2 τέτριφθε		τέταχθε	πέπεισθε
3 τετριμμένοι εἰσί·		τετάχатаi	πεπεισμένοι εἰσί·
Imv. τέτριψο		τέταξο	πέπεισο
3 τετρίφθω		τετάχθω	πεπείσθω
P. 2 τέτριφθε		τέταχθε	πέπεισθε
3 τετρίφθωσαν,		τετάχθωσαν,	πεπείσθωσαν,
τετρίφθων		τετάχθων	πεπείσθων
Inf. τετρίφθαι!		τετάχθαι!	πεπείσθαι!
Par. τετριμμένος!		τεταγμένος!	πεπεισμένος!
Pl. P. Ind. ἐτετρίμην		ἐτετάγην	ἐπεπείσμεν
2 ἐτέτριψο		ἐτέταξο	ἐπέπεισο
3 ἐτέτριπτο		ἐτέτακτο	ἐπέπειστο
P. 1 ἐτετρίμμεθα		ἐτετάγμεθα	ἐπεπείσμεθα
2 ἐτέτριφθε		ἐτέταχθε	ἐπέπεισθε
3 τετριμμένοι ἦσαν		ἐτετάχατο	πεπεισμένοι ἦσαν
Fut. Pf. τετρίψομαι		τετάξομαι	λελήσομαι
1 Aor. P. ἐτρίφθην		ἐτάχθην	ἐπείσθην
1 Fut. P. τριφθήσομαι		ταχθήσομαι	πισθήσομαι
2 Aor. P. ἐτρίβην oitener		ἐτάγην rare	ἐδράθην r. orl.
2 Fut. P. τριβήσομαι		ταγήσομαι	[slept]
Verbals τριπτός, τριπτέος		τακτός, τακτέος	πιστός, πιστέος

κειν, 149; τέτρι(β-μαι)μμαι, ἐπεπεί(θ-μην)σμεν, 148; τέτρι(β-ται)πται, ἐτέτα(γ-το)κτο, πει(θ-τεος)στέος, ἐτρί(β-θην)φθην, τα(γ-θ)χθήσομαι, ὠρί(δ-θ)-σθην, 147; τέτρι(β-σθε)φθε, τετά(γ-σθω)χθω, 158; τετριμμένοι (-αι, -α) ἦσαν, τεταγμένοι (-αι, -α) εἰσί or τετάχатаi, 300 b, c, 158; ὠρίζον, ὠρικά, 277 c, 278 a, 280 a. Tenses supplied from other Verbs; ἔλαβον 351. 2; ἤγαγον,

MUTE VERBS.

d. LINGUAL: ὀρίζω
ὀρίδ-, ὀρίζ-; to bound.
Pres. A. ὀρίζω finio
P. & M. ὀρίζομαι
Impf. A. ὠρίζον
P. & M. ὠριζόμην
1 Aor. A. ὠρίσα
Mid. ὠρισάμην
2 Aor. A. εἶδον saw
Mid. εἰδόμην
1 Pf. A. ὤρικα
1 Pl. A. ὠρίκειν
2 Pf. A. οἶδα 46 a
2 Pl. A. ᾔδειν
Perf. P. ὤρισμαι
Plup. P. ὠρίσμην
1 Aor. P. ὠρίσθην
1 Fut. P. ὀρισθήσομαι
2 Aor. P.
2 Fut. P. [στέος
Verbals ὀριστός, ὀρι-

FUT. A. ὀρίσω,
ὀριῶ
Opt. ὀρίσοιμι,
ὀριοῖμι
Inf. ὀρίσειν,
ὀριεῖν
Par. ὀρίσων,
ὀριῶν
FUT. M. ὀρίσομαι,
ὀριοῦμαι
Opt. ὀρισοίμην,
ὀριοίμην
Inf. ὀρίσεσθαι,
ὀριεῖσθαι
Par. ὀρισόμενος,
ὀριούμενος

40. B. LIQUID VERBS.

a. ἀγγέλλω nuntio	b. φαίνω ostendo
ἀγγελ-, ἀγγελλ-; to announce.	φαῖν-, φαιν-; to show.
ἀγγέλλω	φαίνω
ἀγγέλλομαι	φαίνομαι
ἤγγελλον	ἔφαινον
ἤγγελλόμην	ἐφαινόμην
ἤγγειλα	ἔφηνα
ἤγγειλάμην	ἐφηνάμην
ἤγγελον rarer	ἔβαλλον threw
ἤγγελόμην	ἐβαλόμην
ἤγγελκα	πέφαγκα
ἤγγέλκειν	ἐπεφάγειν
ὄλωλα perii	πέφηνα as mid.
ὄλώλειν	ἐπεφήνειν
ἤγγελμαι	πέφασμαι
ἤγγέλμην	ἐπεφάσμην
ἤγγέλθην	ἐφάνθην
ἀγγελθήσομαι	φανθήσομαι
ἤγγέλην late	ἐφάνην as mid.
ἀγγελήσομαι	φανήσομαι
ἀγγελτός, ἀγγελτέος	φαντός, φαντέος

Fut. Act.	Fut. Mid.	Perf. Pass. & Mid.
ἀγγελῶ	ἀγγελοῦμαι	Ind. πέφασμαι
Ind. φᾶνῶ	φᾶνοῦμαι	2 πέφανσαι
2 φανείς	φανῇ, φανεί	3 πέφανται
3 φανεί	φανεῖται	p. 1 πεφάσμεθα
p. 1 φανοῦμεν	φανούμεθα	2 πέφανθε [εἰσί
2 φανείτε	φανείσθε	3 πεφασμένοι
3 φανοῦσι	φανοῦνται	Imv. πέφανσο
Opt. φανοίμι, -οίην	φανοίμην	3 πεφάνθω
2 φανοῖς, -οίης	φανοῖο	p. 2 πέφανθε, &c.
3 φανοῖ, -οίη	φανοῖτο	Inf. πεφάνθαι!
p. 1 φανοίμεν	φανοίμεθα	Par. πεφασμένος!
2 φανοῖτε	φανοῖσθε	Plup. Pass. & Mid.
3 φανοῖεν	φανοῖντο	ἐπεφάσμην
Inf. φανεῖν	φανεῖσθαι	ἐπέφανσο
Par. φανῶν	φανούμενος	ἐπέφαντο, &c.

fr. ἄγω ago, lead, 284 e, g; πέφευγα, fr. φεύγω fugio, flee, 50; λελήσμαι shall have forgotten, fr. λανθάνω 50; ἐδράθην 342. 3, 351. 2; εἶδον 358. — O. E. γράφω write, τρέπω turn, κόπτω cut, τύπτω strike, πλέκω plait, δέχομαι receive, πράσσω do, φράζω tell, πλάσσω fashion, 50; κομίζω, -ίσω, -ιῶ, κεκόμενα, -ισμαι, ἐκομίσθην, κομιστός, bring; σπεύδω hasten.

§ 40. c. LIQUID VERBS: ἀγγέλλω 349 l, φαίνω 347 h; ἀγγε(λ-σω, λέω)λῶ, φανῶ, ἐφ(αν-σα)ηνα, ἤγγειλα, 152; φαν(έω)ῶ, -(έεις)εἶς, -(έο)οῦμεν, -(έε)εἴτε, -(έου)οῦσι, -(έοι)οῖαι, -(έων)ῶν, 121, cf. φιλέω 42; φανοῖην 293 h; πέφα(ν-κα)γκα 150; πέφηνα 312 a; πέφα(ν-μαι)σμαι 150 d; πέφαν-σαι

41. C. DOUBLE-CONSONANT VERBS.

	a. πέμπω mitto πεμπ-; send.	b. σπένδω libo σπενδ-; pour.	c. αὔξω or αὔξανω augeo αὔξ-, αὔξαν-; increase.
Pres. A.	πέμπω ἄρχω	σπένδω	αὔξω, αὔξανω
P. & M.	πέμπομαι <i>lead</i>	σπένδομαι	αὔξομαι, αὔξανομαι
Impf. A.	ἔπεμπον ἦρχον	ἔσπενδον	ἠύξον, ἠύξανον
P. & M.	ἐπεμπόμην	ἐσπενδόμην	ἠύξόμην, ἠύξανόμην
Fut. A.	πέμψω ἄρξω	σπείσω	αὔξήσω μελλήσω
Mid.	πέμψομαι	σπείσομαι	αὔξήσομαι
Aor. A.	ἔπεμψα ἥρξα	ἔσπεισα	ἠύξησα ἥψησα
Mid.	ἐπεμψάμην	ἐσπεισάμην	ἠίξησάμην
1 Pf. A.	πέπομφα ἦρχα	ἔσπεικα late	ἠύξηκα ἥρρηκα
1 Pl. A.	ἐπεπόμφειν	ἐσπείκειν	ἠίξήκειν
2 Pf. A.	λέλαμπα ὕλαζε	πέπονθα	ὕδωδα <i>smell</i>
2 Pl. A.	ἐλελάμπειν	ἐπεπόνθειν	ὕδωδεν
Perf. P.	πέπεμμαι ἦργμαι	ἔσπεισμαι	ἠύξημαι
Plup. P.	ἐπεπέμμην	ἐσπείσμην	ἠύξήμην
Aor. P.	ἐπέμφθην ἥρχθην	ἐσπείσθην	ἠύξήθην
Fut. P.	πεμφθήσομαι	σπεισθήσομαι	αὔξηθήσομαι
Verbals	πεμπτός, πεμπτέος	σπειστέος	αὔξητός, αὔξητέος

Perfect Passive.

(d. ἐλέγχω to confute.)

Pluperfect Passive.

Ind.	πέπεμμαι	ἐλήλεγμαι	ἐπεπέμμην	ἐληλέγμην
2	πέπεμψαι	ἐλήλεγξαι	ἐπέπεμψο	ἐλήλεγξο
3	πέπεμπται	ἐλήλεγκται	ἐπέπεμπτο	ἐλήλεγκτο
P. 1	πεπέμμεθα	ἐληλέγμεθα	ἐπεπέμμεθα	ἐληλέγμεθα
2	πέπεμφθε	ἐλήλεγχθε	ἐπέπεμφθε	ἐλήλεγχθε [σαν
3	πεπεμμένοι εἰσὶ	ἐληλεγμένοι εἰσὶ	πεπεμμένοι ἦσαν	ἐληλεγμένοι ἦ-
Imv.	πέπεμψο	ἐλήλεγξο	Pf. P. Inf.	Pf. P. Part.
2	πεπέμφθω	ἐληλέγχθω	πεπέμφθαι!	πεπεμμένος!
P. 3	πέπεμφθε, &c.	ἐλήλεγχθε, &c.	ἐληλέγχθαι!	ἐληλεγμένος!

42. D. PURE VERBS. I. CONTRACT.

1. In -άω: τιμάω honōro 2. In -έω: φιλέω āmo 3. In -όω: δηλόω declāro

S. τιμᾶ-; to honor.

S. φιλε-; to love.

S. δηλο-; to manifest.

156 b; πέφα(ν-σθε)νθε 158; ὄλωλα, fr. ὀλλῶμι destroy, 351. 4, 281 c; ἔβαλον, fr. βάλλω 50. — O. E. στέλλω send, καθαίρω purify, δέρω flay, σπείρω sow, φθείρω destroy, μιάνω stain, τείνω stretch, κλίνω bend, κρίνω judge, πλύνω wash, τέμνω cut, βάλλω throw, μένω remain, νύμω distribute, 50.

§ 41. e. DOUBLE-CONSONANT VERBS: πέπομφα 312 c; πέπε(μμαι)μμαι, ἐλήλεγμαι, 148 a; σπ(ενδ-σω)είσω, ἔσπ(ενδ-μ, ευσμ)εισμαι, 151, 156, 148; ἔσπεικα 50; αὔξανω 351. 2; αὔξήσω 311 a; λέλαμπα, πέπονθα, ὕδωδα, fr. λάμπω, πάσχω suffer, ὕζω, 50; μελλήσω, ἥψησα, ἥρρηκα, fr. μέλλω delay, ἔψω boil, ἔρρω go away, 311 a, 50. — O. E. κάμπτω bend, σφίγγω bind, τέρπω please, κλάζω clang, βίσκω feed, ἄχθομαι be weary.

DEFINITE

a. PRESENT ACTIVE.

	<i>I honor,</i>	<i>live,</i>	<i>love,</i>	<i>run,</i>	<i>manifest.</i>
Ind.	τιμ(ᾶω)ῶ	ζῶ	φιλ(έω)ῶ	θέω	δηλ(όω)ῶ
2	τιμ(ᾶεις)ᾶς	ζῆς	φιλ(έεις)εῖς	θεῖς	δηλ(όεις)οῖς
3	τιμ(ᾶει)ᾶ	ζῇ	φιλ(έει)εῖ	θεῖ	δηλ(όει)οῖ
P. 1	τιμ(ᾶο)ῶ-μεν	ζῶμεν	φιλ(έο)οῦ-μεν	θέομεν	δηλ(όο)οῦ-μεν
2	τιμ(ᾶε)ᾶ-τε	ζῆτε	φιλ(έε)εῖ-τε	θεῖτε	δηλ(όε)οῦ-τε
3	τιμ(ᾶου)ῶ-σι	ζῶσι	φιλ(έου)οῦ-σι	θέουσι	δηλ(όου)οῦ-σι
Sub.	τιμ(ᾶω)ῶ	ζῶ	φιλ(έω)ῶ	θέω	δηλ(όω)ῶ
2	τιμ(ᾶης)ᾶς	ζῆς	φιλ(έης)ῆς	θέης	δηλ(όης)οῖς
3	τιμ(ᾶῃ)ᾶ	ζῇ	φιλ(έῃ)ῇ	θέῃ	δηλ(όῃ)ῇ
P. 1	τιμ(ᾶω)ῶ-μεν	ζῶμεν	φιλ(έω)ῶ-μεν	θέωμεν	δηλ(όω)ῶ-μεν
2	τιμ(ᾶῃ)ᾶ-τε	ζῆτε	φιλ(έῃ)ῇ-τε	θέῃτε	δηλ(όῃ)ῇ-τε
3	τιμ(ᾶω)ῶ-σι	ζῶσι	φιλ(έω)ῶ-σι	θέωσι	δηλ(όω)ῶ-σι
Opt	τιμ(ᾶοι)ῶ-μι, -ώην		φιλ(έοι)οῖ-μι, -οίην		δηλ(όοι)οῖ-μι, -οίην
2	τιμ(ᾶοις)ῶς, -ώης		φιλ(έοις)οῖς, -οίης		δηλ(όοις)οῖς, -οίης
3	τιμ(ᾶοι)ῶ, -ώῃ		φιλ(έοι)οῖ, -οίῃ		δηλ(όοι)οῖ, -οίῃ
P. 1	τιμ(ᾶοι)ῶ-μεν, -ώημεν		φιλ(έοι)οῖ-μεν, -οίημεν		δηλ(όοι)οῖ-μεν, -οίημεν
2	τιμ(ᾶοι)ῶ-τε, -ώητε		φιλ(έοι)οῖ-τε, -οίητε		δηλ(όοι)οῖ-τε, -οίητε
3	τιμ(ᾶοι)ῶ-εν		φιλ(έοι)οῖ-εν		δηλ(όοι)οῖ-εν
Imv.	τίμ(αε)ᾶ	ζῇ	φίλ(εε)ει	θεῖ	δήλ(οε)ου
3	τιμ(αέ)ᾶ-τω	ζήτω	φιλ(εε)εί-τω	θείτω	δηλ(οέ)ού-τω
P. 2	τιμ(ᾶε)ᾶ-τε	ζῆτε,	φιλ(έε)εῖ-τε	θεῖτε,	δηλ(όε)οῦ-τε
3	τιμ(αέ)ᾶ-τωσαν, &c.		φιλ(εε)εί-τωσαν, &c.		δηλ(οέ)ού-τωσαν,
	τιμ(αό)ώ-ντων		φιλ(εό)ού-ντων		δηλ(οό)ού-ντων
Inf.	τιμ(ᾶειν)ᾶν	ζῆν	φιλ(έειν)εῖν	θεῖν	δηλ(όειν)οῦν
Par.	τιμ(ᾶων)ῶν	ζῶν	φιλ(έων)ῶν	θέων	δηλ(όων)ῶν
	τιμ(ᾶου)ῶ-σα		φιλ(έου)οῦ-σα		δηλ(όου)οῦ-σα
	τιμ(ᾶον)ῶν		φιλ(έον)οῦν		δηλ(όον)οῦν

b. IMPERFECT ACTIVE.

S. 1	ἐτίμ(αον)ων	ἔζων	ἐφίλ(εον)ουν	ἔθεον	ἐδήλ(οον)ουν
2	ἐτίμ(αες)ας	ἔζης	ἐφίλ(εες)εις	ἔθεις	ἐδήλ(οες)ους
3	ἐτίμ(αε)α	ἔζη	ἐφίλ(εε)ει	ἔθει	ἐδήλ(οε)ου
P. 1	ἐτιμ(άο)ῶ-μεν	ἔζῶμεν	ἐφιλ(έο)οῦ-μεν	ἐθέομεν	ἐδηλ(όο)οῦ-μεν
2	ἐτιμ(άε)ᾶ-τε	ἔζῆτε	ἐφιλ(έε)εῖ-τε	ἐθεῖτε	ἐδηλ(όε)οῦ-τε
3	ἐτίμ(αον)ων	ἔζων	ἐφίλ(εον)ουν	ἔθεον	ἐδήλ(οον)ουν

§ 42. c. CONTRACT VERBS 290 b, 309, 120 s, 7; τιμ(άω)ῶ, τιμ(άο)ῶμεν, τιμ(άου)ῶσι, τιμ(άοι)ῶμι, 120 c; τιμ(άεις)ᾶς, τιμ(άε)ᾶτε, τιμ(άης)ᾶς, τιμ(άῃ)ᾶτε, 120 a, 118 d; φιλ(έω)ῶσι, φιλ(έου)οῦ, φιλ(έοι)οῖο, 121 c; φιλ(έο)οῦμαι, φιλ(έει)εῖ, φιλ(έε)εῖται, 121 a, b; φιλ(έῃ)ῇ, φιλ(έῃ)ῇται, 121 d; δηλ(όων)ῶν, δηλ(όου)οῦσα, δηλ(όοις)οῖς, 121 c; δηλ(όεις)οῖς, δηλ(όῃ)οῖ, 123 a; δῆλ(οε)ου, ἐδῆλ(οον)ουν, 121 b; δηλ(όῃ)ῶσθε, 120 d; τιμ(άειν)ᾶν, δηλ(όειν)οῦν, 309 c; τιμῶην, φιλοῖης, δηλοῖῃ (In this second form of the Opt., the parts shown above take the place of all that follows the parentheses in the first form), 293 b, c; ζ(άεις)ῆς, ζ(άῃ)ῇ, ἔζ(αε)ῃ, 120 g; θέω, θεῖς, 309 b; τιμῆσω, θη-

TENSES.

C. PRESENT PASSIVE AND MIDDLE.

	<i>I am honored,</i>	<i>loved,</i>	<i>manifested, &c.</i>
Ind.	τιμ(άο)ῶ-μαι	φιλ(έο)οὔ-μαι	δηλ(όο)οὔ-μαι
2	τιμ(άη)ᾶ	φιλ(έη)ῆ, φιλ(έει)εῖ	δηλ(όη)οῖ
3	τιμ(άε)ᾶ-ται	φιλ(έε)εῖ-ται	δηλ(όε)οὔ-ται
P. 1	τιμ(αό)ῶ-μεθα	φιλ(εό)οὔ-μεθα	δηλ(οό)οὔ-μεθα
2	τιμ(άε)ᾶ-σθε	φιλ(έε)εῖ-σθε	δηλ(όε)οὔ-σθε
3	τιμ(αό)ῶ-νται	φιλ(έο)οὔ-νται	δηλ(οό)οὔ-νται
Sub.	τιμ(άω)ῶ-μαι	φιλ(έω)ῶ-μαι	δηλ(όω)ῶ-μαι
2	τιμ(άη)ᾶ	φιλ(έη)ῆ	δηλ(όη)οῖ
3	τιμ(άη)ᾶ-ται	φιλ(έη)ῆ-ται	δηλ(όη)ῶ-ται
P. 1	τιμ(αώ)ῶ-μεθα	φιλ(εώ)ῶ-μεθα	δηλ(οώ)ῶ-μεθα
2	τιμ(άη)ᾶ-σθε	φιλ(έη)ῆ-σθε	δηλ(όη)ῶ-σθε
3	τιμ(άω)ῶ-νται	φιλ(έω)ῶ-νται	δηλ(οώ)ῶ-νται
Opt.	τιμ(αοί)ῶ-μην	φιλ(εοί)οῖ-μην	δηλ(οοί)οῖ-μην
2	τιμ(αοί)ῶ-ο	φιλ(έοι)οῖ-ο	δηλ(όοι)οῖ-ο
3	τιμ(αοί)ῶ-το	φιλ(έοι)οῖ-το	δηλ(όοι)οῖ-το
P. 1	τιμ(αοί)ῶ-μεθα	φιλ(εοί)οῖ-μεθα	δηλ(οοί)οῖ-μεθα
2	τιμ(αοί)ῶ-σθε	φιλ(έοι)οῖ-σθε	δηλ(όοι)οῖ-σθε
3	τιμ(αοί)ῶ-ντο	φιλ(έοι)οῖ-ντο	δηλ(όοι)οῖ-ντο
Imv.	τιμ(άου)ῶ	φιλ(έου)οὔ	δηλ(όου)οὔ
3	τιμ(άέ)ᾶ-σθω	φιλ(έέ)εῖ-σθω	δηλ(οέ)οὔ-σθω
P. 2	τιμ(άε)ᾶ-σθε	φιλ(έε)εῖ-σθε	δηλ(όε)οὔ-σθε
3	τιμ(άέ)ᾶ-σθωσαν, τιμ(άέ)ᾶ-σθων	φιλ(έε)εῖ-σθωσαν, φιλ(έε)εῖ-σθων	δηλ(οέ)οὔ-σθωσαν, δηλ(οέ)οὔ-σθων
Inf.	τιμ(άε)ᾶ-σθαι	φιλ(έε)εῖ-σθαι	δηλ(όε)οὔ-σθαι
Par.	τιμ(αό)ῶ-μενος	φιλ(εό)οὔ-μενος	δηλ(οό)οὔ-μενος
	τιμ(αο)ῶ-μένη	φιλ(εο)οὔ-μένη	δηλ(οο)οὔ-μένη
	τιμ(αό)ῶ-μενον	φιλ(εό)οὔ-μενον	δηλ(οό)οὔ-μενον

D. IMPERFECT PASSIVE AND MIDDLE.

S. 1	ἐτιμ(αό)ῶ-μην	ἐφιλ(εό)οὔ-μην	ἐδηλ(οό)οὔ-μην
2	ἐτιμ(άου)ῶ	ἐφιλ(έου)οὔ	ἐδηλ(όου)οὔ
3	ἐτιμ(άε)ᾶ-το	ἐφιλ(έε)εῖ-το	ἐδηλ(όε)οὔ-το
P. 1	ἐτιμ(αό)ῶ-μεθα	ἐφιλ(εό)οὔ-μεθα	ἐδηλ(οό)οὔ-μεθα
2	ἐτιμ(άε)ᾶ-σθε	ἐφιλ(έε)εῖ-σθε	ἐδηλ(όε)οὔ-σθε
3	ἐτιμ(αό)ῶ-ντο	ἐφιλ(έο)οὔ-ντο	ἐδηλ(οό)οὔ-ντο

ράσω, ἐφίλησα, δεδήλωκα, 310 ; ἐτέλεσα 310 c ; πλεύσω 345 ; πλευσοῦμαι 305 d ; τετέλεσμαι, ἐπλεύσθην, 307 a, b ; ἐλ(άσω)ῶ, τελ(έσω)ῶ, 305 b ; πε-πράσομαι fr. (πρα-) πιπράσκω *sell*, 50 ; κεκλήσομαι fr. καλέω, -έσω, *CALL*, 342. 2, 50 ; δεδήσομαι fr. δέω *bind*, 319 c, 309 b ; accent 772. — O. E. νικάω *conquer*, ὀπτάω *roast* ; διψάω *thirst*, πεινάω *hunger*, 120 g ; πειράω *try*, ἐάω *permit*, ἀνιάω *wee*, ἀκροάομαι *hear*, 310, 279 c ; σπάω *draw*, γελάω *laugh*, 310 c, e, 307 a ; αἰτέω *ask*, μῖσέω *hate*, οἰκέω *inhabit*, ἡγέομαι *lead*, μιμέομαι *imitator, imitate* ; ζέω *boil*, αἰδέομαι *respect*, 310 c, 307 a, 309 b ; πληρόω *fill*, χρυσόω *gild* ; ριγέω *shiver*, 324 b ; ἀρώω *plough*, 310 c, 50.

f. INDEFINITE AND COMPLETE TENSES.

Fut. A.	τιμήσω	φιλήσω	δηλώσω
Mid.	τιμήσομαι	φιλήσομαι	δηλώσομαι
Aor. A.	έτίμησα	έφίλησα	έδηλωσα
Mid.	έτιμησάμην	έφιλησάμην	έδηλωσάμην
Perf. A.	τετίμηκα	πεφίληκα	δεδηλώκα
Plup. A.	έτετιμήκειν	έπεφιλήκειν	έδεδηλώκειν
Perf. P.	τετίμημαι	πεφίλημαι	δεδηλωμαι
Plup. P.	έτετιμήμην	έπεφιλήμην	έδεδηλώμην
Fut. Pf.	τετιμήσομαι	πεφιλήσομαι	δεδηλώσομαι
Aor. P.	έτιμήθην	έφιλήθην	έδηλώθην
Fut. P.	τιμηθήσομαι	φιληθήσομαι	δηλωθήσομαι
Verbals	τιμητός, τιμητέος	φιλητός, φιλητέος	δηλωτός, δηλωτέος

g. OTHER EXAMPLES.

Pres. A.	θηρ(άω)ῶ hunt	τελ(έω)ῶ finish	πλέω sail
P. & M.	θηρ(άο)ῶ-μαι	τελ(έο)οῦ-μαι	
Impf. A.	έθήρ(αον)ων	έτέλ(εον)ουν	έπλεον
P. & M.	έθηρ(αό)ῶ-μην	έτελ(εό)ού-μην	
Fut. A.	θηράσω	τελέσω, τελῶ	πλεύσω late
Mid.	θηράσομαι	τελέσομαι, τελοῦμαι	πλεύσομαι, πλευσού-
Aor. A.	έθήρᾱσα	έτέλεσα	έπλευσα [μαι]
Mid.	έθηρᾱσάμην	έτελεσάμην	
Perf. A.	τεθήρᾱκα	τετέλεκα	πέπλευκα
Plup. A.	έτεθηράκειν	έτετελέκειν	έπεπλεύκειν
Perf. P.	τεθήρᾱμαι	τετέλεσμαι	πέπλευσμαι
Plup. P.	έτεθηράμην	έτετελέσμην	έπεπλεύσμην
Fut. Pf.	πεπράσομαι	κεκλήσομαι	δεδήσομαι
Aor. P.	έθηράθην	έτελέσθην	έπλεύσθην late
Fut. P.	θηρᾱθήσομαι	τελεσθήσομαι	πλευσθήσομαι late
Verbals	θηρᾱτός, θηρᾱτέος	τελεστός, τελεστέος	πλευστέος

Att. } ἐλ(ᾶσω, ᾶω)ῶ, ἐλᾶs. ἐλᾶ, ἐλῶμεν, &c.; ἐλῶμι or ἐλῶην. ἐλᾶν. ἐλῶν.
 Fut. } τελ(έσω, έω)ῶ, τελεῖs, τελεῖ, &c.; τελοῖμι or τελοῖην. τελεῖν. τελῶν.

43. ANALOGIES FROM LATIN CONTRACT VERBS.

1. In -(ao)o : ama-. 2. In -eo : mone-. 3. In -io : audi-.

ACTIVE VOICE.

Ind. Pr.	ăm(ăo)o love	mŏnĕo warn	audiō hear
2	am(aīs)ās	mon(eīs)ēs	aud(iīs)īs
3	am(aīt)ăt	mon(eīt)ĕt	aud(iīt)īt
P. 1	am(aĩ)āmus	mon(eĩ)ēmus	aud(ii)īmus
2	am(aĩ)ātis	mon(eĩ)ētis	audiī)ītis
3	am(aiint)ant	mon(eiunt)ent	audiunt
Impf.	am(aē)ābam	mon(eē)ēbam	audiēbam
Sub. Pr.	am(aam)em	moneam	audiam
Impf.	am(aē)ārem	mon(eē)ērem	audi(iē)īrem

Imv. s. 2	am(aě)ā	mon(eě)ē	aud(iě)ī
2, 3	am(aĩ)āto	mon(eĩ)ēto	aud(iĩ)īto
p. 2	am(aĩ)āte	mon(eĩ)ēte	aud(iĩ)īte
3	am(aü)anto	mon(eü)ento	audiunto
Inf. Pr.	am(aě)āre	mon(eě)ēre	aud(iě)īre
Par. Pr.	am(aens)ans	mon(eens)ens	audiens

PASSIVE VOICE.

Ind. Pr.	ām(aōr)or	mōñēor	audīor
2	am(aě)āris, -re	mon(eě)ēris, -re,	aud(iě)īris, -re
3	am(aĩ)ātur	mon(eĩ)ētur	aud(iĩ)ītur
p. 1	am(aĩ)āmur	mon(eĩ)ēmur	aud(iĩ)īmur
2	am(aĩ)āmini	mon(eĩ)ēmini	aud(iĩ)īmini
3	am(aü)antur	mon(eü)entur	audiuntur
Impf.	am(aē)ābar	mon(eē)ēbar	audiēbar
Sub. Pr.	am(aar)er	monear	audiar
Impf.	am(aě)ārer	mon(eě)ērer	aud(iě)īrer
Imv. s. 2	am(aě)āre	mon(eě)ēre	aud(iě)īre
2, 3	am(aĩ)ātor	mon(eĩ)ētor	aud(iĩ)ītor
p. 2	am(aĩ)āmini	mon(eĩ)ēmini	aud(iĩ)īmini
3	am(aü)antor	mon(eü)entor	audiuntor
Inf. Pr.	am(aě)āri	mon(eě)ēri	aud(iě)īri

44. PURE VERBS. II. BARYTONES IN -ω.

S. *βουλευ-, to plan*; *σει-, shake*; *θύ-, θυ-, sacrifice*; *καί-, κα-, &c., burn*.

Pres. A.	βουλεύω	σείω	θύω (ῥῥ)	καίω, O. A. κᾶω
P. & M.	βουλεύομαι	σείομαι	θύομαι	καίομαι
Impf. A.	ἐβούλευον	ἔσειον	ἔθυον	ἔκαιον, ἔκᾶον
P. & M.	ἐβουλεύομην	ἐσειόμην	ἐθυόμην	ἐκαίομην
Fut. A.	βουλεύσω	σείσω	θύσω	καύσω
Mid.	βουλεύσομαι	σείσομαι	θύσομαι	καύσομαι
Aor. A.	ἐβούλευσα	ἔσεισα	ἔθῦσα	ἔκαυσα, P. ἔκεα
Mid.	ἐβουλεύεσάμην	ἐσειεσάμην	ἐθυεσάμην	ἐκαυεσάμην
Perf. A.	βεβούλευκα	σέσεικα	τέθῦκα	κέκαυκα
Plup. A.	ἐβεβουλεύκειν	ἐσεσείκειν	ἐτεθύκειν	ἐκεκαύκειν
Perf. P.	βεβούλευμαι	σέσεισμαι	τέθῦμαι	κέκαυμαι
Plup. P.	ἐβεβουλεύμην	ἐσεσείσμην	ἐτεθύμην	ἐκεκαύμην
Aor. P.	ἐβουλεύθην	ἐσειεσθην	ἐτύθην	ἐκαύθην, ἐκάην
Fut. P.	βουλευθήσομαι	σειεσθήσομαι	τυθήσομαι	καυθήσομαι
Verbals	βουλευτός, -τέος	σειστός, -τέος	θυτέος	καυτός O. -στός

45. PURE VERBS. III. VERBS IN -μι.

1. ἵστημι (s. στή-, ἵσταν-) *stātuo, to set up, STATION* (Pf. and 2 Aor., *to STAND*); 2. τίθημι (θε-, τίθε-) *pōno, to put, place*; 3. δίδωμι (δο-, δίδο-) *do, to give*; 4. δείκνυμι (δεικ-, δεικνῦ-) *indīco, to point out, show*.

§ 44. a. BARYTONE VERBS 309 a: *βεβούλευμαι, σέσεισμαι*, 307 b, d; *θύσω, τέθῦκα* 310 d; *ἐτύθην* 159 d; *καίω* (s. καῖ-, καυ-, κᾶ-, κε-, κᾷ-, και-) 345, 341, 347 g, h. — O. E. *παιδεύω educate*; *πιστεύω trust*; *τίω poet.*,

DEFINITE

a. PRESENT ACTIVE.

Ind. ἴστημι	τίθῃμι	δίδωμι	δείκνυμι, -ύω
2 ἴστης	τίθης	δίδως	δείκνυς
3 ἴστησι	τίθησι	δίδωσι	δείκνυσι
P. 1 ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2 ἵστατε	τίθετε	δίδοτε	δείκνυτε
3 ἵστασι	τιθέασι, τιθείσι	διδόασι, διδούσι	δεικνύασι, δεικνύσι
Sub. ἵστω	τιθῶ	διδῶ	δεικνύω
2 ἵσῃς	τιθῇς	διδῶς	δεικνύης
3 ἵσῃ	τιθῇ	διδῶ	δεικνύῃ
P. 1 ἵστωμεν	τιθῶμεν	διδῶμεν	δεικνύωμεν
2 ἵσῃτε	τιθῇτε	διδῶτε	δεικνύῃτε
3 ἵσῶσι	τιθῶσι	διδῶσι	δεικνύωσι
Opt. ἵσταίνην	τιθείην	διδοίην [διδῶην]	δεικνύοιμι
2 ἵσταίης	τιθείης	διδοίης	δεικνύοις
3 ἵσταίῃ	τιθείῃ	διδοίῃ	δεικνύοι
P. 1 ἵσταίμεν, -αῖμεν	τιθείμεν, -εῖμεν	διδοίμεν, -οῖμεν	δεικνύοιμεν
2 ἵσταίητε, -αῖτε	τιθείητε, -εῖτε	διδοίητε, -οῖτε	δεικνύοιτε
3 ἵσταίησαν, -αῖεν	τιθείησαν, -εῖεν	διδοίησαν, -οῖεν	δεικνύοιεν
Imv. ἴστη	τίθει	δίδου	δείκνυ, -υε
3 ἵσάτω	τιθέτω	διδότω	δεικνύτω
P. 2 ἵστατε	τίθετε	δίδοτε	δείκνυτε
3 ἵσάτωσαν, ἵσάντων	τιθέτωσαν, τιθέντων	διδότωσαν, διδόντων	δεικνύτωσαν, δεικνύντων
Inf. ἵσῆναι!	τιθέναι!	διδόναι!	δεικνύναι!
Par. ἵσῆς!	τιθείς!	διδούς!	δεικνύς! -ύων
ἵσῆσα!	τιθείσα!	διδούσα!	δεικνύσα!
ἵσῆν!	τιθέν!	διδόν!	δεικνύν!

b. IMPERFECT ACTIVE.

Ind. ἴστην	ἐτίθην, ἐτίθουν	ἐδίδων, ἐδίδουν	ἐδείκνυν, ἐδείκνουν
2 ἴσῃς	ἐτίθης, ἐτίθεις	ἐδίδως, ἐδίδους	ἐδείκνυς, ἐδείκνυες
3 ἴσῃ	ἐτίθη, ἐτίθει	ἐδίδω, ἐδίδου	ἐδείκνυ, ἐδείκνυε
P. 1 ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
2 ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
3 ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν, -ουν

honor; κελεύω command, παίω strike, 307 b; κλείω shut, κολούω maim, 307 e, 50; δακρύνω weep, κωλύω (ῥ) hinder; κλαίω weep, 50.

§ 45. c. VERBS IN -μι 313 s: Stems, δο- δίδο-, θε- τιθε-, 357. 1, στα- ἵστα- 357. 3, δεικ- δεικνυ- 351. 3; stem-mark lengthened 314. Affixes 35 a, 36 a, g, 32 i, 295 s; (ἵστα-μ) ἵστημι, ἵστην, 296; (ἵστα-τ) ἵστησι, ἵσῃ, 298; ἵστ(α-ντ, ανσι, αασι)ῆσι, τιθέασι 300 a, 156; δεικνυμι or δεικνύω 315 a; ἵστ(ά-ω)ῶ, ἵστ(ά-ης)ῆς, βῆς, διδ(ύ-η)ῶ, δῶ, γνῶ, τιθ(έ-ω)ῶμαι, 316 a; ἵσταίνην, δεικνύοιμι, 293, διδῶην, δῶην, 316 b, ἵσταῖμεν, θεῖμεν, 293 a; ἵστ(α-ε)ῃ, τίθ(ε-ε)ει, θές, δός, στήθι, δούθι, 297 c; ἵσῆναι, δύναι, 301; ἵστ(α-ντ-ς)ῆς, βῆς, τιθ(ε-ντ-ς)εῖς, γνούς, 156, 26, ἵστασα, δίδουσα, 233 b; ἐδίδουν, ἐτίθεις,

TENSES.

c. PRESENT PASSIVE AND MIDDLE.

Ind. ἴσθαι	τίθαι	δίδομαι	δείκνυμαι
2 ἴστασαι	τίθῃσαι, τίθη	δίδουσαι	δείκνυσαι
3 ἴσθαι	τίθεται	δίδεται	δείκνυται
P. 1 ἴσθαι	τίθεται	δίδεται	δείκνυται
2 ἴσθαι	τίθεται	δίδεται	δείκνυται
3 ἴσθαι	τίθεται	δίδεται	δείκνυται
Sub. ἴσθαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2 ἴσθαι	τιθῇ	διδῷ	δεικνύῃ
3 ἴσθαι	τιθῇται	διδῶται	δεικνύηται
P. 1 ἴσθαι	τιθώμεθα	διδώμεθα	δεικνύμεθα
2 ἴσθαι	τιθήσθε	διδώσθε	δεικνύσθε
3 ἴσθαι	τιθῶνται	διδῶνται	δεικνύονται
Opt. ἴσθαι	τιθείμην, τιθοίμην	διδοίμην	δεικνυοίμην
2 ἴσθαι	τιθείῳ, τιθοίῳ	διδοίῳ	δεικνύοιῳ
3 ἴσθαι	τιθείτο, τιθοίτο	διδοίτο	δεικνύοιτο
P. 1 ἴσθαι	τιθείμεθα, τιθοίμεθα	διδοίμεθα	δεικνυοίμεθα
2 ἴσθαι	τιθείσθε, τιθοίσθε	διδοίσθε	δεικνύοισθε
3 ἴσθαι	τιθείντο, τιθοίντο	διδοίντο	δεικνύοιντο
Imv. ἴσθαι	τίθῃσαι, τίθου	δίδουσαι, δίδου	δείκνυσαι
3 ἴσθαι	τιθήσθω	διδύσθω	δεικνύσθω
P. 2 ἴσθαι	τίθῃσαι	δίδουσαι	δείκνυσαι
3 ἴσθαι	τιθήσθωσαν, τιθέσθων	διδύσθωσαν, διδύσθων	δεικνύσθωσαν, δεικνύσθων
Inf. ἴσθαι	τίθῃσαι	δίδουσαι	δείκνυσαι
Par. ἴσθαι	τιθέμενος	διδόμενος	δεικνύμενος
ἴσθαι	τιθεμένη	διδομένη	δεικνυμένη
ἴσθαι	τιθέμενον	διδόμενον	δεικνύμενον

d. IMPERFECT PASSIVE AND MIDDLE.

Ind. ἴσθαι	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2 ἴσθαι	ἐτίθῃσαι, ἐτίθου	ἐδίδουσαι, ἐδίδου	ἐδείκνυσαι
3 ἴσθαι	ἐτίθεται	ἐδίδεται	ἐδείκνυται
P. 1 ἴσθαι	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2 ἴσθαι	ἐτίθῃσαι	ἐδίδουσαι	ἐδείκνυσαι
3 ἴσθαι	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

315 b ; ἴστασαν 300 ; τίθῃσαι τίθη (late, Pall. Ep. 79), ἴστασο ἴστω, ἔθ(εσο)ου, δ(οσο)ου, 297 e, h ; τιθοίμην, θοίμην, 315 c ; accent 772 g, h, 780 a, 781, 782 b.—O. E. *πῖμπλημι* *pleo*, *fill*, *πῖμπρημι* *burn*, *ὀνίνημι* *benefit*, *κίχρημι* *lend* ; *ἀγαμαι* *admire*, *δύναμαι* *be able*, *κρέμαμαι* *hang*, *μάρναμαι* *poet., fight* ; *δίξημι* Ep. & Ion., *seek* ; *ἔνομαι* Ep., *blame* ; *ἀγνῶμι* *break*, *ζεύγνυμι* *join*, *ζώννυμι* *gird*, *ὀλλῶμι* *destroy*, *ἐμνῶμι* *swear*, *πήγνυμι* *fasten*. See 50.

2 Aor. (see also above) 313 b, 314 c, d : ἔβην, ἔσβην, ἔγνω, (forms partially given in 45 h), ἔδυν, ἔδραν, 2 A. of βαίνω *go*, σβέννυμι *quench*, γιγνώσκω *gnosco*, *KNOW*, δύνω *enter*, *sink*, διδράσκω *run*, 50 ; ἐπριάμην (s. πρια-) as 2 A. of ὠνέομαι *buy*, 50 ; στά 297 d ; σάντων, γόνων, 314 c ; ἔθηκα,

INDEFINITE AND

f. Fut. A.	στήσω	θήσω	δώσω	δείξω
Mid.	στήσομαι	θήσομαι	δώσομαι	δείξομαι
1 Aor. A.	ἔστησα	ἔθηκα 306 b	ἔδωκα	ἔδειξα
Mid.	ἔστησάμην	ἔθηκάμην Ep.		ἔδειξάμην
Perf. A.	ἔστηκα 46	τέθεικα 310 b	δέδωκα	δέδειχα
Plup. A.	ἔστήκειν, εἰστήκειν	ἔτεθείκειν	ἔδεδώκειν	ἔδεδειχεν
F. Pf. A.	ἔστηξω 319 b			

h. SECOND AORIST

Ind.	ἔστην	ἔβην	(ἔθηκα ἔσβην	(ἔδωκα ἔγνων	ἔδυν sank
2	ἔστης	ἔβης	ἔθηκας ἔσβης	ἔδωκας ἔγnows	ἔδυσ
3	ἔστη	ἔβη	ἔθηκε' ἔσβη	ἔδωκε' ἔγνω	ἔδυν
P. 1	ἔστημεν		ἔθεμεν	ἔδομεν	ἔδυμεν
2	ἔστητε		ἔθετε	ἔδοτε	ἔδυτε
3	ἔστησαν		ἔθεσαν	ἔδοσαν	ἔδυσαν
Sub.	στώ	βῶ	θῶ	δῶ γνῶ	δύω
2	σῆς	βῆς	θῆς	δῶς γνῶς	δύης
3	σῆ	βῆ	θῆ	δῶ γνῶ	δύη
P. 1	στώμεν	βῶμεν	θῶμεν	δῶμεν γνῶμεν	δύωμεν
2	σῆτε	βῆτε	θῆτε	δῶτε γνῶτε	δύητε
3	στώσι'	βῶσι'	θῶσι'	δῶσι' γνῶσι'	δύωσι'
Opt.	σταῖην	βαῖην	θείην	δοίην [δῶην]	δύην Ep.
2	σταῖης	βαῖης	θείης	δοίης	δύης
3	σταῖη	βαῖη	θείη	δοίη	δύη
P. 1	σταῖμεν, σταῖμεν		θείμεν, θείμεν	δοίμεν, δοίμεν	δύμεν, δύμεν
2	σταῖτε, σταῖτε		θείτε, θείτε	δοίτε, δοίτε	δύητε, δύητε
3	σταῖσαν, σταῖεν		θείσαν, θείεν	δοίσαν, δοίεν	δύησαν, δύηεν
Imv.	στήθι [στᾱ]		θές	δός γνῶθι	δύθι
3	στήτω		θέτω	δύτω γνῶτω	δύτω
P. 2	στήτε		θέτε	δύτε γνῶτε	δύτε
3	στήτωσαν,		θέτωσαν,	δύτωσαν,	δύτωσαν,
	στάντων		θέντων	δόντων	δύντων
Inf.	σῆναι	βῆναι	θεῖναι σβῆναι	δοῦναι γνῶναι	δύναι
Par.	σᾶς	βᾶς	θείς σβείς	δούς γνούς	δύς

ἔθεμεν, θεῖναι, ἔδωκα, ἔδομεν, δοῦναι, 306 b, c, 314 d ; δύην 316 c ; δρ(άης)ᾶς 120 h ; πρίωμαι, πρίαιο, 783 b. — O. E. ἔτλην, ἔφθην, ἔπτην, ἐπτάμην, ἔσκλην, ἐάλων or ἤλων, ἐβίων, 2 A. of τλα- endure, φθάνω anticipate, πέτομαι fly, σκέλλω dry, ἀλίσκομαι be taken, βιώω vivo, live, 50.

§ 45. j. SELECT HOMERIC FORMS OF ἵστημι, τίθημι, ἵημι, δίδωμι, &c. ACTIVE. Pres. Ind. s. 2 ἱεῖς E. 880, διδοῖς (ἵης, δίδως, Bek.), 335 a, τίθησθα, δίδοισθα (δίδωσθα Bek.), 297 b ; 3 τιθεῖ, ἱεῖ B. 752, δίδοι, 335 a ; P. 3 θέουσι (θέωσι Bek.) 335 a ; Sub. s. 3 ἱῆσι N. 234, § 328 b ; Imv. ἵστα 335 a, δίδωθι 335 d ; Inf. ἱέμεν Δ. 351, ἱέμεναι N. 114, τιθέμεναι, διδοῦναι, 333 c, 335 d : Impf. s. 1 ἵεν (ἵην Bek.) ι. 88, § 315 b ; 3 ἵστασκε τ. 574, § 332 g, τίθει (τίθη Bek.) Λ. 441, § 284 a, 315 b ; P. 3 τίθεν α. 112, ἵεν M. 33 (γ. 1. ξίν-ιον A. 273), ἔτιδον, 330 b : Fut. Ind. s. 3 ἀν-έσει σ. 265, § 310 d ; P. 1 διδώσομεν (s. διδο-) ν. 358 ; Inf. ἡσέμεν Υ. 361, ἡσέμεναι π. 377, θησέμεναι M. 35, δωσέμεναι δ. 7, § 333 d, διδώσειν ω. 314 : 1 Aor. στήσα δ. 582,

COMPLETE TENSES.

g. Perf. P. ἔσταμαι 310 d	τέθειμαι	δέδομαι	δέδειγμαι
Plup. P. ἐστάμην	ἔτεθείμην	ἔδεδόμην	ἔδεδείγμην
F. Pf. P. ἐστήξομαι 319 b			δεδείξομαι l.
Aor. P. ἐστάθην	ἐτέθην 159 d	ἐδόθην	ἐδείχθην
Fut. P. σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Verbals στατός, στατέος	θετός, θετέος	δοτός, δοτέος	δεικτός, δεικτέος

ACTIVE.

i. SECOND AORIST MIDDLE.

Ind. 2 ἔδρας	ἐπρίαμην bought	ἐθέμην	ἐδόμην
3 ἔδρα	ἐπρίω	ἔθου	ἔδου
P. 1 ἔδραμεν	ἐπρίατο	ἔθετο	ἔδοτο
2 ἔδρατε	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
3 ἔδρασαν	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	ἐπρίαντο	ἔθεντο	ἔδοντο
Sub. 2 δρᾶς	πρίωμαι	θῶμαι	δῶμαι
3 δρᾶ	πρίῃ	θῇ	δῶ
P. 1 δρῶμεν	πρίηται	θῇται	δῶται
2 δράτε	πριώμεθα	θώμεθα	δώμεθα
3 δρῶσι	πρίησθε	θῇσθε	δώσθε
	πρίωνται	θώνται	δώνται
Opt. 2 δραίης	πριαίμην	θείμην, θοίμην	δοίμην
3 δραίῃ	πρίατο	θείο, θοίο, &c.	δοίο
P. 1 δραίμεν, δραῖμεν	πρίατο	θείτο	δοίτο
2 δραίετε, δραῖτε	πριαίμεθα	θείμεθα	δοίμεθα
3 δραίησαν, δραῖεν	πρίασθε	θείσθε	δοίσθε
	πρίαντο	θείντο	δοίντο
Imv. 3 δράτω	πρίασο, πρίω	θοῦ	δοῦ
P. 2 δράτε	πρίασθω	θέσθω	δόσθω
3 δράτωσαν, δράντων	πρίασθε	θέσθε	δόσθε
	πρίασθωσαν, πρίασθων	θέσθωσαν, θέσθων	δόσθωσαν, δύσθων
Inf. δρᾶναι	πρίασθαι	θέσθαι	δόσθαι
Par. δρᾶς	πριάμενος	θέμενος	δόμενος

δῶκα δ. 649, § 284 a, ἔηκα P. 708, § 135 : Perf. *Ind.* p. 2 ἔστητε 335 d ; *Inf.* ἐστάμεν φ. 261, ἐστάμεναι N. 56, § 333 c ; *Part.* ἐσταῖος T. 79, ἐστεῶτα N. 261, § 325 d : 2 Aor. *Ind.* s. 1 στήν A. 744, § 284 a, δόσκον, 3 στάσκειν, 332 g ; p. 3 ἔσαν, στάν I. 193, ἔφυν, 330 h, ἔστασαν M. 56, § 335 d, θέσαν B. 599, ἔσαν δ. 681, δόσαν A. 162, § 284 a, *Sub.* (322 a, c, 323 c, 324 c, 328 b) s. 1 βείω, θείω, εἶω A. 567, γνῶω. 2 στήης, θείης or θήης, γνῶης Ψ. 487 ; 3 στήη, βήη, βέη II. 94, 852, θείη or θήη, ἔη II. 590, εἶη or ἦη ε. 471, ἦσιν O. 359, δῶη, δῶσι, δῶησιν. p. 1 στέωμεν, στέλομεν, θῶμεν, θέλομεν, δῶομεν. 3 στήωσι or στέλωσι, δῶωσιν. D. 3 στήετον ; *Inf.* στήμεναι K. 55, θέμεν, θέμεναι, ἔμεν Δ. 94, δόμεν, δόμεναι, γνῶμεναι, 333 c. MIDDLE. Pres. *Imv.* ἵστασο, ἵσταο Bek., K. 291, § 297 e ; *Part.* τιθήμενον 335 d : *Impf.* p. 3 τίθεντο H. 475 : Fut. s. 2 θήσεται δ. 163, § 323 c : 1 Aor. s. 3 θήκατο K. 31, § 306 b : 2 Aor. *Ind.* s. 3 θέτο Γ. 310, ἔτο δ. 76, § 284 a ; D. 3 θέσθην χ. 141 ; *Sub.* s. 1 θείομαι 323 c ; 2 θῆαι (v. l. θείης) T. 403 ; *Imv.* θέο κ. 333, θεῦ 323 c.

VERBS IN -MI (continued).

ACTIVE VOICE.

k. ἵμι mitto		l. εἰμί sum		m. εἶμι eo, ire	
S. ἐ-, ἱε-; to send.		S. ἐσ-, ἐ-; to be.		S. ἴ-; to go.	
Present.	2 Aorist.	Present.		Present.	
Ind. ἵμι	(ἦκα	εἰμί ἰ	sum	εἶμι	eo
2 ἵης	ἦκας	[εἶς ἰ] εἶ	es	[εἶς] εἶ	is
3 ἵησι'	ἦκε'	ἐστί ἰ'	est	εἶσι'	it
P. 1 ἵμεν	εἶμεν	ἐσμέν ἰ	sūmus	ἴμεν	īmus
2 ἵετε	εἶτε	ἐστέ ἰ	estis	ἴτε	itis
3 ἱᾶσι', ἱεῖσι'	εἶσαν (ἦκαν)	εἰσί ἰ'	sunt	ἱᾶσι'	eunt
D. 2 ἵετον	εἶτον, 3 εἶτην	ἐστόν ἰ		ἴτον	
Sub. ἰῶ	ῶ	ῶ	sim	ἴω	eam
2 ἱῆς	ῆς	ῆς	sis	ἱῆς	eas
3 ἱῇ	ῇ	ῇ	sit	ἱῇ	eat
P. 1 ἰῶμεν	ῶμεν	ῶμεν	sīmus	ἰῶμεν	eāmus
2 ἱῆτε	ῆτε	ῆτε	sitis	ἱῆτε	eatis
3 ἰῶσι'	ῶσι'	ῶσι'	sint	ἰῶσι'	eant
D. 2 ἱῆτον	ῆτον	ῆτον		ἱῆτον	
Opt. ἱεῖν [ἴοιμι]	εἶν	εἶν	essem	ἴοιμι, ἰοίην	
2 ἱεῖς	εἶης	εἶης	esses	ἴοις	īres
3 ἱεῖ	εἶη	εἶη	esset	ἴοι	iret
P. 1 ἱεῖμεν, ἱεῖμεν	εἶμην, εἶμεν	εἶμεν, εἶμεν		ἴοιμεν	
2 ἱεῖτε, ἱεῖτε	εἶητε, εἶτε	εἶητε, εἶτε		ἴοιτε	
3 ἱεῖσαν, ἱεῖεν	εἶσαν, εἶεν	εἶσαν, εἶεν		ἴοιεν	
D. 2 ἱεῖτον, ἱεῖτον	εἶητον, εἶτον	εἶητον, εἶτον		ἴοιτον	
3 ἱεῖτην, ἱεῖτην	εἶήτην, εἶτην	εἶήτην, εἶτην		ἰοίτην	
Imv. ἴει	ἔς	ἴσθι	es	ἴθι [εἶ?] ἰ	
3 ἰέτω	ἔτω	ἔστω [ἦτω]	esto	ἴτω	īto
P. 2 ἴετε	ἔτε	ἔστε	este	ἴτε	ite
3 ἰέτωσαν,	ἔτωσαν,	ἔστωσαν, suntο		ἴτωσαν, eunto	
ἰέντων	έντων	ἔστων, r. ὄντων		ἰόντων, ἴων	
D. 2 ἴετον	ἔτον	ἔστον		ἴτον	
3 ἰέτων	ἔτων	ἔστων		ἴτων	
Inf. ἰέναι!	εἶναι	εἶναι	esse	ἰέναι!	īre
Par. ἰεῖς!	εῖς	ὦν	[ens]	ἰών!	iens
ἱεῖσα! ἰέν!	εἶσα, ἔν	οὔσα, ὄν		ἰοῦσα! ἰόν!	

Imperfect.		Imperfect.		Imperfect.	
Ind. ἵην, [ἰούν] ἵειν	Fut. ἥσω, ἥσοιμι,	S. 1 ἥν, ῆ, ἥμην		ἥειν, ῆα ἱbanι	
2 ἵης, ἱεῖς	ἥσειν, ἥσων	2 [ῆς] ῆσθα		ῆεις, ῆεισθα	
3 ἵη, ἱεῖ	1 Aor. ἦκα (Ind. only) 306	3 ἥν erat		ῆει'	
P. 1 ἵμεν		P. 1 ἥμεν		ῆειμεν, ῆμεν	
2 ἵετε		2 ῆτε, ῆστε		ῆειτε, ῆτε	
3 ἵεσαν	Perf. εἶκα, εἰκέναι, εἰκώς 310 b	3 ῆσαν erant		ῆεσαν, ῆσαν	
D. 2 ἵετον		D. 2 ῆτον, ῆστον		ῆειτον, ῆτον	
3 ἵετην	Plup. εἶκειν	3 ῆτην, ῆστην		ῆείτην, ῆτην	

PASSIVE AND MIDDLE VOICES.

	n. Of ἴημι.		o. Of εἰμί, to be.		q. κεῖμαι, to lie.
	Present.	2 Aorist.	Future.		Present.
Ind.	ἴεμαι	εἶμην	ἔσομαι		κεῖμαι
2	ἴεσαι	εἶσο	ἔσῃ, ἔσει		κεῖσαι
3	ἴεται	εἶτο	[ἔσεται] ἔσται		κεῖται
P. 1	ἴεμεθα	εἶμεθα	ἐσόμεθα		κείμεθα
2	ἴεσθε	εἶσθε	ἔσεσθε		κεῖσθε
3	ἴενται	εἶντο	ἔσονται		κείνται
Sub.	ἰῶμαι	ῶμαι			κέωμαι
2	ἰῇ	ῇ			κέῃ
3	ἰῇται	ῇται			κέῃται
P. 1	ἰώμεθα	ῶμεθα			κεώμεθα
2	ἰῆσθε	ῆσθε			κέῃσθε
2	ἰώνται	ῶνται			κέωνται
Opt.	ἰείμην, ἰοίμην	εἶμην, οἶμην	ἐσοίμην		κεοίμην
2	ἰείο, ἰοίο,	εἶο, οἶο	ἔσοιο		κέοιο
3	ἰεῖτο &c.	εἶτο, οἶτο	ἔσοιτο		κέοιτο
P. 1	ἰείμεθα	εἶμεθα, οἶμεθα	ἐσοίμεθα		κεοίμεθα
2	ἰεῖσθε	εἶσθε, οἶσθε	ἔσοισθε		κέοισθε
3	ἰεῖντο	εἶντο, οἶντο	ἔσειντο		κέοιντο
Imv.	ἴεσο, ἴου	οὖ			κεῖσο
3	ἴεσθω	ἔσθω			κεῖσθω
P. 2	ἴεσθε	ἔσθε			κεῖσθε
3	ἴεσθωσαν, ἴεσθων	ἔσθωσαν, ἔσθων			κεῖσθωσαν, κεῖσθων
Inf.	ἴεσθαι	ἔσθαι	ἔρεσθαι		κεῖσθαι
Par.	ἴμενος	ἔμενος	ἐσόμενος		κείμενος

Imperfect.				Imperfect.	
Ind.	ἴεμην	Fut. M.	ἥσομαι	p.	Το εἶμι to go, some assign a Middle, ἴεμαι to hasten, Imperf. ἴεμην.
2	ἴεσο, ἴου	1 A. M.	ἡκάμην	Others write these tenses with a rough breathing, ἴεμαι, ἴεμην, and refer them to ἴημι to send.	
3	ἴετο	Perf.	εἶμαι		
P. 1	ἴεμεθα	Plup.	εἶμην		
2	ἴεσθε	Aor. P.	εἶθην		
3	ἴεντο	Fut. P.	ἐθήσομαι		
D. 2	ἴεσθον	Verb-	ἑτός		
3	ἴεσθην	als	ἑτέος		

§ 45. r. Stems ἐ- ἰε- 357. 3, ἐσ- ἐ- 345, ἰ-, φα-, 314 a, κει-, contr. κει-, 342. 1: ἴημι, cf. τίθημι. (ἰεσι) ἰέσι, Att. ἰᾶσι, 122, 120 f; ἴοιμι 315 c; ἴων 315 b; A. εἶμεν, εἶμην, εἶθην, 279 c; εἶμι, εἶμι, 50; ἴστί 298 a; ἰοίην 293 c; ἴθι, εἰ, 297 d, ἰόντων 313 c, ἔστων, ἴτων, 300 c; ἦσθα, ἦισθα, 297 b; ἦν, ἦει, 163 b; (ἦει) ἦμεν 118 d, 121 d; ἔσεται Ep., A. 211, ἔσται nude (the only Att. form) 303 a; dialectic forms 50; φημί, cf. ἴσθημι. ἦμι, φῆς, 50; φαθί, ἔφησθα, 297 b, d; (κείμαι) κεῖμαι, cf. τίθεμαι. κέωμαι, κεοίμην, 315 c, 772 g. Hdt. has the uncontracted κέεται, ἐκέετο, κέεσθαι, &c. t. Forms marked with the sign ; may be enclitic.

VERBS IN -μι: u. φημί fāri, to say (s. φᾶ-).

	PRES. Ind.	Subj.	Opt.	Imv.	Inf.	IMPF.
S. 1	φημί ἡμί	φῶ	φαίην		φᾶναι	ἔφην, ἦν
2	φῆς, φῆς	φῆς	φαίης	φᾶθί or φάθι		ἔφης, ἔφησθα
3	φησί	φῆ	φαίη,	φάτω	Part.	ἔφη, ἦ
P. 1	φᾶμέν	φῶμεν	&c.		r. in Att.	ἔφᾶμεν
2	φατέ	φῆτε		φάτε	φᾶς	ἔφατε
3	φᾶσί	φῶσι		φάτωσαν, φάντων		ἔφασαν

Fut. φήσω, Aor. ἔφησα. MID. and PASS., little used in Att.: Pres. Inf. φάσθαι, Pt. φᾶμενος · Impf. ἐφᾶμην · Perf. Imv. πεφάσθω · Aor. P. ἐφάθην · Verb. φᾶτός, φατέος. — See 45 r, t, 50.

46. E. PRETERITIVES.

a. οἶδα novi, I know (s. ὶδ-, εἰδ-, εἶδε-).

	2 PERF. Ind.	Subj.	Opt.	Imv.	2 PLUP.
S. 1	οἶδα	εἰδῶ	εἰδείην		ἦδεν, ἦδη
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	ἦδεις, ἦδης, ἦδισθα, ἦδησθα
3	οἶδέ	εἰδῆ	εἰδείη,	ἴστω	ἦδει, ἦδη
P. 1	οἶδᾶμεν, ἴσμεν	εἰδῶμεν	&c.		ἦδειμεν, ἦσμεν
2	οἶδατε, ἴστε	εἰδῆτε		ἴστε	ἦδειτε, ἦστε
3	οἶδᾶσι, ἴσᾶσι	εἰδῶσι		ἴστωσαν	ἦδесαν, ἦσαν

Inf. εἶδέναι! Part. εἰδώς! Fut. εἴσομαι · less Att. Fut. εἰδήσω and Aor. εἶδησα · Verb. ἰστέος. — See ὁράω 50.

b. δέδοικα or δέδια τίμειο, I am afraid (s. δι-, δει-).

	2 PERF. Ind.	Subj.	Opt.	Imv.	Inf.	2 PLUP.
S. 1	δέδια	δεδίω	δεδειίην		δεδιέναι!	ἐδεδειέν
2	δέδιας	δεδίης	δεδειείης	δέδιθι	Part.	ἐδεδειείς
3	δέδιε	δεδίη,	δεδειείη,	δεδίτω	δεδιώς!	ἐδεδειεί
P. 1	δέδιμεν	&c.	&c.			ἐδεδειμεν
2	δέδιτε			δέδιτε		ἐδεδειτε
3	δεδιᾶσι			δεδίτωσαν		ἐδεδεισαν

1 Perf. δέδοικα, 1 Plup. ἐδεδοίκειν, Fut. δείσομαι Ep. chiefly, δείσω late, Aor. ἔδεια. — See δείδω 50.

§ 46. e. PRETERITIVES 268, 317 s: οἶδα, δέδοικα, ἔστηκα, 320 b; (οἶδ-σθα nude, 151) οἶσθα, ἦδισθα, 297 b; (ἴδμεν Θ. 32, § 148) ἴσμεν, (ἦδ-μεν) ἦσμεν, δέδιμεν, ἔσταμεν, 320 a; δεδιᾶσι 156 a; εἰδῶ, ἐστῶ, εἰδείην (so δεδειίην? as fr. base δεδ-ιε-, Pl. Phaedr. 351 a), ἐσταίην, (ἰδ-θι) ἴσθι, ἐσάναι, 320 c; ἐσώς 320 d; ἦδεν, ἦδη, 278 d, 291 c; ἐστήκειν 280 a, Att. also εἰστήκειν 279 c; ἡμῖν κάθημαι (κατά, ἡμῖν) 280 a, 161 b (having forms from both ἐ- and ἔδ-, or see 307 e); cf. Lat. sēde-o, and see 141; (ἦδ-ται) ἦσται, ἦστο, 147; καθῶμαι, καθοίμην, 317 c; ἡμενος 780 c; ἐκάθησο, καθῆσο, 282 b, 783 a, 771 c. — O. E. τέθνηκα am dead, βίβηκα stand, μέμονα am eager, ἀνωγα command, 320 e, f.

c. ἤμαι and κάθημαι sedeo, *I sit* (s. ἐ-, ἐδ-).

PERFECT MIDDLE.

	Indicative.	Subj.	Opt.	Imperative.
S. 1	ἤμαι κάθημαι	καθῶμαι	καθοίμην	
2	ἦσαι κάθησαι	καθῇ	καθοῖο	ἦσο κάθησο
3	ἦσται κάθηται	καθῇται	καθοῖτο	ἦσθω καθήσθω,
P. 1	ἤμεθα καθήμεθα	καθόμεθα	καθοίμεθα	&c.
2	ἦσθε κάθησθε	καθῆσθε	καθοίσθε	ἦσθε
3	ἦνται κάθηνται	καθῶνται	καθοῖντο	ἦσθωσαν, ἦσθων
	Infinit. ἦσθαι καθῆσθαι		Part ἤμενος καθήμενος	

PLUPERFECT MIDDLE.

S. 1	ἤμην ἐκαθήμην, καθήμην	P. 1	ἤμεθα ἐκαθήμεθα, καθήμεθα
2	ἦσο ἐκάθησο, καθῆσο	2	ἦσθε ἐκάθησθε, καθῆσθε
3	ἦστο ἐκάθητο, καθῆστο, καθῆτο	3	ἦντο ἐκάθηντο, καθήντο

Fut. Pf. καθήσομαι late. — See ἔζω 50.

d. ἔστηκα sto, *I stand* (45 f).

FIRST AND SECOND PERFECT.

	Indicative.	Subjunctive.	Opt.	Imv.	Infinit.
S. 1	ἔστηκα *	ἐστήκω ἐστῶ	ἐσταίην		ἐστηκέναι! 1.
2	ἔστηκας *	ἐστήκης *	ἐσταίης	ἔσταθι	ἐσάναι!
3	ἔστηκε, *	ἐστήκη, *	ἐσταίη,	ἔστάτω	Part.
P. 1	&c. ἔσταμεν	&c. ἐστώμεν	&c.		ἐστηκώς!
2	ἔστατε	*		ἔστατε	ἐστώς! 26 i
3	ἔστασι	ἐστώσι		ἔστάτωσαν, ἐστάντων	

1 PLUPERFECT.

S. 1	ἐστήκειν, εἰστήκειν	P. ἐστήκειμεν
2	ἐστήκεις, εἰστήκεις	ἐστήκειτε
3	ἐστήκει, εἰστήκει	ἐστήκεσαν, &c.

2 PLUPERFECT.

S. *	P. ἔσταμεν
*	ἔστατε
*	ἔστασαν

47. IX. RELATION OF THE TENSES AND FORMS OF THE STEM.

1. DOMAIN OF THE OLD STEM :	λαθ-	ζυγ-	δακ-
Second Aorist System :	ἔλαθον		ἔδακον
Second Compound System :		ἐζύγην	ἐδάκην
2. DOMAIN OF THE MIDDLE STEM :	ληθ-	ζευγ-	δηκ-
Perfect Passive System :	λέλησμαι	ἔζευγμαι	δέδηγμαι
First Compound System :	ἐλήσθην	ἐζεύχθην	ἐδήχθην
Second Perfect System :	λέληθα		
First Perfect System :		ἔζευχα	δέδηχα
First Aorist System :	ἔλησα	ἔζευξα	ἐδηξα
Future System :	λήσω	ζεύξω	δήξομαι
3. DOMAIN OF THE NEW STEM :	λανθάν-	ζευγνύ-	δακν-
Present System :	λανθάνω	ζεύγνυμι	δάκνω

48. X. DIALECTIC FORMS. a. GENERAL TABLE (321 s).

SUBJECTIVE.		OBJECTIVE.	
SINGULAR.		SINGULAR.	
1 <i>Indl.</i> Pr. ω, Old μι · ὄρημι, φέλλημι, κάλλημι. άω, ὦ, Ion. έω · ὀρέω, φοιτέω, χρέω. Ep. όω, ώω · ὀρόω, μερυνώω. έώ, ὦ, Ep. έώ · νεικέω, πνέω, τελείω. Fut. ω, Dor. ὦ · ἄσῶ, οἰσῶ, πεμψῶ. σώ, Dor. ξῶ · δικαξῶ, κοιμξῶ. ῶ, Ion. έώ · ἄγγελέω, φανέω, έρέω. Impf. ν, Iter. σκον · έχεσκον, φέρεσκον. Ion. α · έτίθεα, ἦα, έα. [πενν. αον, ων, Ion. εον, Ion. & Dor. ευν · ἡγά- Aor. σα, Dor. ξα · έκόμιξα, έφθαξα. [σκον. Iter. σασκον · στρέψασκον, ὤσα- Plup. ευν, Ion. εα · ἦδεα, έτεθήπεα. Old Att. η · ἦδη, έπεπόνθη. Sub. ω, Ep. ωμι · έθέλωμι, ἔδωμι, ἔκωμι. ῶ, Ion. έω · λυθέω, φανέω, θέω. Ep. έίω, ὠω, &c.; θείω, γνώω. 2 s, Old σθα · έπρησθα, βάλοισθα, έχεισθα. εις, Dor. es · ἀμ'άγες, λέγες, συρίσδες. άεις, ᾧς, Dor. ἦς · ὀρῆς, έρῆς, τολμῆς, λῆς. Ep. άας · ὀράας, ἀντιάας, έάας. 3 σι, Dor. τι · τίθῃτι, δίδωτι, φατί. Sub. ἦ, Ep. ἦσι · ἀγῃσι, παύσῃσι, θέγῃσιν. PLURAL.	3 νσι, Dor. ντι · φαντί, έχοντι, μένωντι. ουσι, Aol. οισι · κρύπτοισιν, οικήσοισι. άουσι, ὦσι, Ep. όώσι, ὠωσι · βοόωσιν, δρώ- Dor. άντι · πεινάντι, νικάντι. [ωσι. έουσι, οῦσι, Ion. εῦσι · ποιέουσι, ἀμυνέουσι. Dor. εὔντι · φιλεῖντι, μενεῖντι. άσι, Ion. έῦσι · ιστέασι, έστέασι. ῶσι, Aol. αισι · φαισί, κεκρίκασιν. ῶσι, Alex. ῶν · έγνωκαν, εῖρηκαν, έοργαν. σαν, Old ν · έσταν, ἔεν, έγρον, ἡγερθεν. ν, εν, Alex. σαν · είποσαν, ὀλέσασαν. Inf. ναι, Aol. ν · μεθύσθην, τάφην, άντλῆν. Dor. & Ep. μεν · κριθῆμεν, φάμεν. Ep. & Aol. μεναι · μιχθήμεναι, θέ- εν, Dor. εν · βόσκεν, γαρῖεν. [μεναι. Dor. & Aol. ην · εὔρην, ἀγῃν, φέρην. Poet. έμεν, έμεναι · ἀξέμεν, ἀξέμε- έν, Ion. έέν · ἰδέεν, παθέεν. [ναι. άεν, ἀν, Ep. άαν · ὀράαν, ἀντιάαν. Dor. ἦν · ὀρήν, σιγῇν. [μεναι. άέν, έέν, Ep. ἦμεναι · πενήμεναι, καλή- όέν, Dor. ὦν · ὕπνῶν, ῥιγῶν. [θνακην. έναι, Dor. & Aol. εν, ην · δεδῦκεν, τε- ῶν, Ion. έων · ἀγγελέων, φανένων, έρέων. άων, ὦν, Ep. όών, ὠων · ὀρόων, μαιμώνων. ῶς, ὠσα, Aol. αις, αισα · ῥήψαις, γέλαισα. ουσα, Aol. οισα, Lac. ὠα · έχοισα, λιπῶα. άουσα, ὠσα, Ep. όώσα, ὠωσα, ὠωσα · ὀρώσα, ἡβῶσα, ναιετάωσα. [τος. G. ότος, Ep. ὠτος · βεβαῶτος, κεκμηῶ-	1 έομαι, οὔμαι, Ion. & Dor. εὔμαι · φοβεῦμαι. σομαι, Dor. σοῦμαι, σεῦμαι · έξοῦμαι. οὔμαι, Ion. έομαι · φανέομαι, ὀλέομαι. μην, Dor. μᾶν · δυνάμην, ἰκόμαν, γενοίμαν. Iter. σικόμην · πελεσκόμην, μνησασκό- 2 η, Ion. εαι, Subj. ηαι · λύεαι, πίθηαι. [μην. Hel. εσαι · πίεσαι, φάγεσαι, καυχᾶσαι. ου, Ion. εο · έγένεο, έπλεο, φράζεο. Ion. & Dor. ευ · έπλεν, φράζεν. Ep. ειο · έρειο, σπείο. ω, Ion. αο · έγράψαο, έδέξαο, έπίσταο. Dor. α · έγράψα, έπάξα, ἦρα. σαι, σο, Ep. αι, ο · μέμνηαι, βέβληαι, έσσυο. έσαι, έεο, Ion. έαι, έο · μυθείαι, φοβέαι, φοβέο. ηαι, θηται, Ep. εαι, εται · μίσγεαι, φθίλεται. PLURAL.	1 μεθα, Poet. μεσθα · ἀγόμεσθα, έσύμεσθα. 3 νται, ντο, Ion. αται, ατο · κέαται, έατο. ανται, αντο, Ion. έαται, έατο · δυνέαται. οντο, Ion. έατο · έβουλέατο, ἰκέατο. [ωνται. άονται, ὠνται, Ep. ὀώνται, ὠνται · ατρί- άοντο, ὠντο, Ep. ὀώντο, ὠντο · έμνώνοντο. Du. 3 σθην, Dor. σθῶν · κτησάσθῶν, ἰκέσθῶν. Inf. άεσθαι, ὤσθαι, Ion. έεσθαι · χρέεσθαι. Ep. άασθαι · ὀράασθαι. Dor. ἦσθαι · πευρήσθαι. είσθαι, Ion. έεσθαι · φανέεσθαι, ὀλέεσθαι.

b. REFERRED TO λύω AS A MODEL.

ACTIVE.		[ἐ]λύσον E. 327 a		Imperfect.	
Pres. Ind.		1 Aor. Part.		S. 1 λυόμεν O. 284 a	
S. 2 λύεις, λύης D. 326 a		λύσαις, -αισα Æ. 131 d		ἐλυόμεν D. 328 a	
λύεισθα O. 297 b		Perf. Ind.		λυεσκόμην IT. 332	
3 λύησι ? E. 328 b		S. 1 λελύκω, -ης D. 326 b		2 [ἐ]λύο I., -ευ I. D. 323	
λύη D. 130 c		P. 3 λελύκαντι D. 328 a		D. 3 [ἐ]λύεσθον E. 299 d	
P. 1 λύομες D. 328 a		λελύκάσι P. 328 c		ἐλυέσθων D. 328 a	
3 λύοντι D. 328 a		λέλυκαν AL. 330 a		Fut. M. Ind.	
λύοισι Æ. 328 c		Perf. Inf.		λυσεῖμαι, -ῆ, &c., D. 325 b	
Pres. Sub.		λελύκειν, -ην D. Æ. 326 b		S. 2 λύσαι I. 323 a	
S. 1 λύωμι E. 328 b		Perf. Part.		Aor. M. Ind.	
2 λύησθα E. 297 b		λελύκων D. Æ. 326 b		S. 1 λυσάμην O. 284 a	
3 λύησι E., -τι D. 328 b		Plup. Ind.		ἐλυσάμην D. 328 a	
P. 1 λύομεν E. 326 d		S. 1 λελύκα I., -η O. 291 c		λυσασκόμην IT. 332	
λύομες D. 328 a		ἐλέλुकον E. 326 b		2 [ἐ]λύσαο I. 322 b	
2 λύετε E. 326 d		2 λελύκεας I., -ης O.		ἐλύσα D. 322 e	
3 λύωντι D. 328 a		291 c [163 b		Aor. M. Opt.	
Pres. Opt.		3 λελύκεε(ν I., -ει(ν P.		P. 3 λυσαίατο I. 329 a	
S. 2 λύοισθα E. 297 b		2 Aor. Ind.		Perf. Ind.	
P. 3 λύοισαν AL. 330 a		(λέλιπον, -ες, -ε E. 284 e		S. 2 λέλυναι E. 331 b	
Pres. Inf.		P. 3 ἔλιπαν AL. 327 b		P. 3 λελύαται I. 329 a	
λύνειν, λύην D. 326 a		2 Aor. Inf.		Perf. Opt.	
λύέμεν E. D. 333 d		λιπέειν I. 323 d		P. 3 λελύντο E. 317 c	
λύόμεναι E. 333 d		λιπῆν D. 326 a)		Pluperfect.	
Pres. Part.		PASSIVE AND MIDDLE.		P. 3 [ἐ]λελύατο I. 329 a	
F. λύοισα Æ. 131 d		Pres. Ind.		Aor. P. Ind.	
λύω IAC. 334		S. 2 λύεαι I. 323 a		P. 3 ἔλυθεν P. 330 b	
Imperfect.		λύεσαι HEL. 331 c		Aor. P. Sub.	
S. 1 λυόν O. 284 a		P. 1 λυόμεσθα P. 299 a		S. 1 λυθέω I., -είω E.	
λύεσκον IT. 332		Pres. Sub.		323 a, c [323 c	
P. 3 ἐλύσαν AL. 330 a		S. 2 λύηαι I. 331 a		2 λυθείης or -ήης E.	
D. 2 ἐλύετην A. 299 d		λύεαι E. 326 d		3 λυθείη or -ήη E. 323 c	
3 [ἐ]λύετον E. 299 d		3 λύεται E. 326 d		P. 1 λυθέωμεν I. 323 a	
ἐλύετᾶν D. 328 a		P. 1 λυόμεσθα E. 299 a		2 λυθείετε E. 323 c	
Fut. Ind.		Pres. Opt.		3 λυθέωσι I. 323 a	
λυσῶ, -είς, -εί, &c. D. 325 b		P. 3 λυοίατο I. 329 a		Aor. P. Inf.	
1 Aor. Ind.		Pres. Impv.		λύθην Æ., -ῆμεν D. 333 b	
S. 1 λύσα O. 284 a		S. 2 λύο I., λύν I. D. 323		λυθήμεναι E. 333 b	
λύσασκον IT. 332				2 Aor. M.	
				[ἐ]λύμην, -σο E. 313 b	

c. VARIOUS FORMS OF CONTRACT VERBS (321 s).

Uncontracted.	Contracted.	Variously Protracted.
ὀράω, ὀρέω I.	ὀρῶ	ὀρόω, μενοινῶ, Pt. ὀρόων A. 350
ὀράει, ὀράη	ὀρᾶ	ὀράα, μενοινάα, Inf. ἀντιᾶν N. 215
ὀράοιμι	ὀρῶμι	ὀρόωμι, ἡβῶοιμι, Mid. 2 αἰτιῶφο υ. 135
ὀράουσα	ὀρῶσα	ὀρόωσα, ναιετάωσα, μαιμῶωσα O. 542
ὀράοντες, -έοντες I.	ὀρῶντες	ὀρόωντες, ὀρέωντες I., ἡβῶντες κ. 6
ὀράεσθαι	ὀρᾶσθαι	ὀράασθαι σ. 4, μνᾶσθαι α. 39
ναικέω	ναικῶ	ναικέω, Inf. πλείειν ο. 34, Pt. ναικείων σ. 9
ναικέη	ναικῇ	ναικείη ρ. 189, ναικείησι A. 579, θείη Z. 507
ιδρῶντα	ιδρῶντα	ιδρῶντα, ὑπνῶντας, Fem. ιδρώουσα
ἀρῶσι	ἀρούσι	ἀρῶσι, Opt. δηῖζωεν, Mid. δηῖζωντο

49. XI. CLASSES AND NOTATION OF STEMS.

I. PRIME STEMS (a ; 340).

Roots, (a ¹) giving rise, and (a ²) not giving rise to Modified Stems.	Derived Stems, (a ³) giving rise, and (a ⁴) not giving rise to Mod. St.
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II. MODIFIED STEMS. 1. EUPHONIC (341 s).

b. By Precession : b ¹ . Of α to ϵ . b ² . Of ϵ or \omicron to ι . b ³ . Of $\bar{\alpha}$ to ω , &c.	c ⁷ . By Metathesis in Other Tenses. c ⁸ . By Antithesis. d ¹ . To avoid Double Aspiration. d ² . From Use of both Sm. & R. Forms.
c ¹ . By Contraction. c ² . By Syncope in the Theme. c ³ . " " in the 2 Aorist. c ⁴ . " " in Other Tenses. c ⁵ . By Metathesis in the Theme. c ⁶ . " " in the 2 Aorist.	e ¹ . By dropping a Consonant. e ² . By adding a Consonant. f ¹ . By dropping the Digamma. f ² . By changing the Digamma. f ³ . By changing or dropping σ .

II. MODIFIED STEMS. 2. EMPHATIC (346 s).

A. BY LENGTHENING A SHORT VOWEL. g. To the cognate Long Vowel. h. To a Diphthong.	n ² . With preceding V. lengthened. n ³ . ν inserted. n ⁴ . $\alpha\nu$ annexed. n ⁵ . With ν inserted. n ⁶ . With $\alpha\nu$ lengthened. n ⁷ . $\nu\nu$ annexed. n ⁸ . Becoming $\nu\nu\nu$ after a short V. n ⁹ . A Lingual or Liquid dropped. n ¹⁰ . $\nu\epsilon$ annexed.
B. BY ADDING SYLLABLES OR LETTERS. I. BY ANNEXING OR INSERTING CONSONANTS. i, j, l. The Conson. I ; uniting with, i ¹ . A Palatal Mute i ² . A Lingual Mute i ³ . A Labial Mute j ¹ . A Lingual Mute j ² . A Palatal Mute j ³ . A Double Palatal j ⁴ . A Labial Mute l. λ to form $\lambda\lambda$. z. ζ : z ¹ . Alone. z ² . With a Vowel. k. $\sigma\kappa$: k ¹ . Alone. k ² . With a Vowel. k ³ . With preceding Consonant dropped. k ⁴ . With Transposition. k ⁵ . With the κ dropped. k ⁶ . With preceding Vowel lengthened. k ⁷ . With Precess. of a Vowel. n. ν : n ¹ . ν annexed.	t. τ : t ¹ . Alone. t ² . With a Vowel. q. θ : q ¹ . Alone. q ² . With a Vowel. q ³ . With preceding Vowel lengthened. o. Other Consonants : o ¹ . Alone. o ² . With a Vowel. II. BY ANNEXING VOWELS. u. By annexing α . u ² . With change of an ϵ to ω . v. By annexing ϵ . v ² . With change of an ϵ to \omicron . w. By annexing other Vowels. III. BY PREFIXING SYLLABLES OR LETTERS. p. Various Preformatives. r. Reduplication : r ¹ . Proper. r ² . Attic. r ³ . Improper.

IV. ADOPTED STEMS (x ; 358).

§ 50. XII. CATALOGUE OF VERBS.

NOTES. a. The following Catalogue contains the principal IRREGULAR VERBS, and some verbs which are not usually so termed; while many COGNATES are added (338 d). Whatever is enclosed in brackets will be understood to be DIALECTIC; and to occur in the Epic (commonly in Homer), unless specially ascribed to another dialect or another author. The dialects are commonly denoted by initials, as in § 27; and the sign + marks the rare occurrence of a word beyond the range noted (85 c, d). Some of the less familiar forms are referred to passages where they occur.

b. The REGULAR TENSE-SYSTEMS in use, represented by their leading forms, are arranged in the same order as in § 37; while the Future and Perfect usually cited in parsing are printed in full-face type, and the SECOND TENSES are introduced by name. The abbreviations chiefly used in naming the tenses are "pr., ipf., f., ao. (1 a., 2 a.), pf., plp., and 3 f." The voices and modes are denoted by italics: as, *A.*, *a.*, *M.*, *m.*, *P.*, *p.*; *ind.*, *sub.*, *opt.*, *inv.*, *inf.*, *pt.* The persons and numbers are marked thus: 1 s., 1 p., 1 d., 2 s., &c. The abbreviation *m.* (*M.*), *p.* (*P.*), *ao.*, or *f.*, annexed to a form, shows that the corresponding *middle*, *passive*, *aorist*, or *future* is also formed after the same analogy; and the voices belonging to the aorist system are then indicated, if they are not the same with those of the future system.

c. STEMS are marked by hyphens affixed; and the small letters placed immediately after these, or after the themes, denote varieties of stems according to the notation in § 49 and 340–358. A small ^c prefixed to a word marks it as having been found only in composition: as, ^cἤνεκα, found in ἐπ-ἤνεκα. The abbreviations *l.*, *r.*, *po.*, *cp.*, *ct.*, and *v. l.*, stand for *late*, *rare*, *poetic*, *compounded*, *contracted*, and *various reading*. Less important forms or marks are sometimes omitted. See § 51.

A.

[^αἄ- *hurt, mislead*; *m.* 3 s. *ἀᾶται* T. 91; *ao.* *ᾶσα*, *ct.* *ᾶσα*, *m.*; *ἀάσθην*. Aug. ^α- 279 f.]

[*ἄβροτάξομεν*, see *ἀμαρτάνω*.]

ἀγάλλω (1, *ἀγαλ-*) *adorn*, *M. glory*; *ἀγαλῶ*, *ἡγηλα*. *ἡγάλθην* 1.

ἀγαμαι *admire*; [*ἀγάσομαι*, δ. 181,] *ao.*; usu., as *mid.*, *ἡγάσθην*, *f. l.* Cog. *ἀγάζω* *po.*, [*ἀγάομαι*, *ἀγαίομαι*,] *admire*, *envy*, &c.

ἀγγέλλω (1, *ἀγγελ-*), *announce*; see 40.

ἀγείρω (h, *ἀγερ-*) *collect*; [*ἀγεροῦμαι* Or. Sib.,] *ἡγείρα* [*m.*, 2 a. *ἀγερόμην*, *pt. sync.* *ἀγρόμενος*]; *ἀγήγερκα* 1., -μαι 1. [plp. 3 p. *ἀγηγέρατο* Δ. 211, *ἡγέρθην*, A. 57. Cog. *ἀγέρομαι*, *ἡγέρεθαι*, *v. l.* *ἡγερέομαι*.]

ἀγνῶμι (n⁷, Faγ-, ἀγ- f) *break*, usu. *cp. w.* *κατά*. ^cἄξω, *ξαξα* 279 b [*ἡξα*, Ψ. 392]; 2 pf. ^cἔαγα [*ἔηγα* I.] *am broken*, ^cἔαγμα 1., 2 a. *ἔαγην* [Er. ᾶ, or ᾷ?]. It has some forms as if from *ἐαγ-*:

ao. pt. ^cἐάξας Lys. 100.5, *f.* ^cἐάξει Mat. 12.20. [*ao. opt.* (κατφαξαις, κατφαξαις, 136, 142) *κανάξαις* Hes. Op. 664.]

ἄγω *ago, lead, bring*; *ἄξω*, *m.* (sometimes as *pass.*), *ἡξα* r., 2 a. *ἡγαγον* *m.* 284 g; *ἡχα*, later *ἀγήοχα* 312 d, *ἡγμα*, *ἡχθην* f. Cog. *ἡγέομαι*, [*ἄγινέω*.]

[*ἄδε-* *be sated*; see *ἄω*.]

ἄδω *sing*; *ἄσομαι*, -σω r., *ἡσα*. *ἡσμαι*, *ἡσθην*: *ct. fr. po. & i.* *αἰδῶ*, *αἰίσω* *m.*, *ἡεῖσα*.

αἰίρω & *αεράζω* *raise*; see *αἶρω*.

ἀέξω *increase*; see *αὔξω*.

[*ἄημι* & *ἄω* (ᾶ-, ᾷ- v) *breathe, blow*, *P. ἄημαι* (314 b; and *ἡ* in some other forms for the regular *ε*); *ao.* *ἄεσα*, *ct.* *ᾶσα*, *breathed in sleep, slept*. Cog. *ἄτω*, *ἄτθω*.]

αἰδέομαι v, *po. αἰδομαι*, *respect*; *αἰδέσομαι* *ao.*; *ἡδεσμαι*, *ἡδέσθην* f. [*Pr. inv.* *αἰδεῖο* 323 e.]

αἰνέω *praise*, usu. *cp. w.* *ἐπί*, &c.; *αἰνέσω* ^cm [-ῆσω], *ao.*; ^cἡνεκα, ^cἡνημαι 310 d, *ἡνέθην* ^cf. [Cog. *αἰνημι*, *αἰνίζω*, -ομαι.]

[αἶνυμαι *take*, see αἶρω.]

αἰρέω *take*, *M. choose*; αἰρήσω *m.*,
ao. a. l., *m. r.*; ἤρηκα, -μαι [ἀραιρηκα,
-μαι, i.], 3 f. ἤρήσομαι *r.*, ἤρέθην *f.*
310 d.: (φαλ- x, ἀλ- f, ἐλ- b, ἀλο- w,
άλισκ- k⁷) 2 a. εἶλον *m.* 279 c, e, late
f. & ao. ἐλῶ *m.*, εἶλα *m.*: as *pass.*,
άλισκομαι *be taken, captured*; ἀλώ-
σομαι, 2 a. ἐάων & ἤλων (ἄλῶ, -οῖην,
-ῶναι, -οὺς); ἐάλωκα & ἤλωκα.

αἶρω (h, ἀερ-, *sync.* ἀρ-) *raise*, *M.*
win; ἄρῶ *m.*, ἦρα *m.* (ἄρω, ἄραιμι,
ἄρον, &c.), 2 a. ἠρόμην (ἄρωμαι, &c.)
po.; ἦρκα, -μαι, -θην *f.* *po.* & *i.* ἀείρω
m. [ἀεβῶ *Æ.* 171 a]; ἄρῶ (*et. fr.*
ἀερῶ) *m.*, ἦειρα *m.*; ἦερμαι [*plp.* ἄωρτο
312 d], ἠέρθην. *Cog.* ἄρνυμαι, [αἶνυ-
μαι n⁹, ἠερέθομαι, ἀερτάζω.]

αἰσθάνομαι (n⁴, αἰσθ-), αἰσθομαι *r.*,
perceive; αἰσθήσομαι 311 a, 2 a. ἦσθό-
μην· ἦσθημαι, ἦσθήθην & -άνθην *f.* *i.*

[ἀίσθω & αἶω *breathe*; see ἀημι.]

αἰσσω i¹, ἄσσω c¹, *rush*, *po.* +, *M.*;
αἶξω, ἄξω, ao. a. [*m. r.*; ἦιχθην.]
ἄίω *audio, hear*, *po.* or *i.*; *ipf.* ἄϊον
279 f, ἦϊον *i.*, [ἐπ-ἦισα *i.*]

[ἀκ- or ἀχ- *acuo, sharpen*, *pf. pt.*
ἀκαχμένος *sharpened*, 148 b, *Æ.* 12.]

[ἀκαχίζω (z, ἀχ-, ἀκαχ- r²) *afflict*,
M. sorrow; ἀκαχήσω 311 c, ao. *r.*,
usu. 2 a. ἦκαχον *m.* 284 f.; ἀκάχημαι
pret. (3 p. ἀκηχέδαται, *plp.* ἀκαχήατο
or -είατο *M.* 179, § 329 a, *pt.* ἀκαχή-
μενος *Ω.* 550, or ἀκηχέμενος, *E.* 364).
Cog. ἄχομαι, ἄχνυμαι, *be grieved*; *Pt.*
ἀχέων, ἀχεύων, *sorrowing*.]

ἀκούω (h, ἀκο-) *hear*; ἀκούσομαι,
-σω *i.*, ἦκουσα· [ἄκουκα *D.*], 2 *pf.* ἀκή-
κοα, 2 *plp.* ἠκηκῶν 281 d, ἦκουσμαι *i.*,
-σθην *f.* *Cog.* ἀκροάομαι, [ἀκουάζω.]

[ἀλάλκω *ward off*; see ἀλέξω.]

ἀλάομαι *wander*, *po.* + [ἀλώω 322 c];
[^c ἀλήσομαι or -ησάμην, *Hes. Sc.* 409;
ἀλάλημαι + *pret.* 284 a,] ἠλήθην. *po.*
cog. ἀλητεύω, ἀλαίνω, [ἠλαίνω, ἠλά-
σκω, ἠλασκάζω.]

ἀλδαίνω (n⁶, ἀλδ-) *alo, nourish*,
po.; *i.* ἠλδῆνα or -ῆσα, [2 a. ἠλδανον.
Cog. ἀλδήσκω *alesco, grow*.]

ἀλείφω (h, ἀλιφ-) *anoint*, *M.*; ἀλεί-
ψω *m.*, ao.; ^c ἀλήλιφα or -ειφα, ἀλή-
λιμμαι or -ειμμαι *Th.* 4. 68, ἠλείφθην *f.*,
2 a. ἠλίφην *r.*

ἀλέξω *r.* (k⁵, ἀλεκ-, ἀλκ- c³), & ἀλέκω?,
ward off, M. defend one's self, requite;

[ἀλέξήσω, ^c ἀλέξω *r.*,] *m.*, ao., [2 a.
ἀλαλκον 284 c,] 2 a. *inf.* ἀλκαθεῖν *po.*
r. 353 a. [*Cog.* *i.* ἀλάλκω, -κήσω.]

ἀλεύω (f², ἀλεF-, ἀλε- f¹) *avert*,
po. [*M.* ἀλεύομαι & ἀλέομαι *shun*];
ἀλεύσω, ao. a., *m. r.* [ἠλευάμην &
-εάμην 306 a]. *Pr.* *imv.* ἄλευ, *by*
apocope for ἄλευε, *Æsch. Pr.* 568 v. *l.*
po. cog. ἀλύσκω (k³, ἀλυκ-), *f.* ἀλύξω
m., ao.; ἀλυσκάζω, [ἀλυσκάων, ἀλεείνω.]

ἀλέω *grind*; ἀλ(έσω)ῶ *r.* 305 b,
ἦλεσα· ἀλήλεκα *po. r.*, -εσμαι or -εμαι,
ἠλέσθην *i.* *Cog.* ἀλήθω *r.*, [ἀλητρεύω.]
[ἀλθομαι *become healed*, *E.* & *i.*;
^c ἀλθήσομαι, ao. *i.*; ^c ἠλθέσθην. *Cog.*
ἀλθαίνω & -ίσκω or -ήσκω, *cure*; *f.*
ἀλθήσω *i.*]

ἀλίνδω *roll*; see κυλίνδω.

ἀλίσκομαι *be captured*; see αἰρέω.

[ἀλιταίνω & -τραίνω (n⁶, o, ἀλιτ-)
sin, *E.* +, *M.*; ἀλίτησα *r.*, 2 a. ἠλιτον
m.; *pf. pt.* ἀλιτήμενος *guilty*.]

ἀλλάσσω or -ττω (i¹, ἀλλαγ-)
change, M. barter; ἀλλάξω *m.*, ao.;
^c ἠλλαχα, -αγμαί, -άχθην ^c *f.*, *usu.* in
Att. prose 2 a. ἠλλάγην *f.*

ἄλλομαι (l, ἀλ-) *salio* 141, *leap*;
ἀλοῦμαι, ἠλάμην; *comm.* (*exc.* in *Ind.*)
2 a. ἠλόμην [2 s. ἄλσο, 3 s. ἄλτο, *pt.*
ἄλμενος, 326 c, 167 c].

ἀλύσκω, -κάζω, & -κάνω, see ἀλεύω.

ἀλύω (ῥ) *be excited*, *po.* +. [*Cog.*
ἀλύσσω, *f.* -ξω, ἀλυσθαίνω, ἀλυκτέω
(ἀλαλύκτῃμαι *pret.*, 284 a), ἀλυκτάζω,
Hdt. 9. 70.]

ἀλφάνω (n⁴, ἀλφ-) *find*, *po.*; [2 a.
ἠλφον, *opt.* 3 p. ἄλφον for -οιεν, 135,
v. 383 v. *l.*]

ἀμαρτάνω (n⁴, ἀμαρτ-) *err, miss*;
ἀμαρτήσομαι, -σω *i.* +, ao. a. *i.* +,
2 a. ἦμαρτον· ἠμάρτηκα, -μαι, -θην:
[2 a. (ἀμροτ- c⁶, b³, 167 c, ἀμβροτ- or
ἀβροτ- 146 b) ἠμβροτον. *Cog.* *i.* a.
sub. 1 p. ἀβροτάξομεν 326 d, *K.* 65.]

ἀμβλίσκω k⁷ & ^c ἀμβλόω *cause mis-*
carriage; ἀμβλώσω *i.*, ao., 2 a. ^c ἡμ-
βλων *i.*; ^c ἡμβλωκα, ^c -μαι, -θην.

[ἀμέρδω & ἀμείρω (o, h, ἀμερ-), *de-*
prive; ἀμέρσω, ao. a. +, *m.* *i.*;
ἠμέρθην +.]

ἀμπλακίσκω (k², ἀμπλακ-), *miss*,
err, *po.*; 2 a. ἠμπλακον, *pt.* ἀπλακῶν
171, *Eur. Alc.* 241; ἠμπλάκημαι 311,
Æsch. Sup. 916.

[ἀμπνυ- *take breath*; see πνέω.]

ἀμύνω *avert, defend* (cf. *munio*), *M. repel, requite*; ἀμύνω *m.*, ἡμῦνα *m.*, 2 a. ἡμῦναθον 353 a.

ἀμφιγνοέω *doubt*; see γιγνώσκω.

ἀμφισβητέω *dispute*; see βαίνω.

ἀνάλνομαι (*h*, ἀναν-) *refuse*; ao. ἡνῆνάμην.

ἀν-ἀλίσκω & ἀν-ἀλώω (ἀλο-, *k*⁷) *expend*; ἀνᾶλώσω, *m.* 1., ἀνῆλωσα; ἀνῆλωκα, -μαι, -θην *f.* In the aug., *α* is often retained, esp. in the older Att.: ἀνάλωσα, ἀνᾶλωκα, Th. 7. 83, 2. 64; & in comp. w. κατά, the aug. is rarely on the prep. ἀνά: κατηνᾶλωσα, Isoc. 201 b. See 279 f, 282 b. For the simple verb, see αἰρέω.

ἀνδάνω (*n*⁴, Faδ-, ἀδ- *f*) *please*, po. & *i.*; ipf. ἤνδανον, ἐάνδανον, & ἐήνδανον, 279 b, e; ἐδήσω, 2 a. ἔαδον Hdt. 1. 151, εὐαδον 142, π. 28; ἄδηκα *r.*, 2 p. ἔαδα *E.* Cog. ἤδω *q.* v.

[ἀνεθ- *grow*, akin to ἀνθέω · 2 pf. ἔηνοθα 312 b: ἀν-ἡνοθεν *rises*, *p.* 270; ἐπ-εν-ἡνοθε *grows up*, β. 219.]

ἀνοίγω & -οίγνυμι *open*; see οἶγω.

ἀνύω & also Att. ἀνύτω *t* (acc. to some, Att. ἀ-), *accomplish*, *M.*; ἀνύσω *m.*, ao.; ἡνυκα, -σμαι, -σθην *f.* [Nude pr. ἄνυται *i*; ipf. ἡνυτο *E.* 243, ἄνυμες & ἄνυτο Theoc.] Cog. ἄνω *m.*, po.

ἀνώγω *command*, po. & *i.*; ἀνώξω, ao.; 2 pf. ἄνωγα pret. & unaugm. [nude *i* p. ἄνωγμεν 320, Hom. Ap. 528], *imv.* ἄνωγε & ἄνωχθι 320 f. [Cog. ἀνωγέω H. 394 v. *i.*] See 326 c.

ἀπαυράω, ἀπούρας, see ἐπαυρέω.

[ἀπαφίσκω (*k*², ἀπαφ-) *deceive*; ἀπαφήσω 311, ao. *r.*, 2 a. ἡπαφον +, *m.* See ἄπτω.]

ἀπεχθάνομαι & ἀπέχθομαι, *be hated*; see ἔχθω.

ἄπτω (*t*, ἀφ-, 147) *fasten, kindle*, *M. touch*; ἄψω *m.*, ao.; ἡμμαι, ἡφθην, *c f.* 1. [ἱμμαι & ἄφθην, Hdt. 1. 86, 19, ἐάφθην 279 b, N. 543. Cog. ἀφάω or ἀφάω & ἀφάσσω, *handle*, *i.* +, *m.*; *f.* ἄφῆσω, ao. ἡφῆσα & ἡφασα: ἀπαφίσκω *q.* v.]

ἀράομαι *pray, curse*; ἀράσομαι *ao.*; ἑράομαι, ἑ-θην *i.* [Pr. *inf.* a. ἀρέμεναι 333 e, χ. 322. Cog. pf. pt. ἀρημένος *oppressed*, Σ. 435.]

[ἀραρίσκω (*k*² *r*², ἀρ-) *fit*; ἡρσα *m.*, 2 a. ἡραρον + *m.* 284 e (nude *pt.* as *adj.* ἄρμενος);] 2 pf. ἄραρα

[ἄρηρα] pret. intrans. po. +, [ἀρήρεμαι, ἡρθην.] Cog. ἀρμόζω *q.* v., ἀρτύω & ἀρτύνω [ἀρτέομαι *i.*] *prepare*, and ἀρέσκω (*k*, ἀρε-) *please*, *M.*; ἀρέσω *m.*, ao.; ἀρήρεκα *i.*, ἡρέσθην.

ἀριστάω *dine*, with regular forms, has in comedy 2 pf. nude *i* p. ἡρίσταμεν Ar. Fr. 528, *inf.* ἡριστάναι, § 320; and in imitation, δειπνέω *sup.*, has δεδείπναμεν, δεδειπνάναι Ib. 243.

ἀρμόζω & Att. ἀρμόττω (*j*¹, *i*², ἀρμοδ-) *adjust*, *M.*; ἀρμόσω, *m.*, ao.; ἡρμοκα, -σμαι, -σθην *f.* See ἀραρίσκω.

ἄρνυμαι *win*; see αἶρω.

ἀρόω *aro, plough*; ἀρόσω, ao.; [ἀρήρομαι *E.* *i.*,] ἡρόθην: [ἀρώσιν 324 c, ἀρόμεναι 333 e^r.]

ἀρπάζω *j*¹² *seize*; ἀρπάσω and oftener ἀρπάσομαι [ἀρπάξω], ao.; ἡρπακα, -σμαι (-γμαι *i.*), -σθην *f.* [-χθην, Hdt. 2. 90 +], 2 a. ἡρπάγην *f.* *i.* [Nude 2 a. *pt.* *m.* (ἀρπα-) ἀρπάμενος *i.*]

ἀρτύω, -ύνω, -έομαι, see ἀραρίσκω.

ἀρύω & ἀρύτω *t*, *draw water*, *M.*; ἀρύσομαι *i.*, ἡρυσα *m.*; ἡρύθην or ὕσθην 307 e. — ἄρχω *lead*, see 41.

ἄσσω *rush*; see ἀτσω.

αὔξω [αἶξω *E.* *i.* +] & αὐξάνω (*n*⁴, ἀFeξ-, αὔξ-, ἀεξ-, *f*¹²) *augeo, increase*; see 41. F. αὐξανῶ in Lxx. Cog. αὐξέω *i.*

αὔω *shout*, po.; αὔσω (*v*), ἡῦσα.

ἀφάω & ἀφάσσω *handle*; see ἄπτω.

ἄχέων, ἀχεύων, ἄχυνται & ἄχομαι *be grieved*; see ἀκαχίζω.

ἄχθομαι *be vexed*; ἀχθέσομαι 311 d; ἡχθημαι *i.*, ἡχθέσθην *f.*

[ἄω *satiate*; ἄσω *m.*, ἄσα *m.*; pr. *inf.* ἄμεναι 333 e^r. Cog. *sub.* *i* p. ἐώμεν T. 402, ao. *opt.* 3 s. ἄδησειν a. 134, pf. *pt.* ἄδηκότες K. 399, as fr. ἐά- & ἀδέ- *become sated*; ἀσάομαι *be nauseated*, *i.* *D.* +.] — See ἄημι.

B.

βαίνω (*n*⁶, βα-) *vado, go*; βήσομαι po. exc. in comp., [ἐβησάμην, usu. -σάμην 327 a,] 2 a. ἔβην 45 h, e, 322 c (*imv.* βῆθι, *c* βᾶ, 297 c, d); βέβηκα (2 pf. *ind.* 3 p. βεβᾶσι B. 134, et. βεβᾶσι Eur. Tro. 835, § 156, *sub.* ἐμ-βεβῶσι Pl. Phædr. 252 e, *inf.* βεβᾶναι Eur. Heracl. 610, *pt.* βεβᾶως, Hes. Sc. 307, et. βεβῶς, Pl. Tim. 63 e, 2 plp. 3 p. βεβᾶσαν P. 286, § 320 e), *c* βέβα-

μαι or -ασμαι r., ^cἐβάθην r., ^c-άσθην or -άνθην l. As trans., *cause to go*, f. ^cβήσω, ao. ἔβησα. Cog. ^cβάω r., βάσκω po., [βιβάω, βίβημι, βιβάσθω,] βιβάζω *make go* 305 b. Cp. ἀμφισ-βητέω *dispute*; f. -ήσω m., ao. ἡμφισβήτησα & ἡμφεσβήτησα; -ητήθην (so ipf. -ήτουν, 282 b).

βάλλω (l, βαλ-, βλα- c⁶⁷) *throw*, M.; βαλῶ m. (βαλλήσω 311 a, Ar. Vesp. 222), [^cβλήσομαι, γ. 335,] 2 a. ἔβαλον m. [ἔβλην, m. ἐβλήμην, opt. 2 s. βλῆο or βλεῖο b¹, N. 288]; βέβληκα, -μαι [βεβόλημαι 114 a, 311, I. 9], 3 f. βεβλήσομαι, ἐβλήθην f.

βάπτω (t, βαφ-) *dip*, M.; βάψω m., ao.; βέβαμμαι, ἐβάφθην, usu. 2 a. ἐβάφην, f. l.

bastάζω *carry*, po. or l.; βαστάσω, &c., later, βαστάξω, &c., 349 a.

[βεβρώθεις (*eat*), see βιβρώσκω.]

[βέομαι, βείομαι, *live*; see βιώω.]

βιβάζω, [βιβάω, -ημι, -άσθω,] see βαίνω.

βιβρώσκω (r¹ k⁶, βρο-, cf. voro) *eat*, mostly dial. or l.; βρώσομαι l., ^cἔβρωσα l., [2 a. ἔβρων 313 b]; βέβρωκα (pt. βεβρώς 320 d, Soph. Ant. 1022), βέβρωμαι, [3 f. -σομαι,] ἐβρώθην, f. l. Cog. βρώθω l., [2 pf. opt. βεβρώθεις Δ. 35, or pr. fr. βεβρώθ-.]

βιώω *live*, M.; & βιώσκομαι k⁶ *revive*, usu. cp. w. ἀνά· βιώσομαι, -σω l., ao., oftener 2 ao. ἐβίων 313 b (opt. βιῶην 316 b); βεβίωκα, -μαι, -θην f. l. [Cog. βέομαι (βείομαι 134 a) or βίομαι, also as fut. 305 f, O. 194, X. 431, Hom. Ap. 528.] See ζάω.

βλάπτω (t, βλαβ-) *hurt*; βλάψω m., ao. a., m. l.; βέβλαφα, -αμμαι, 3 f. -άψομαι, ἐβλάφθην, & 2 a. ἐβλάβην f. [Cog. βλάβω r., T. 82.]

βλαστάνω & r. βλαστέω (n⁴, v, βλαστ-) *sprout, bud*; βλαστήσω, ao., comm. 2 a. ἔβλαστον; βεβλάστηκα & ἐβλάστηκα 280 c.

βλίττω (i², βλιτ- for μελιτ- 146 b) *take honey from the hive*; ἔβλισα.

βλώσκω (k⁶, 146 b, μολ-) *go*, po.; μολοῦμαι, 2 a. ἔμολον +; μέμβλωκα.

βοάω *boo, shout*, M.; βοήσομαι, -σω l., ao. a., m. l.; βεβόηκα l., -μαι l., ἐβοήθην l.: [E. & I. ^cβώσομαι, ἔβωσα m., βέβωμαι, ἐβώσθην, 131 f.]

βόσκω *feed*, M. (cf. pasco, vescor);

βοσκήσω 311 a, m. l., ao. l.; ἐβοσκήθην, f. l.

βούλομαι [βόλομαι] *volo, will, wish* (2 s. βούλει 297 f); βουλήσομαι; βεβουλήμαι, ἐβουλήθην & ἡβουλήθην 279 a, f. l.: [2 pf. προ-βέβουλα *prefer*, A. 113.] Cog. βουλεύω *plan*, 44.

[βραχ- *resound*; 2 a. ἔβραχε 337 a, E. 863.]

βρέχω (b, βραχ-) *wet*; βρέξω l., ao.; βέβρεγμαι, ἐβρέχθην, less Att. ἐβράχην, f. l.

[βροχ- *swallow*; ἔβροξα; ^cβέβροχα, ^cἐβρόχθην l., ^cἐβρόχην.]

βρυχάομαι (u, βρυχ-) *roar*, 355 u; ^cβρυχήσομαι *very l.*, ao.; 2 pf. βέβρυχα pret., ἐβρυχήθην.

βύνέω n¹⁰, r. βύω, *stop up*, M.; ^cβύσω, ao. a., m. l.; βέβυσμαι, ^cἐβύσθην. Cog. βύνω & βύζω r.

Γ.

γαμέω (v, γαμ-) *marry* (of the man), M. *marry* (of the woman); γαμῶ m. 152, l. γαμήσω m., ἔγημα m., later ἐγάμησα· γεγάμηκα, -μαι, ἐγαμήθην f. l.: [f. m. γαμέσσεται *will provide a wife*, I. 394 v. l.]

γάννυμαι, l. γάννυμαι, *rejoice*; [γανύσομαι 171, Ξ. 504; γεγάνυμαι Anact. 35.] Cog. γανῶω *brighten*, [γανῶω *shine*.]

γέγονα, γεγάατε; γεγάκειν, γέινομαι, γεννάω, see γίγνομαι.

γεγωνέω [-ώνω] & γεγωνίσκω (v, k², γεγων- r) *shout*; γεγωνήσω ao.; γέγωνα pret. (sub. γεγώνω, imv. γέγωνε 318).

γελάω *laugh*; γελάσομαι, -σω l., ao. a.; ^cγεγέλασμαι l., ἐγελάσθην, f. l. [Cog. γελοιάω.]

[γεν- (= &, according to some, Aol. for) ἐλ- (see αἰρέω), in 2 a. m. 3 s. γέντο *took*, Σ. 476. See also γίγνομαι.]

γεύω *cause to taste*, M. *gusto, taste*; γεύσω m., ao.; γέγευμαι, ἐγεύσθην 307 e. [Nude pr. 1 p. γεύμεθα Theoc. 14. 51.]

[γηθέω (v, γήθω m. l.) *gaudeo, rejoice* +; γηθήσω, ao.;] γέγηθα pret.

γηράω & oftener γηράσκω k¹, *grow old*, M.; γηράσω & -άσομαι, ao. a., 2 a. ἐγήραν po. or l., 313 b (inf. γη-

ρᾶναι or -άναι Aesch. Ch. 908); γεγή-
ρακα, ^οἐγηράθην l.

γίγνομαι (r¹ c², γα-, γεν- n¹ b¹),
or i. & later γίνομαι, *become*; γενή-
σομαι, 2 a. ἐγενόμην [nude 3 s. ἔγεντο
326 c, γέντο Hes. Th. 199]; 2 pf. γέ-
γονα [γεγάατε, for γέγατε, 320, 134 s,
Hom. Batr. 143, γεγάασι Δ. 41, plp.
3 d. ἐκ-γεγάτην κ. 138, *inf.* γεγάμεν
333 c, E. 248, *pt.* γεγάως, I. 456],
pt. po. γεγάως 320 d, Soph. Aj. 472,
γεγένημαι, ἐγενήθην i. d. or l., f. r.
[Pf. *inf.* γεγάκειν D. 326 b.] Cog.
[^ογεγάομαι 326 c, γείνομαι X. 477 v. l.,]
ao. ἐγεινάμην *begat*, po. +; γεννάω
beget. Cf. gigno, gnascor.

γινώσκω (k⁶ r, γνο-), or i. & later
γινώσκω, gnosco, KNOW, ^οM. i.; γνώ-
σομαι, ao. m. l. [ἀν-έγνωσα *persuad-
ed*, Hdt.], 2 a. ἔγνων, 45 h, e (m. opt.
3 s. συγ-γνοῖτο Aesch. Sup. 216);
ἔγνωκα, -σμαι, -σθην f. Cog. γνωρί-
ζω, -ίσω, -ιώ, ἐγνώρικα, *make known*;
ἀμφιγνοέω, -ήσω, *doubt*, aug. ἡμφιγ-
& ἡμφεγ- 282 b.

γλύφω *sculpo*, *carve*; γλύψω l.,
ao. a., m. l.; γέγλυμαι & ἔγλυμαι
280 c, ἐγλύφθην l. & r., 2 a. ἐγλύφην l.
Cf. glubo. Cog. γλάφω.

γοάω (u, γο-) *be wail*, M., po. +
(in Att. only pr. & ipf. m., & pr. p.);
γοήσομαι, -σω l., ao. l., 2 a. ἔγοον Z.
500; ἐγοήθην l.

γράφω *scribo*, GRAVE, *write*, M.;
γράψω m., ao.; γέγραφα (γεγράφηκα
l. + ?), γέγραμμαι (ἔγραμμαι l., 280 c),
3 f. γεγράψομαι, ^οἐγράφθην l., 2 a.
ἐγράφην f.

Δ.

δα-, *teach, learn*; see διδάσκω.

δαίνυμι (n³, δαιτ-) *feast, entertain*,
po. +, M. [opt. δαινῦτο, -ύατο, 316 c];
δαίσω, m. l., ao.; ἐδαίσθην.

δαίνομαι (h, δα-) *divido, divide*,
ch. po. (pr. & f.), P.; δάσομαι ao.;
δέδασμαι, A. 125 [δέδαιμαι, a. 23],
ἐδάσθην l. Cog. δατέομαι po. i. [ao.
inf. δατέασθαι 306, Hes. Op. 765],
δαίνυμι q. v., δατίζω, -ίξω, *rend*, po.

δαίω (h, δαF-, δα-) *kindle*, po. +,
M.; [2 a. ἐδαόμην, T. 316; 2 pf. δέδηα
blaze, pret., T. 18,] δέδαιμαι, Sim.
Am. 30.

δάκνω (n¹, δακ-, δηκ- g) *bite*, 47;
δήξομαι, -ξω l., ao. r., 2 a. ἔδακον;
δέδηχα l., δέδηγμαι, ἐδήχθην f., 2 a.
ἐδάκην l. Cog. δακνάζω po.

δαμάζω (z, δαμ-) *domo, tame, sub-
due*, po. +, M.; δαμάσω [m., δαμῶ
305 h, A. 61], ao.; δεδάμακα l., -σμαι
l. [δέδμημαι c⁷, E. 878, 3 f. δεδμήσο-
μαι, Hom. Ap. 543,] ἐδαμάσθην θ. 231,
Mem. 4.1.3, ἐδμήθην po., Δ. 99, oftener
2 a. ἐδάμην po., T. 94. Po. cog. δα-
μάω l., δαμαλίζω, δαμνάω, δάμνημι
(M. δάμναμαι).

^οδαρθάνω (n⁴, δαρθ-) *sleep*, usu. cp.
w. κατά· 2 a. ^οἐδαρθον, po. ἔδραθον c⁶,
T. 143; ^οδεδάρθηκα 311, 2 a. ^οἐδάρ-
θην, ^οἐδράθην r. or l.

δατέομαι *divide*, po.; see δαίνομαι.

[δέατο *appeared*; see δοα-.]

[δείδω + & δίω (δι-, δειδ- o h) *fear*,
δίομαι + *frighten*; δείσομαι, + ?, -σω
l.,] ἔδεισα pret. δέδοικα & 2 pf. δέδια
46 b [δείδοικα, δέδια, 134 a, δεδοίκα
D., 326 b]. Cog. δειμαίνω *fear*, δε-
δίσσομαι [δειδίσσομαι], r. δεδίσκομαι,
frighten, δίημι *chase* (M. δίεμαι) po.,
& διώκω q. v.

δείκνυμι & δεικνύω (n⁷, δεικ-) in-
DICO, *extend the hand to point out*,
show [M. greet with extended hand];
δείξω, &c., 45 [in Hdt., fr. δεκ-, ^οδέξω,
ἔδεξα m., ^οδέδεγμαι, ^οἐδέχθην Ep.
δείδεγμαι 134 a, pret., η. 72]. Cog.
δέχομαι q. v., δεξιόμαι *greet*, [δεδί-
σκομαι & δειδίσκομαι *greet*, δεικανάω
show.]

δειπνέω *sur*; see ἀριστάω.

[δέμω *build*, Hom. Merc. 87;] ἔδειμα
m.; [δέδμημαι c⁷.] Cog. δομέω l.

δέρκομαι b¹ *see*, po. or l.; δέρξομαι
l., ao. l., 2 a. ἔδρακον c⁶, m. r.; δέ-
δορκα pret., ἐδέρχθην [2 a. ἐδράκην
Pind. N. 7. 4].

δέρω (b¹, δαρ-), less Att. δείρω or
δαίρω h, *flay*, ^οM. r.; δερῶ, ἔδειρα·
δέδαρμαι, ἐδάρθην r., 2 a. ἐδάρην, f. l.

δέυομαι *want*; see δέω.

δέχομαι *receive*; δέξομαι ao.; δέ-
δεγμαι, 3 f. δεδέξομαι, ἐδέχθην, f. l.
[Pr. 3 p. δέχεται for δέχ[ο]νται 158,
M. 147, 2 a. ἐδέγμην, 326 c. Cog.
δέχνημαι, δέκομαι 167, Hdt. 9. 91;]
see δεικνύμι.

δέω, *bind*, M., 309 b; δήσω m.,
ao.; δέδεκα (r. -ηκα 310 d), δέδεμαι,

3 f. δεδήσονται 319 c, Cyr. 4. 3. 18, ἐδέσθην f. Cog. r. διδῆμι r¹, v. 8. 24.

δέω (f¹, δεF-) *need, want, M. need, beg*; δεήσω m. 311 c, ao. a. [3 s. ἔδησεν Σ. 100]; δεδέηκα, -μαι, ἐδεήθην, f. l. [Ep. δεύομαι f², -ήσομαι, ἐδεύησα, ι. 540.] Impers. δει there is need, δέη, ct. δῆ 309 b, δέοι, δειν, δέον · δεήσει, ἐδέησε.

δηλώω, -ώσω, &c., *manifest*; see 42.

δήω *shall find*; see διδάσκω.

διαιτάω *regulate, M.*; διαιτήσω, διήτησα & ἐδιήτησα, δεδιήτηκα, &c., 282 c.

διακονέω *minister*; -ήσω, ἐδιακόνησα, δεδιακόνηκα (less Att. διηκόνησα, δεδιηκόνηκα), &c., 282 c.

διδάσκω (k³, δα-, διδαχ-r¹o) *doceo, teach, M.*; διδάξω m., ao. [ἐδιδάσκησα 311, Hom. Cer. 144]; δεδίδαχα, -γμαι, ἐδιδάχθην, f. l. [Fr. δα- disco, *learn, teach*, δαήσομαι 311, 2 a. ἔδαον & δέδαον 284 c; δεδάηκα, θ. 134, 2 pf. δέδαα, ρ. 519, δεδάημαι Hom. Merc. 483, 2 a. ἐδάην +. Cog. δεδάομαι 326 c, π. 316; δῆω as fut., *shall find*, N. 260.]

διδῆμι *bind*; see δέω *bind*.

ἔδιδράσκω (r¹k, δρα-) *run*; ἔδράσομαι, ao. a. l., 2 a. ἔδραν 45 h; ἔδέδρακα. Cog. δρᾶπετεύω, δρασκάζω · ἔδραμον, see τρέχω. See δράω.

δίδωμι (r¹, δο-) *do, give, δάσω, δέδωκα, &c.*; see 45.

[διζήμαι *seek*, E. & I., 314 b; διζήσομαι ao. Cog. δίζω M., po.]

δίημι *chase, M. flee, po.*; see δείδω.

διωκέω *manage, -ήσω, διώκηκα, -μαι & r. δεδιχῆμαι, 282 b.*

διψάω *thirst, -ήσω, &c.* (διψ(άει)ῃ 120 g).

δίω *fear, flee*; see δείδω.

διώκω *pursue, M.*; διώξω and oftener διώξομαι, ao. a., 2 a. ἐδιώκαθον 353 a; δεδίωχα, -γμαι l., ἐδιώχθην, f. l. See δείδω.

[δοα-, δεα- 114 b, *appear*; ipf. nude δέατο ζ. 242; ao. m. δοάσατο Ξ. 23, sub. δοάσσεται 326 d, Ψ. 339. Cog. δοιάζω or δοάζω, *doubt, imagine*, Ap. Rh.]

δοκέω (v, δοκ-) *seem, think*; δόξω ao.; δέδοχα l., -γμαι, ἐδόχθην l.: ch. po. δοκήσω ao., δεδόκηκα, -μαι, ἐδοκήθην · [pf. m. pt. δεδοκῆμενος pret., *fixed in thought, intent, watching*, O. 730.]

Cog. [δοκεύω *watch*,] δοκιμάζω *examine*.

δουπέω (e¹, γδουπε-v) *sound heavily, ch. po.*; δουπήσω, ao. [ἐγδούπησα, Λ. 45], 2 a. ἔδουπον l.; 2 pf. δέδουπα, ἐδουπήθην l.

δράσσομαι i¹, *grasp, seize, A. l.*; δράξομαι l., ao.; δέδραγμαi (δέδαρξαι c¹, Eur. Tro. 745 v. l.).

δράω *do*; δράσω ao.; δέδρακα, -αμαι, r. -ασμαι 307 e, ἐδράσθην. Cog. [δραίνω,] ἀπο-διδράσκω *make off, run away*.

δρέπω (b¹, δραπ-), po. l. δρέπτω t, *pluck, M.*; δρέψομαι po., ao. a. m., [2 a. ἔδραπον Pind. P. 4. 231.]

δύναμαι *be able* (2 s. δύνα 297 h); δυνήσομαι [ao. +]; δεδύνημαι, ἐδυνήθην, iii. l. 35, f. l., ἡδυνήθην 279 a, Cyr. 3. l. 30, less Att. ἐδυνάσθην, vii. 6. 20.

δύω [v Hom.] *cause to enter, enter* (cf. in-duo), δύνω n¹, & less Att. δύομαι, *enter* (the causative sense belongs to the fut. & 1 ao. act., but not to the 2 ao., & very rarely to the pf. act., v. 8. 23); δύσω, δύσομαι, ao., [ἐδυσόμην 327 a,] 2 a. ἔδυν 45 h; δέδυνκα, ἔδέδυνμαι 310 d, ἔδυσθην f., [2 a. r. ἐδύην Hipp. Cog. εὔπτω, *divine*.]

Ε.

ἐα- *become sated, ἐώμεν*; see ἄω.

ἐάω *permit*; ἐάσω m., εἶασα 279 c; εἶακα, -μαι, -θην.

ἐγγυάω *pledge, M.*; ἐγγυήσω, ἡγγύησα or ἐνεγγύησα · ἡγγύηκα or ἐγγεγγύηκα, &c.; 282 c.

ἐγείρω (h, ἐγερ-) *rouse, raise, M. rise*; ἐγερώ, m. l., ἡγειρα, m. l., 2 a. ἡγρόμην c³; ἐγήγερκα l., 2 pf. pret. ἐγρήγορα, *am awake*, 281 d [ἐγρήγορθε 320 f; in imitation, ind. 3 p. ἐγρηγόρθᾱσι K. 419, inf. m. ἐγρήγορθαι for ἐγηγέρθαι, K. 67], ἐγήγερμαι, ἡγέρθην, f. l. Cog. ἔγρω po., ἐγρηγορέω & γρηγορέω l., [ἐγρηγοράω, ἐγρήσσω.]

ἐγκομιάζω *praise*; -άσω m., ἐνεκωμίασα, ἐγκεκωμίακα, 282 c.

ἔδω *eat*; see ἐσθίω.

ἔζομαι *seat one's self, sit*; see ἵζω.

ἐθέλω p & θέλω, *wish*; -ήσω 311 b, ἡθέλησα & ἐθέλησα · ἡθέληκα & l. τεθέληκα. Θέλω is rare & doubtful

in Hom., Hes., & Pind.; & is in general less common than ἐθέλω, exc. in dramatic dialogue.

ἐθίζω (z², Феθ-, ἐθ-) *accustom*, *M.*; ἐθίσω, -ιῶ 305 a, ἐθισα 279 c; εἶθικα, -σμαι, -σθην, f. l. Intrans. 2 pf. pret. εἴωθα [εῶθα E. I.] 312 d, *am wont*, [pr. pt. ἔθων I. 540.]

εἶδομαι *seem*, εἶδον *saw*; see ὁράω.

εἰκαζω (z², Феκ-, Феик- h, εἰκ-) *liken*; εἰकाσω, ^cm., εἰκασα & ἤκασα 278 d; εἰκακα l., -σμαι & ἤκασμαι, -θην f. Intrans., 2 pf. pret. ἔοικα 312 b, sometimes εἰκα or ἤκα [οἶκα I.], *seem* (nude l p. po. εἰγμεν 148, Soph. Aj. 1239, [3 d. εἰκτον δ. 27, plp. ἐἴκτην A. 104,] irreg. 3 p. εἴξασι po. +, Ar. Av. 96, see ἴσασι under ὁράω), plp. ἐῖκειν 279 d, f. r. εἴξω Ar. Nub. 1001, ipf. εἴκε Σ. 520? [Cogn. ἴσχω, ἐῖσχω q. v.]

εἴκω (Феик-) *yield*; εἴξω [^cm.], ao., 2 a. εἴκαθον 353 a.

[εἰλ- (h, فال-, άλ-, ἐλ- b¹) *volvo*, *roll up*, *press together*, P. εἴλωμαι, E. 203; ἔλσα 152 d, A. 413; ἔελμαι Ω. 662, 2 a. ἐάλην, N. 408.] Cogn. εἴλλω or εἴλλω, ἔλλω, εἰλέω or εἰλέω [εἰολέω, Pind. P. 4. 414], -ήσω, εἰλύω po. +, -ύσω [ao. p. ἐλύσθην, Ψ. 393; deriv. εἰλυφάω, εἰλυφάζω], ἐλίσσω [εἰλίσσω po. & I. +], -ίξω (εἰλιξα 279 c), [εἰλελίζω, -ίξω, A. 530.] — εἴβω 344.

εἴλον *took*; see αἰρέω.

εἰμί (ἐσ-) *be*, & εἶμι (ι-, Lat. ī-re) *go*. The Pres. of εἶμι has comm. in the *ind.* (in Att. prose regularly), & sometimes in the other modes, the sense of the Fut.: εἶμι, [I am going] *I shall go*. For the common forms of these verbs, see 45 l, m, o, r. Their chief dialectic forms appear below, those preceded by † belonging to εἶμι *be*; and the others to εἰμί *go*:

a. DIALECTIC FORMS OF εἰμί *to be*, AND εἶμι *to go*.

Pres. Ind.	3 ἔωσι E. I.	†λέμεν D., ἵναι P.	P.1 ἦμες D.
S. 1 ἔμμι Ἀ.	ἔωντι D.	Pres. Part.	†ῆομεν E.
2 εἶς E. I., ἐπσί P.	Pres. Opt.	ἔών, ἐοῦσα, ἐόν, G.	2 ἔατε I. [σαν I.
†εἶς, εἶσθα E.	S. 2 εἴησθα P., ἔοις	ἔόντος E. I.	3 ἔσαν P. I., ἔα-
3 ἐντί D.	3 ἔοι E. I. [E.	εὔσα, ἐλσα, G. εὐν-	ἔτσαν P.
P. 1 εἰμέν E. I.	†εἰή, εἴη? E.	τος, ἔλτος D.	ἔσκειν It.
εἰμές D., ἐμέν P.	Pres. Impv.	ἔοισα Ἀ.	εἶατο? E.
3 ἑᾶσι E., ἐντί, ἑ-	S. 2 ἔσο, ἔσσο P.	Imperfect.	†ῆϊσαν E. I.
†ῖσι P. [οντι D.	P. 3 ἐόντω D.	S. 1 ἑᾶ E. I., ῆα E.	†ῖσαν, ῆϊον E.
Pres. Sub.	Pres. Inf.		D. 3 †ῖτην E.
S. 1 ἔω E. I., εἴω E.	ἔμεν, ἔμεναι E.	ἔον, ἔην? E.	Fut. Ind.
†εἴω P.	ἔμμεν E. D.	ἔσκειν It. [E.	ἔτσομαι P.
2 †ῖσθα E.	ἔμμεναι F. Ἀ.	†ῆϊα E. I., ῆϊον	ἔσοῦμαι D.
3 ῆσι, ἔησι, ἔη E.	ῆμεν, εἶμεν D.	2 ῆς late, ἑᾶς I.	ἔσσοῦμαι D. E.
†ῖησι E.	εἶμεναι D.?	ἔησθα E., ἑῆς P.	†εἶσομαι E.
P. 1 ὦμες D.	†ῖμεν, ῖμεναι E.	3 ῆεν, ἑην, ῆην E.	Aor. Ind.
†ῖομεν E.	†ῖμμεναι E.	ῆς D., ἑσκε It.	†εἰσάμην E.
†ῖωμες D.	†ἰέμεναι E.	†ῆϊε I.	†ἑισάμην E.
		†ῆε, ἑε, εἶε? E.	

b. The comparison of a few cognate tongues will show more clearly that the root of εἰμί *to be*, was ἐσ-, and will also illustrate the forms of inflection. The Latin is placed first, as showing least change in the flexible endings (271 d^r). The harsh forms *esm*, *esmus*, and *esnt* became, by transposition and change of vowel (cf. 116), *sum*, *sumus*, *sunt*. In the Greek, the elements are first given (32 i), and then the results. For the relation of the Sanskrit *as-* to the *es-* of the other languages, see 114 a. In the plural, the *a* is dropped or transposed. See 271 d. In the Slavic, the *j* is to be pronounced as *y*. The Lithuanian, which shows the root entire throughout, is placed last, as a language which yet lives to link the present to the remote past.

	Latin.	Gothic.		Greek.	Sanskrit.	Old Slavic.	Lithuan.
S. 1	<i>sum</i>	<i>im</i>	ἐσ-μ	εἶμι, Ἀ. ἔμμι	<i>asmi</i>	<i>jesmi</i>	<i>esmi</i>
2	<i>es</i>	<i>is</i>	ἐσ-s	εἷς, P. ἐσσί	<i>asi</i>	<i>jesi</i>	<i>esi</i>
3	<i>est</i>	<i>ist</i>	ἐσ-τ	ἐστί	<i>asti</i>	<i>jesti</i>	<i>esti</i>
P. 1	<i>sumus</i>		ἐσ-μεν	ἐσμέν, D. εἰμές	<i>sinas</i>	<i>jesmu</i>	<i>esme</i>
2	<i>estis</i>		ἐσ-(τς)τε	ἐστέ	<i>stha</i>	<i>jeste</i>	<i>este</i>
3	<i>sunt</i>	<i>sind</i>	ἐσ-ντ	εἰσί, D. ἐντί	<i>santi</i>	<i>sunti</i>	<i>esti</i>

c. In εἶμι *to be*, the σ of the root was retained in some forms (before τ, θ, and μ; ἐ becoming ἰ by precession in ἴσθι, 114 d). (d) It was dropped before σ of the Fut. (ἔσομαι, cf. Lat. *ero*, 139), and between two vowels, which were then contracted: Pr. 3 p. (ἐσᾶσι) ἔασι E., εἰσί, *sub.* (ἐσω) ἐω E. I., ᾧ, *opt.* (ἐσιν, cf. L. *sim*) εἶην. Impf. 1 s. (augmented ἦσιν, ἦσα, cf. 273^r c, e, and L. *eram*, 139) ἦα E., ἦ (Old Att., Ar. Av. 1363), 3 s. (ἦσιν, ἦσε, 273^r c, e) ἦεν E. 163 b, ἦν. (e) It was also dropped before ντ, ἐ commonly passing into the kindred ὀ (cf. 114 b, c): Pr. 3 p. ἐντί D., *pt.* (ἐντ- L. *ent-*, ἐντ-) ὦν, ἔντος D., ἰμν. 3 p. (ἐντων) ὄντων. (f) It was contracted, as ε (142), with ἐ or ἦ preceding: Pr. *ind.* (ἐσμι) εἶμι, (ἐς) εἷς E. I., or (both sigmas apparently taken up) εἶ, (ἐσμέν) εἰμέν E. I., *inf.* (ἐσναι) εἶναι (in Lat. the *r* was assimilated, (es-re) *esse*), ἰμν. (ἔστω, ἔετω, cf. 121 e) ἦτω I.; Impf. 1 s. (ἦσιν) ἦν, 2 s. (ἦς) ἦς I., pl. ἦμεν, ἦτε (oftener than ἦστε, while in the dual ἦσιν and ἦσιν prevail), ἦσαν. See 139 s.

The DIALECTIC OR LESS ATTIC FORMS of εἶμι *to be*, are (g) *forms uncontracted* or *like* those of *verbs in -ω* (315): ἔασιν B. 125, ἔοντι Archim., ἔω I. 18, ἔωσι Hdt. 2. 39, ἔοις I. 284, ἐν-έοι Hdt. 7. 6, ἔων B. 27, ἔουσα Γ. 159, εἰσα Pind. P. 4. 471, εἶσα, εἶντα, Theoc. 2. 3, 76, (ἐνσα, 156) ἐᾶσα Tim. Loc. 96 a, ἦα β. 313, ἦεν M. 9; (h) *variously protracted*: ἐσσί (in imitation of the other persons) A. 176, μετ-εἶω Ψ. 47, ἔησι 328 b, B. 366, εἶησθα 297 b, Theog. 715, ἔης 135, ἔησθα X. 435, ἔην M. 10, ἦην A. 808, ἔσκον 332, H. 153, ἔσκε Hdt. 1. 196, ἔσσομαι 171, Δ. 267 (ἔσεται 45 r, A. 211), ἐσοῦμαι 305 d, Th. 5. 77; (i) *shortened* or *unaugmented*: ἐμέν r., Call. Fr. 294, ἔα 329 d, ἔον A. 762, ἔσαν A. 267; (j) *middle forms*: ἔσο or ἔσσο A. 302, Sap. 1. 28, ἦμην r. or I., Cyr. 6. 1. 9 v. I. (ἦμεθα Mat. 23. 30), εἶατο 329 a, v. 106 c. I.; (k) *infinitives* (333): ἔμεν Δ. 299, ἔμμεναι Sap. 2. 2, ἦμεν or εἶμεν (v. I. ἦμες or εἶμες?) Th. 5. 77, Theoc. 14. 6, εἶμέναι or ἦμεναι Ar. Ach. 775?; (l) *various forms*: ἔμμι 171 a, Sap. 2. 15, εἷς (or εἷς Bek.) H. 515, Hdt. 7. 9, εἰμέν E. 873, εἰμές, ᾧμες, ἦμες, 328 a, Theoc. 15. 73, 9, 14. 29, 3 s. ἐντί 169 c, Theoc. 1. 17, 3 p. ἐντί 328 a, Th. 5. 77, ἔόντω 328 d^r, 2 s. ἦς I., 297 b, 3 s. (ἦσιν) ἦς Theoc. 2. 90, ἔσεται 45 r.

m. In εἶμι *to go*, the root 'ἔ-, in the sing. of the Pres. and commonly in the Impf. throughout, was lengthened to εἶ- (314), which augmented became ἦ- (278 d): εἶμι, εἷς, εἶσι. (ἦν, cf. 273^r c, e) ἦα (common in the Old and Mid. Att., Pl. Apol. 22 a, and followed in the Ep. by ἦε M. 371), ἦμεν, ἦτε, ἦσαν. The Impf., having thus a form resembling that of the old Plup. (291 c), fell into the analogy of this tense in its subsequent development, and has been often so named: ἦεν, ἦεις, &c. The shorter forms of the plur. and dual were, however, more common, except perhaps ἦσαν, which some deny to the Att., while others regard it as the true Att. form.

The DIALECTIC FORMS of εἶμι *to go*, are (n) *regular nude forms*: εἷς Hes. Op. 206 (Att. εἶ, as if in imitation of εἶμι *to be*; εἶσθα 297, K. 450), (ἔασι, 156) ἔσι Theog. 716 (v. I. εἶσι), ἐξ-ἔναι Ath. 580 c, ἔσαν Γ. 8, ἔτην A. 347; (o) *forms with ἦ resolved*: (ἦα) ἦια Hdt. 1. 42, ἦε A. 47, ἦσαν Hdt. 1. 43, ἦον 315, ψ. 370; (p) *with 'ἔ lengthened to εἶ*, as in the Pr. *ind.*: εἶω Sophr. 2 [23], κατ-εἶεν? Hes. Sc. 254, εἶσομαι Ξ. 8, εἶσατο Δ. 138, ἐεἶσατο O. 415; (q) *as from ἔε*: εἶην T. 209, and also ἔμαι, ἔμην, 45 p, if they

should be thus written ; (r) *infinitives* (333): ἔμεν A. 170, ἔμμεναι T. 365, ἔσ-ιέμεναι χ. 480 ; (t) *various forms*: ἔησθα 297 b, K. 67, ἔησι, ἔωμες 328 b, a, ἔομεν 326 d, ἔεν, ἔομεν, 315, B. 872, λ. 22.

εἶπον *said*, 2 aor.; see φημί.

εἴργω (h, φεργ-, ἐργ-) *shut out*; εἴρξω *m.*, εἴρξα; 2 a. πο. εἴργαθον *m.* 353 a; εἴργμαι, -χθην: [E. I. ἔργω & ἔργνυμι n⁷; ἔρξομαι, ἔρξα, 2 a. ἔργαθον *m.*; ἔργμαι (ἔρχαται, -το, 329 a, κ. 283, P. 354): also ἐέργω, &c., B. 617.] Cog. Lat. arceo, urgeo; and

εἴργω & εἴργνυμι (h, n⁷, φεργ-, ἐργ-) *shut in*; εἴρξω, εἴρξα; εἴργμαι, -χθην: *ch. Ion.*, ^cἔργω, ^cἔρξω, ἔρξα, ἔρχθην. The single verb φέργω (or ἐφέργω p) in Hom., seems to have become εἴργω & εἴργω in the Att., with a distinction of sense, which, however, was not always observed.

[εἴρομαι, εἴρωτάω, *ask*; see ἐρωτάω.]

[εἴρύω *draw*; see ἐρύω.]

[εἴρω, εἴρέω, *say*; see φημί.]

εἴρω (f³ h, σερ-) *sero, join, knit* [ipf. or aor. ἤειρε K. 499]; ^cεἴρα [^cἔρσα 152 d, Hipp.]; ^cεἴρκα, -μαι [E. ἔερμαι, σ. 296, I. ^cἔρμαι?]

εἴσα *set, placed*, 1 a.; see ἴζω.

[ἐῖσχω & ἴσχω (k⁵, see εἰκάζω) *liken*; pret. ἤϊγμαi +, ^cEur. Alc. 1063.]

εἴωθα *am wont*, pret.; see ἐθίζω.

ἐκκλησιάζω *hold an assembly*, -άσω, &c.; aug. ἤκκλ-, ἐξεκλ-, &c., 282 c.

ἐλαύνω (n², ἐλα-) & r. ἐλάω *drive, M.*; ἐλάσω, [ἐλάω 305 b, ἐλώ 322 c] ἐλῶ, ἐλάτομαι l., ἤλασα *m.*; ἐλήλακα, -μαι, -σμαι l., [plp. 3 p. ἐληλάδατο or -έδατο 329 a, η. 86,] ἤλαθην, -σθην ^cf. l. [Cog. ἐλαστρέω E. I. +.]

[ἔλδομαι (φελδ-) & ἐέλδομαι, *desire*.]

ἐλέγχω *examine, confute*; ἐλέγξω aor.; ἐλήλεγμαι 41, ^cἤλεγμαι r., ἤλέγχθην f.

ἐλκω & l. ἐλκύω (w, φελκ-, cf. vellico) *pull, draw, M.*; ἔλξω, less Att. ἐλκύσω, *m. l.*, εἴλκυσα *m.*, εἴλξα *m. l.*; εἴλκυκα, -σμαι, -σθην f., εἴλχθην f. l. [Cog. ἐλκέω, -ήσω · ἐλκυστάζω.]

ἐλληνίζω *speak Greek*, -ίσω, &c.; ἐλληνίσθην or ἡλληνίσθην 279 f.

ἐλπίζω (z², φέλπ-) *hope, M.*; ἐλπ(ίσω)ιῶ l., ἤλπισα · ἤλπικα l., -σμαι l., -σθην: [ἔλπω *give hope, M.* & 2 pf. pret. ἔολπα ε. 379, *hope*, 2 plp. ἐώλπειν 279 d, φ. 96.]

ἐλυθ- *come*; see ἔρχομαι.

ἐμέω *vomito, vomit*; ἐμ(έσω)ῶ *m.*, ἤμεσα [ἤμησα!]; ἐμήμεκα, -σμαι l., ἐμέθην f. l.

ἐμπολάω *traffic*; -ήσω, &c.; aug. ἤμπ- or ἐνεπ-, 282 c.

ἐναίρω (h, ἐναρ-) *kill, po., M.*; [ἐνηρα l., *m.* E. 59,] 2 a. ἤναρον, Eur. And. 1182. Cog.,

ἐναρίζω *kill, despoil, po.*, 349 a; [ἐναρίζω, *m. l.*,] ἠνάριξα, *m. l.*, [-ισα, Anac. 100]; ^cἠνάρισμαι, ^c-σθην.

ἐνέπω & ἐννέπω, & l. ἐνίσπω (ἐνεπ-, ἐνιπ- b², ἐνισπ- o), *tell, speak* (cf. inquam), *po., a. l.*; [ἐνίψω & ἐνισπήσω 311, ε. 98, ἐνιψα l.,] 2 a. ἐλίσπον [ινυ. ἐνίσπες v, 313 b, γ. 101.] Cog. [ἐνίπτω +, & ἐνίσσω i³, *chide*, 2 a. ἐνένιπον, ἠνίπαπον, 284 e;] εἶπον, see φημί.

[^cἐν-ήνοθα *grieve or lie on*; see ἀνεθ-.]

^cἐννῦμι (n⁷, φε-, ἐ-), *vestio, clothe, M.*; f. ἔσω (ἔσσω 171, π. 79) ^c*m.*, aor. (ἔσσα δ. 253, ἐέσσατο K. 23); pf. εἶμαι + τ. 72, & ἔσμαι, ω. 250:] *comm.* ἀμφι-ἐννῦμι *M.*; ἀμφιέσω ε. 167, Att. ^cἀμφιῶ 305 b, Ar. Eq. 891, ἀμφιέσομαι Cyr. 4. 3. 20, ἡμφίεσα *m.* 282 b, Cyr. 1. 3. 17; ἡμφίεσμαι, -σθην l. Cog. [^cεἴνῦμι E. I.;] l. ἀμφιάζω, -άσω · ἐσθε- in pf. ἤσθημαι.

ἐνοχλέω *annoy*, -ήσω, &c.; aug. ἤνωχ-, v. l. ἤνοχ- or ἐνωχ-, 282 b.

[ἐολέω *press, trouble*; see εἰλ-.]

ἐορτάζω *keep a feast*, -άσω, &c.; aug. ἐώρ- 279 d: [ὀρτάζω I.]

ἐπ-αν-ορθόω *set upright*, -άσω, &c.; aug. ἐπηνωρ- 282 b.

[ἐπ-αυρέω r. & ἐπ-αυρίσχω r. (v, k², αὐρ-) *enjoy, M.*; ἐπαυρήσομαι Z. 353, ἐπηυράμην I. +, oftener 2 a. ἐπηῦρον, ρ. 81,] ἐπηυρόμην Eur. Hel. 469. Cog. ἀπαυράω *take away*, *po.*, aor. ἀπηυράμην? [pt. ἀπούρας 114, A. 356, ἀπουράμενος, Hes. Sc. 173, f. ἀπουρήσουσιν X. 489 v. l.]

ἐπι-μέλομαι & ἐπι-μελέομαι *care for*; see μέλω.

ἐπ-ίσταμαι *understand*; see ἴστημι.

ἔπω (f³, σεπ-, σπ- c³) *be after or busy with* (*act. scarce used exc. in comp.*), *M.* ἔπομαι *sequor, follow*; ipf. εἶπον *m.* 279 c; ^cἔψω, ἔψομαι, aor. *m.*?, 2 a. ^cἔσπον (σπω, σποιμι, &c.),

ἐσπόμεν (σπῶμαι, &c.) & (by redupl. & change of initial σ, σεσπ- ἐσπ-, 284 e, 345) ch. po. ἐσπόμεν (ἐσπῶμαι, &c.), [ἰμν. σπεῖο 323 c; ao. p. περι-έφθην, Hdt. 6. 15.] Cog. r. or l. ἔσπω m.

ἐράω love, desire, M. po. ἐράσμαι & oftener ἔραμαι; [ἡρασάμην;] ἡρασμαι l., -σθην f. Po. cog. ἐρι σγεύω, Aesch. Pr. 893, [ἐρατίζω, A. 551.]

ἐργάζομαι work; ἐργάσσομαι, εἰργασάμην 279 c; εἰργασμαι, -σθην f. See ἔρδω.

ἔργω, -γνῦμι, ἔργω, see εἶργω, εἴργω.

ἔρδω & ἔρδω (f, Fery- & Feryd-, cf. 168, ἐργ-) WORK, do, po. & i. (ἔρδω Hdt.), M.; ἔρξω, ἔρξα [ἔρξα?]; [2 pf. ἔοργα 312 b, plp. ἐύργειν 279 d, δ. 693, ἐόργεα 284 b, 291 c, Hdt. 1. 127.] Cog. ἔργάζομαι, ῥέζω, q. v.

ἐρείδω prop, ch. po., M.; ἐρείσω l., ^cm., ao.; ^cἥρεια & l. ^cἐρήρεια, ἐρήρεισμαι & ἥρεισμαι [3 p. ἐρηρέδαται, -ατο, 329 a, 3 f. ἐρερείσομαι? Hipp.,] ἡρείσθην.

ἐρείκω (h, ἐρικ-) rend, break, ^cM.; ἥρειξα, m. l., 2 a. ἥρικεν po.; ἐρήριγμαι, ἡρείχθην l. Cog. ῥήγνυμι q. v., [ἐρέχθω, ε. 83.]

ἐρείπω (h, ἐριπ-) throw down, r. in Att. prose; ἐρείψω, ao. a. ^cm., 2 a. ἥριπον fell, E. 47, m. l.; [2 pf. ^cἐρήριπα have fallen, Ξ. 55,] ἐρήριμμαι & l. ἥρειμμαι, ἡρείφθην, [2 a. ἥρίπην Pind. O. 2. 76.] Cog. ῥίπτω throw.

ἐρέσσω i², row, po. or l.; [ao. ἥρεσα.]

ἐρεῦθω & ἐρυθθαίνω (h, n⁶, ἐρυθ-, cf. rubeo & Germ. röthen) make red, REDDEN, po. or l., M.; [ἐρεύσω? Σ. 329 v. l., ao. Ib., ἐρύθηνα l., ao. p. opt. ^cἐρευθείην, Hipp. Cog. ἐρυθθαίνω, ἐρυθθρίω, -άσω.

ἐρίζω (j, ἐριδ-) rixor, contend, [M. +]; ἐρίσω l., ao. a. m.; ἥρικα l., [ἐρήρισμαι. Cog. ἐριθαίνω, ao. ἐρίθηνα l., ἐριδήσασθαι or ἐριζήσασθαι Ψ. 792; ἐριδμαίνω.]

ἔρπω (f³, σερπ-) serpo, creep, po. or l.; ἔρψω, εἶρψα l. 279 c. Cog. ἐρπύζω po. +, ^c-ύσω, εἶρπυσα.

ἔρρῶ go away, cf. erro, ruo; ἔρρῆσω 311, ao.; ^cἥρρῆκα. [Cog.? ao. ἀπό-ερσα swept away, Z. 348.]

ἐρυγγάνω (n⁶, ἐρυγ-) ructo, erūgo, belch, ERUCT, [M. & ἐρεύγομαι I. & E. +; ἐρεύξομαι I.,] ao. l., 2 a. ἔρυγον.

ἐρύκω hold back, ch. po. & i., [M.; ἐρύξω,] ao., [2 a. ἡρύκακον 284 e. Cog. ἐρῦκάνω & ἐρῦκανάω, a. 199, κ. 429.]

ἐρύω & εἰρύω (Fery-) draw, E. & I., M. draw to one's self, protect; ἐρύσω l. (ἐρύω 305 f, X. 67) & ^cεἰρύσω l., m., εἶρυσσά m. +; εἶρῦμαι & -υσμαι, -ύσθην; see 279 c. [Nude pr. & ipf. forms (326 e): act. inf. εἰρύμεναι 333 c, Hes. Op. 816; mid. ἔρῦται Ap. Rh. 2. 1208, εἰρύαται A. 239, ἔρῦσο, -ῦτο, -υντο, X. 507, εἶρῦτο, -υντο, Π. 542, ἔρυσσθαι ε. 484, εἶρυσσθαι ψ. 82; pass. ἔρῦτο Hes. Th. 301. Some regard these mid. & pass. forms as pret. pf. & plf.] See ῥύομαι.

έρχομαι (έρχ-, ἐλυθ- x, ἐλευθ- h) go, come; ipf. ἡρχόμεν scarcely in Att., exc. in comp.; ἐλεύσομαι scarcely in Att. prose, 2 a. ἡλθον c³ (po. ἡλυθον), [D. ἡνθον 168. 3, Theoc. 16. 9, Lac. ἡλσον 169 d, Ar. Lys. 105; for ἡλυθα, sync. ἡλθα, see 327 b]; 2 pf. ἐλήλυθα [εἰλήλουθα 134 a, nude 1 p. εἰλήλουθμεν 326 e, γ. 81.] For the pr. exc. in the ind., the ipf., & the fut., the Att. comm. used other verbs, esp εἶμι.

ἐρωτάω (o², ἐρ-) inquire, ask; ἐρωτήσω & ἐρίσομαι 311, ἡρώτησα, 2 a. m. ἡρόμην [ἰμν. ἔρειο 323 c, A. 611]; ἡρώτηκα, -μαι, -θην. [Ep. & i. εἶρομαι A. 553 (also 2 s. ἔρειαι Hes. Cert.), -ήσομαι · ἐρωτάω & -έω 322 a, Hdt. 4. 145; ἐρέω, H. 128; ἐρεείνω +, Z. 145.]

ἐσθίω, & po. + ἔσθω & ἔδω, Ω. 415, Eur. Cyc. 245 (ἐδ-, ἐσθ- q¹ 147, ἐσθίω, φαγ- x) edo, EAT; f. ἔδομαι (l. φάγομαι, ἐδοῦμαι? 305 a), 2 ao. ἔφαγον; ἐδήδοκα 312 d, iv. 8. 20, [2 pf. ἔδηδα, P. 542, ἐδήδομαι, χ. 56,] ^cἐδήδεσμαι, ἡδέσθην. [Nude pr. inf. ἔδμεναι 326 e, 333 c, N. 36.]

ἐστιάω feast, entertain, M.; ἐστιάσω m., εἰστιᾶσα 279 c, m. l.; εἰστί-ακα, -μαι, -θην, f. l.: [ἰστιάω I.]

εύδω, comm. καθ-εύδω, sleep; ipf. ηῦδον, εὔδον, ἐκάθευδον, 278 d, 282 b; εὐδήσω 311, ^cao.; ^cεὐδήκα l.

εὐεργετέω benefit, -ίσω, &c.; aug. εὐερ- & εὐηρ- 283. 2.

εὐρίσκω (k², εὐρ-) find, M.; εὐρήσω m. 311 b, ao. a. l., 2 a. εὐρον or ηῦρον m. 278 d (εὐράμην 327 b); εὐρηκα, -ημαι, -έθην f. 310 d.

ἔχω, ἐχθαίρω, & ἐχθραίνω (ο, η⁶, ἐχθ-), *hate*, *ch. po.*; *ao.* ἤχθηρα, *m. l.*, ἤχθηρα *l.* *M.* or *P.* ἐχθομαι & ἐχθαίρομαι *be hateful or hated*, *f.* ἐχθαροῦμαι, *pf. l.* ἤχθημαι. *comm.* ἀπεχθάνομαι η⁺; -εχθήσομαι 311, 2 a. -ηχθόμεν; -ήχθημαι.

ἔχω & ἴσχω (σεχ-, ἐχ- f³, ἐχ- d, σχ- c³, σχε- c⁶, ἰσχ- r³ d) *have, hold* (*have* belonging rather to ἔχω, ἔξω, and *hold* to ἴσχω, σχήσω), *M.*; *ipf.* εἶχον & ἴσχον 278 s; ἔξω *m.* & σχήσω *m.*, [ἔσχησα *r.*,] 2 a. ἔσχον *m.* (σχῶ, σχολῶν & ^cσχολῶμι 293 c, σχέσι like θέσι 314 d, ^cσχε *r.*, σχεῖν, σχῶν, *m.* σχῶμαι, &c.), *po.* ἴσχεθον, *Æsch. Pr.* 16 [^c*m.* *Theoc.*], ἔσχηκα [*pt. συν-οχωκώς*, *B.* 218, as for -οχωκώς 312 d, cf. 281 c, 159], ἔσχημαι [*plf.* 3 p. ἐπ-ώχατο 312 d, 329 a], ἐσχέθην *l.* or *l.*, *f. l.* *Cp.* ἀμπ-έχω or ἀμπ-ίσχω 159 d (*ipf. m.* ἡμπειχόμεν 282 b, *Pl. Phædo* 87 b); ἀν-έχω (2 a. *m.* ἀνεσχόμεν, oftener ἡνεσχόμεν 282 b, *po.* ἡνεσχόμεν 136, *Ω.* 518). *Cog.* ^cἰσχνέομαι η¹⁰ or ^cἰσχεόμαι ν (see ὑπισχνέομαι), [ἰσχανῶ, ἰσχανάω, *P.* 747, 572;] ὀχέω *bear*.

ἔψω, less *Att.* ἐψέω, *boil, cook*; ἐψήσω *m.* 311, *ao.*; ἤψηκα? *l.*, -μαι, -θην, *f. l.*

Z.

ζάω, *live*, see 42 a, (*nude ipf.* ζῆν *r.* *Dem.* 702. 2, later *imv.* ζῆθι *po.*); ζήσω *m.*, *ao. a.*; ζήκα. The *Att.* preferred ζάω in the *pr.* & *ipf.*, but elsewhere βίω *q. v.* *Cog.* *po.* or *l.*, ζώω, *Soph. El.* 157, or *r.* ζόω.

ζεύγνυμι (η⁷, ζυγ-, ζευγ- h, cf. *jugum, jung-o*) *join, yoke, M.*; ζεύξω *m.*, *ao.*; ^cἔξευχα *l.*, -γμαι, -χθην, *f. l.*, 2 a. ἐζύγην; 47. *Cog.* ζυγῶ, ζυγέω.

ζώννυμι (η⁸, ζο-) *gird, M.*; ζώσω *m. l.*, *ao.*; ἔζωκα *l.*, -σμαι, -σθην 307 d.

H.

ἡδω (f g, ἡδ-) *please, M. delight in*; ἡσω *l.*, *ao. a.* [*m. i.* 353]; ἡσθην *f.* *Cog.* ἀνδάνω *q. v.*; old *pt.* as *adj.* (ἡδ-μενος 148) ἡσμενος *pleased, glad*; ἡδύνω *sweeten, ἡδύνα, ἡδυσμαι* 304 b, -ύνθην, *l.* -ύσθην.

[ἡλαίνω, ἡλάσκω, see ἀλάομαι.]

ἡμαι *sit*, *pret.*; see ἴζω & 46 c.

ἡμί *I say, ἦν I said*; see φημί & 45 u. [ἡμύω *bow, sink*; ἡμύσω, *ao. +*; *pf.* 3 s. ὑπ-εμνήμυκε 281 d, *X.* 491.]

Θ.

θάλλω (l, θαλ-) *bloom, flourish*; θαλλήσω *l.* 311, 1 a. ^cἔθηλα *l.*, 2 a. ἔθαλον *r.* or *l.*; 2 *pf. pret.* τέθηλα [*pt.* τεθαλυῖα 325 e. *Cog.* θαλέω, θαλέθω, θηλέω, τηλεθάω.]

θάπτω (t, θαφ-) *bury*; θάψω *ao.*; τέθαμμαι, 3 *f.* τεθάψομαι, [ἐθάφθην *l.*,] 2 a. ἐτάφην *f. d*¹. *Cf.* τέθηπα.

θαυμάζω *wonder, M. pr. l.*; θαυμάσομαι, less *Att.* -σω, *ao. a.*, *m. l.*; τεθαύμακα, -σμαι, ἐθαυμάσθην *f.*: [*l.* θαυμάζω or θωμάζω, 131 e. *Cog.* θαυμαίνω.]

[θε- *pray for*; *ao. m.* 3 p. θέσαντο *Pind. N.* 5. 18, *pt.* θεσσάμενος *Hes.*]

θείνω (h, θεν-) *fendo, strike, smite*, *po.*; θενῶ, [ἔθεινα, *Φ.* 491,] 2 a. ἔθενον.

θέλω, *wish, will*; see ἐθέλω.

θέρω *warm, ch. po.*, *A. r. & l.*, *M.* θέρομαι. [θέρσομαι 152 d, *τ.* 507; 2 a. *p.* ἐθήρην, *ρ.* 23.] *Cog.* [θέρμω,] θερμαίνω.

θέω (f¹², θεF-) *run*, see 42 a; θεύσομαι, -σω *l. & r.*; *ao. & pf.* supplied by τρέχω, &c.

θηράω *hunt, -άσω, &c.*, see 42 g; oftener in *Att. prose*, θηρεύω, -εύσω, &c.

θιγγάνω (η⁵, θιγ-) *tango, TOUCH* (in *Att. prose r. & only* 2 a., but rather ἀπτομαι); θίξομαι or -ξω, 2 a. ἔθιγον, *m. l.*; 3 *f.* τεθίξομαι?, ἐθίχθην *l.*

θλίβω g, *press*; θλίψω [*m. ρ.* 221], *ao. a.*; τέθλιφα *l.*, -ιμμαι, ἐθλίφθην, later 2 a. ἐθλίβην, *f. l.*: [φλίβω *l.* *D.* 168. 2.]

θνήσκω (k⁶, θαν-, θνα- c⁵⁷) *die* (*comm. cp. w. ἀπό* in *prose*, *exc.* in the complete tenses, which are rarely *cp.*); θανοῦμαι (κατ-θανοῦμαι *po.* 136 d, *Eur. Med.* 1386), 2 a. ἔθανον; τέθνηκα (2 *pf. pl. & du.* τέθναμεν, -ατε, -ᾶσι, -ατον, *iv.* 2. 17, 1. 19, *X.* 52, *opt.* τεθναίην *Σ.* 98, *imv.* τέθναθι *X.* 365, *inf.* τεθνά-ναι *Th.* 8. 92, *po.* τεθν(α-ε)ᾶναι? *Æsch.* *Ag.* 539, *pt.* τεθναῶς, *Pind. N.* 10. 139, *ct.* τεθνεῶς 120 i & later τεθνώς, -ῶσα, -ῶς & -ός 233 a, *τ.* 331, *vii.* 4. 19, *Hdt.* 1. 112, [τεθνηῶς or -ειῶς 325 d, *P.* 161,] *plp.* 3 p. ἐτέθνασαν *Hel.* 6.

4. 16), 3 f. τεθνήξω & -ομαι 319 b. See κτείνω. Cog. θανατώω *put to death*, θανατάω *desire death*, 378 d.

θoinάω *feast*, po., *M.*; -άσομαι & -ήσομαι, &c., 310 a.

θορεῖν, θόρνυμαι, *leap*; see θρώσκω.

θράσσω *disturb*: see ταρασσω.

θραύω *break*; θραύσω ao.; τέθραυ-σμαι (τέθραυνμαι?), έθραύσθην, f. l.

θρύπτω (t, θρυφ-) *crush*, *M.* *put on airs*; θρύψω l., m., ^cao. a.; τέθρυμμαι, έθρύφθην, f. l., [2 a. ^c έτρύφην d¹, Γ. 363.] Cog. τρυφάω.

θρώσκω (k⁴⁶, θορ-) *leap*, ch. po.; ^cθοροῦμαι, 2 a. έθορον. Cog. θόρνυμαι. [θύω *rush, rage*; ^cθύσω ? l., έθύσα l. Cog. θύνω, θύνέω, θυῖω.]

θύω (v) *sacrifice*, *M.*; θύσω m., ao.; τέθυκα, -ῦμαι, έτύθην, f. l., 159; 44.

I.

ιάλλω (l, ιαλ-) *send*, po. (or ιάλλω d²); ^cιαλώ, [^cήλα.] Cog. άλλομαι q. v. [ιάχω *shout*, +; pf. ^cίαχα pret. B. 316.] Po. cog. ιαχέω, ιακχέω.

ιδεῖν, ιδέσθαι, *see*, 2 a.; see όράω.

ιδρώω sudo, *sweat* (for ct. & prolonged forms, see 324); ιδρώσω ao.; ιδρωκα l., -μαι l. Cog., ιδῖω, Ar. Pax 85, [l. i. ιδρώω.]

ιδρύω (v E.) *seat, set up*, *M.*; ιδρύσω m., ao.; ιδρύκα, -ῦμαι, -ῦθην & -ύνθην n¹, Γ. 78, f. l. Cog. ἰζω q. v.

ἱεμαι or ἱεμαι *hasten*; see 45 p.

ἱζω (j, σεδ-, έδ-f³, ιδ-b², cf. sedeo, sīdo) SEAT, SET, SIT, ch. po. or dial., *M.* ἱζομαι & ἱζομαι *sit*; ^cἱζήσω l., ao. l., 311 a; f. m. ἱσομαι 151 (έφ-έσσεσθαι I. 455, είσομαι l.), ao. είσα m. 279 c, B. 549, Eur. Iph. T. 946 [pt. ^cείσας, -άμενος, Hdt. 3. 126, l. 66]; ἱζηκα l., ἦμαι e¹, pret., see 46 c (2 s. κάθ-η Acts 23. 3, cf. 331 b), ἦσθην? In Att. prose, comm. καθίζω, *M.* -ίζομαι & -έζομαι; καθίσω, -ιῶ 305 a, ii. l. 4, m. l., f. m. καθιζήσομαι & καθεδούμαι 305 a [καθεδήσομαι l.), ao. έκάθισα & καθῖσα 282 b, m., έκαθίζησα l., [καθεῖσα m. +;] κεκάθικα l., κάθημαι 46 c (comic or l. *imv.* κάθου Ja. 2. 3), 3 f. καθήσομαι, έκαθέσθην l., f. ? Cog. ἰζάνω, ιδρύω q. v.

ἱημι (έ-, ἱε- r³) *send* (ch. in comp. & many forms only so found), *M.*

hasten, desire; pr. a. *ind.* 2 s. άφ-είς Rev. 2. 20, 3 p. συν-ιοῦσι Mat. 13. 13, pt. συν-ιῶν Rom. 3. 11, [*imv.* ξύν-ιε, *inf.* συν-ιεῖν, Theog. 1240, 565;] ipf. 1 s. ^cἱεν or ^cἱην 315 b, 3 s. ἱφ-ιε 282 b, Mk. 1. 34, 3 p. άφ-ιέσαν *iv.* 5. 30, ἡφιέσαν Hel. 4. 6. 11; ἱσω ^cm., ἡκα ^cm. 306, 2 a. ^cεἰμεν ^cm., Λ. 6:2, Hier. 7. 11; ^cεἰκα, ii. 3. 13, ^cεἰμαι, Th. 1. 6 [*ind.* 3 p. l. άφ-έωνται D.? Lk. 5. 23, άν-έωνται or -έονται Hdt. 2. 165 v. l., pt. με-μετ-ιμένος 282 b, 167 a, Hdt. 6. 1], ^cεἴθην, Eur. Ph. 1376, ^cf. Ven. 7. 11. See also 45 k, n, r, j, 315. Some forms are made as from shorter themes, ἱω, ἱω.

ἱκνέομαι (n¹⁰, ικ-), po. ἱκάνω n⁶, [m., & ἱκω,] *come*, in prose usu. άφ-ικνέομαι. ἱξομαι [ἱξῶ D., Ar. Ach. 742], ao. a. l. [ἱξον 327 a], 2 a. m. ἱκόμην; ἱγμαι. Cog. ἡκω 114 d, ἱκετεύω *supplicate*.

ἱλάσκομαι (k, ἱλα-) *propitiate* [E. ἱλάομαι & ἱλαμαι]; ἱλάσομαι ao.; ἱλάσθην, f. l. Cog. ἱλέομαι po., ἱλεόομαι, [& as fr. ἱλημι *be propitious*, pr. *imv.* ἱλαθι 297 d, ἱληθι 335 d^r, pret. *sub.* & opt. ἱλήκω, ἱλήκοιμι, φ. 365.]

ἱλλω *roll*, [έπ-ιλλίζω,] see εἰλ-.

[ἱμάσσω i², *lash*; ao. ἱμασα, ε. 380.]

ἱπποτροφέω *keep horses*; -ἴσω ao.; ἱπποτρέφηκα or -τετρέφηκα 283 a.

ἱπταμαι *fly*; see πέτομαι.

[ἱσαῖμι *know*, D.; see όράω.

ἱστημι (r³, στα-, cf. Lat. sta-re) statuo, *set up*, STATION, *M.* sto, STAND; στήσω m., ao., 2 a. ἔστην; ἕστηκα (l. pf. trans. ἑσταῖκα & 1 ao. ἑσταῖσα; so some explain ἑσταῖσαν M. 56), [2 pf. i. ἑστέατε -ᾱσι 335 c, pt. ἑστεῶς 120 i, Hdt. 2. 38,] ^cἕσταμαι r., &c. See 45, 46. Cp. ἐπ-ίσταμαι *understand* (2 s. ἐπίστα 297 h, i. ἐπίσται 322 a, Hdt. 7. 135); ἐπι-στήσομαι; ἡπιστήθην 282 b. Cog. ἱσάνω, l. στήκω & ἑστήκω, Rom. 14. 4, [στεῦμαι 326 e.]

ἱσχω, ἱσχνέομαι, *hold*; see ἔχω.

K.

καθαίρω (h, καθαρ-) *purify*, *M.*; καθαρῶ m., έκάθηρα m., v. 7. 35, & έκάθαρα, Ae. 18. 8, 152 c; κεκάθαρκα l., -μαι, έκαθάρθην, f. l., 2 a. l. έκαθάρην?

καθέζομαι, κάθημαι, καθίζω, see ἵζω.
καθ-εύδω *sleep*; see εὐδω & 282 b.
καίνυμαι (n⁹, καθ-, καιδ- h) *excel*,
po.; κέκασμαι, Eur. El. 616 [pt. κε-
καδμένος D., 148 b, Pind. O. 1. 42.]

καίνω (h, καν-) *kill*, in prose usu.
cp. w. κατά, i. 6. 2; κανῶ, 2 a. ἔκα-
νον; 2 pf. r. κέκονα or κέκανα, 114.
Cog. κτείνω.

καίω (h, καF-, καν- f², κα- f¹, κε- b)
burn, also Att. κάω g, 44, 309 b [κήω
H. 408 v. l.], M.; καύσω, m. r., ἔκαυσα
[^cm. Hdt. 8. 19, ἔκηα m. or ἔκεια A.
40, φ. 176,] pt. po. κέας, Aesch. Ag.
849; ^cκέκαυκα, -μαι, ἔκαύθην f. [2 a.
ἐκάην E. i. +, μ. 13, f. l.]

καλέω *call*, CALL, M.; καλέσω m.,
[καλέω, Γ. 383] Att. usu. καλῶ m.,
305 b, ἐκάλεσα m.; κέκληκα c⁴, -μαι
(opt. 317 c), 3 f. κεκλήσομαι, ἐκλήθην f.
Cog. κικλήσκω po., [κάλῃμι B. 335 b,
προ-καλίζομαι σ. 20;] κλητεύω *sum-
mon*; κλέω, κλήζω, *celebrate*.

καλινδέω *roll*; see κυλίνδω.

κάμνω (n, καμ-) *labor*; καμοῦμαι,
2 a. ἔκαμον [m.]; κέκμηκα c⁷, 308
[pt. κεκμηώς 325 d, Th. 3. 59 ?].

κάμπτω (t, καμπ-) *bend*, M.; κάμψω
ao.; κέκαμμαι 148 a, 41, ἐκάμφθην, f. l.
Cog. γνάμπτω po.

κάω *burn*, not et.; see καίω.

κεδάννυμι, κεδάω; see σκεδάννυμι.

κείμαι (c¹, κεε-; but accented without
regard to the contraction, & deemed
by some a pret.) *lie* (cf. quie-sco), see
45 q, r [2 s. κατά-κειαι 297 h, Hom. Mer-
c. 254, 3 s. κέσκετο 332 d, 3 p.
κέαται, -το, 329 a, κέονται (as fr. κε-,
315) X. 510; sub. 3 s. ct. κῆται or
(κέεται 326 d) κῆται Ω. 554; old pr. as
fut. κέω, η. 342, κείω τ. 340, § 305 f].

κείρω (h, καρ-, κερ- b) *shear*, M.;
κερῶ m., ἔκειρα m. [ἔκερσα m. 152 d,
N. 546]; ^cκέκαρκα l., -μαι, [1 a. pt.
κερθεῖς, Pind. P. 4. 146,] 2 a. ἐκάρην
i. or l.

κεκαδήσω, κεκαδών, see χάζω.

κεκαδήσομαι, see κήδω *vex*.

κέλομαι *command*, po. +, ch. E.;
κελήσομαι ao. 311 b, 2 a. κεκλόμην or
ἐκεκλόμην 284 c. Cog. [κέκλωμαι l.,]
κελεύω, -εύσω, 307 b.

κεντέω (v, κεντ-) *prick*; κεντήσω
ao. [inf. κένσαι 156 b, Ψ. 337]; &c.

κεράννυμι (n⁸, κερα-) *mix*; κεράσω

l., m. l., ao., [ἔκρησα E. i., η. 164];
κεκέρακα l., κέκραμαι c⁴ & l. κεκέρα-
σμαι, ἐκράθην f., Th. 6. 5, & ἐκεράσθην,
v. 4. 29: [κεράω E. +, κέραιε 322 c,]
po., i., or l. κιννάω & κίννημι n³, b.

κερδαίνω (n⁶, κερδ-) *gain*; κερδα-
νῶ, ἐκέρδα'να 152 c, [i. or l. κερδήσω
m., ao. a., 311;] κεκέρδηκα (l. -ακα
or -αγκα), -ημαι l., ἐκερδάνθην l.

κεύθω (h, κυθ-) *hide*, po.; κεύσω
[^cao., 2 a. ἔκυθον γ. 16, § 284 c;]
2 pf. pret. κέκευθα, [κέκευθμαι r. Cog.
κευθάνω, Γ. 453.]

[κήδω (g, καθ-) *vex*; κηδήσω ^cao.
311 c; 2 pf. pret. κέκηδα *sorrow*.]
M. κήδομαι *sorrow*, *care*; ἐκηδεσάμην
r., Aesch. Th. 138; [3 f. κεκαδήσομαι,
Θ. 353. Cp. ἀ-κηδέω + *neglect*, -ήσω l.,
ἀκήδεσα, E. 427.]

κίδνημι *spread*; see σκεδάννυμι.

κινέω, -ήσω, &c., *move*; M. [& κί-
νυμαι, Δ. 281.] Cog. κίω *go*, po., [pt.
κινῶ. 2 a. μετ-εκίαθον 353 a, Σ. 581.]

[κιχάνω m.,] Att. κιγχᾶνω, v. l. κῑ-
χᾶνω (n⁶, n⁵, κιχ-) *find*, po.; κιχή-
σομαι, [-σω l., ao. a. l., m.,] 2 a. ἐκι-
χον. [Cog. κίχημι (κιχε- v; not in
pr. ind.), m. pt. κιχήμενος 314 b.]

κίχρημι *lend*; see χράω.

κλάζω (j³, κλαγ-, κλαγγ- n³) *clan-
go*, *scream*, CLANG, ch. po.; κλάγξω
ao., 2 a. ἔκλαγον; 2 pf. pret. κέκλαγ-
γα, Ven. 3. 9 [κέκληγα, B. 222, pt.
κεκλήγοντες 326 b, ξ. 30, but -ώτες
Bek.], 3 f. κεκλάγομαι 319 b. Po. cog.
κλαγγάνω +, κλαγγαίνω, κλαγγέω.

κλαίω (h, κλαF-, κλαν- f², κλα- f¹)
weep, also Att. κλάω g, 309 b, M.;
κλαύσομαι, -σω l. (-οῦμαι 305 d, Ar.
Pax 1081), also Att. κλαιήσω or κλα-
ήσω 311 c, ἔκλαυσα m. [2 a. ? ἔκλαον,
Theoc. 14. 32]; κέκλαυμαι (-σμαι l.),
3 f. κεκλαύσομαι, ἐκλαύσθην f. l.

κλάω *break*, M.; κλάσω l., ^cm. l.,
ao. a., m. l., [nude 2 a. pt. ἀπο-κλάς
Apac. 17]; κέκλασμαι, ἐκλάσθην ^cf.

κλείω *claudo*, *shut*; κλείσω, ao. a.
^cm.; κέκλεικα, -μαι & -σμαι 307 c,
3 f. κεκλείσομαι, ἐκλείσθην f.: [i. κληῖω,
ἐκλήῖσα, &c.;] older Att. κλήω, -ήσω.

κλέπτω (t, κλαπ-, κλεπ- b) *elope*,
steal, ^cM. l.; κλέψω m., ao. a.; κέ-
κλοφα 312 c, κέκλεμμαι, ἐκλέφθην,
comm. 2 a. ἐκλάπην.

κλίνω (g, κλιν-) *clino*, *bend*, INCLINE,

M.; κλίνω ^c*m.*, ἐκλῖνα *m.*; κέκλικα *l.*, -μαι, 304a, ἐκλίθην *f.* [ἐκλίνθην +], 2 a. ^cἐκλίνην ^c*f.*

κλῖω *heari*, *po.*; *ipf.* ἔκλυον also as *ao.*; *nude* 2 a. *ipv.* κλῖθι *A.* 37 [ἐκλῖθι 284e, *K.* 284, *m.* *pt.* κλύμενος *in-clutus*; κέκλυκα *Epich.*]

κνᾶω *searpe*, *M.*, see 120g; κνῆσω, &c. (ἐκνήσθην 307d). *Cog.* κναίω, κνίζω, κνήθω *l.*, κνῶ *po.*

κολούω *ταίμη*; κολεύσω *l.*, *ao.*; κεκόλουμαι *or* -σμαι *l.*, ἐκολούθην *or* -σθην, *f. l.*, 307e.

κομίζω (*j*¹, κομιδ-) *bring*; see 39e.

κόπτω (*t*, κοπ-) *cut*, *M.* *bevaill*; κόψω, *f. l.*, *ao.*; ^cκέκοφα [2 *pf. pt.* κεκοπώς *N.* 60], κέκομαι, 3 *f.* ^cκεκόψομαι, *i.* 5. 16, 2 a. ἐκόπην *f.*

κορέννυμι (*n*⁸, κορε-) *satiate*, *ch. po.*, *M.*; [κορέσω *Hdt.* 1. 212, *m. l.*, κορέω, 305b, 323c, *N.* 831,] ἐκόρεσα [*m.*; 2 *pf. pt.* *intrans.* κεκορηώς 325d, σ. 372,] κεκόρεσμαι [-ημαι *E. l.*], 3 *f.* κεκορήσομαι *l.*, ἐκορέσθην, *f. l.*: κορέω & κορέσκω *r. l.*

κορύσσω (*i*², κορυθ-) *arm*, *po.*, *M.*; [*ao. pt.* κορυσσάμενος *T.* 397; κεκορυθμένος 148b, *P.* 3 +.]

[κοτέω + *be angry*, *M.*; κοτέσσομαι? *a.* 101, *ao. a. m.*; 2 *pf. pt.* κεκοτηώς 325d, *Φ.* 456.] *Cog.* κοταίνω *po.*, *Æsch.* *Th.* 485.

κράζω (*j*², κραγ-) *cry out*, *pr. r.*; κράξω *l.*, *m. l.*, *ao. a. l.*, 2 a. ^cἔκραγον *v.* 1. 14; 2 *pf. pret.* κέκραγα *vii.* 8. 15 (*ipv.* κέκραχθι 320f), 3 *f.* κεκράξομαι 319b. *Cog.* κεκράγω *l.* 326c, κλάζω *q. v.*, κρώζω *CROAK*, κλώζω.

κραίνω (*h*, κραν-) *fulfil*, *po.* & *i.* [κραιαίνω 135]; κρανῶ *m.*, ἔκρανα, *m. l.*, [ἐκρηνα, ἐκρήνηνα, 130a, 135;] *pf. p.* 3 s. κέκρανται *Eur. Hipp.* 1255 (*or* 3 *p.* for -αν-νται?), ἐκράνθην *f.*

κρεμάννυμι (*n*⁸, κρεμα-) & *l.* κρεμάω *suspend*, *hang*; κρεμάσω, *Att.* κρεμῶ [κρεμῶ 322c], ἐκρέμασα *m.*; κεκρέμασμαι *l.*, ἐκρεμάσθην. *Cog.* κρέμαμαι, -ήσομαι, *iv.* 1. 2; κρήμνημι *po. or l.*

κρίζω (*j*², κριγ- *or* κρικ-) *CREAK*, *po.*; ἔκριξα *l.*, [2 a. 3 s. κρίκε *or* κρίγε *II.* 470;] 2 *pf. pt.* κεκρίγότες *Ar. Av.* 1521.

κρίνω (*g*, κρίν-) *judge*, *M.*; κρίνῶ *m.*, ἔκρινα *m.*; κέκρικα, -μαι, ἐκρίθην *f.* [ἐκρίνθην], 304a. *Cr.* ἀπο-κρίνομαι

answert, -κρίνοῦμαι, -κέκριμαι, *ao.* ἀπεκρίνάμην & later -εκρίθην.

κρῦω *beat*, *M.*; κρῦσω *m.*, *ao. m.*; κέκρουκα, ^c-μαι & ^c-σμαι, ἐκρούσθην, 307e. [*Cog.* κροαίνω *stamp*, *Z.* 507.]

κρύπτω (*t*, κρυβ- & κρυφ-) *conceal*, *hide*, *M.*; [*iter.* κρύπτασκον 332e;] κρύψω *m.*, *ao.*, 2 a. ^cἔκρυβεν *m. l.*, κέκρυφα, -μμαι, [3 *f.* κεκρύψομαι *Hipp.*,] ἐκρύφθην, *f. l.*, later 2 a. ἐκρύφη *r. or* ἐκρύβην *f.*: *l.* ^cκρύβω & κρύφω.

κτάομαι *acquire*; κτήσομαι *ao.*; κέκτημαι & less *Att.* ἔκτημαι 280b, *have acquired*, *pret. possess* (κεκτώμαι, -ήμην *or* -ώμην, 317c), 3 *f.* κεκτήσομαι (*r.* ἐκτ-), ἐκτέθην *as pass.*, *f. l.*

κτείνω (*h*, κτα-, κταν- *η*, κτεν- *b*) *kill* (*usu. cp. with* ἀπό, *or* κατά *po.*); κτενῶ [κτανέω *m.*, *Σ.* 309], ἔκτεινα, 2 a. *po.* + ἔκτανον, *po.* ἐκτάν *m.* 314d; 2 *pf.* ^cἔκτονα, later 1 *pf.* ^cἔκταγκα, ^cἔκτακα, & ^cἐκτόνηκα, *pf. p. ipf.* ^cἐκτάνθαι *Polyb.* 7. 7, [ἐκτάθην] ἐκτάνθην *l.* *Cog.* κτίννυμι *b*, *vi.* 3. 5, *or* κτείννυμι *n*⁹; καίνω *q. v.* *As the pass.* of κτείνω, the *Att. comm.* used *θνήσκω*.

κτίζω (*z*, κτι-) *build*; κτίσω, *ao. a.*, *m. po. r.*, [2 a. *pt.* ἐϋ-κτίμενος, *B.* 501;] κέκτικα *or* ἔκτικα *l.* 280c, ἔκτισμαι, -σθην, *f. l.*

κτυπέω *v*, *sound*, *crash*, *ch. po.*, *M.*; ἐκτύπησα, [2 a. ἔκτυπον +, *Θ.* 75.]

κυλίνδω *o*¹, κυλινδέω *v*, & *r. or l.* κυλίω, *roll*, *M.*; κυλινδίσω *l.*, ^cκυλίσομαι *l.*, ἐκύλισα, ^c*m. l.*; κεκύλισμαι, ἐκυλίσθην *f.*, ἐκυλινδήθην *l.* *Cog.* καλινδέω *m.*; ἀλίνδω *or* -έω, *m. l.*, ^cἤλιστα, ^cἤλικα.

κυνέω (*n*¹⁰, κυ-) *kiss*, *po.* +; κῦσω *l.*, *ao.*, (κυνήσομαι *r.*, *ao. a. l.*) *Cr.* προσ-κυνέω *worship*, -ίσω, &c. *Cog.* κυνέω (-ήσω), κύω (ἔκῶσα), κυῖσκω, *conceive*.

κύρω *m.* & κύρέω (*g*, *v*, κύρ-) *meet*, *chance*, *po.*, *i.*, *or l.*; κύρσω *ao.* 152d, & κυρήσω *ao.*; κεκύρηκα, -μαι.

Λ.

λαγχάνω (*n*⁵, λαχ-, ληχ- *g*, λεγχ- *n*³ *b*) *obtain by lot*; λήξομαι [λάξομαι, *Hdt.* 7. 144], 2 a. ἐλαχον [*redupl.* & *causative*, 284e]; ἐλληχα 281, λέλογχα *po.*, *i.*, *or l.* [λελόγχασι 328c; 134a], εἴληγμαi, ἐλήχθην.

λαμβάνω (n⁵, λαβ-, ληβ- g) *take*, *M. lay hold of*; **λήψομαι**, -ψω l., 2 a. ἔλαβον *m.* [redupl. 284 e]; **ἐλήφα** 281, ἐλήμμαι & πο. λέλημαι, 3 f. ^cλελήψομαι l., ἐλήφθην f. (^cεἰλήφθην 281 b): [Ion. f. λάμψομαι n³, ao.^c α. m. r., λελάβηκα v, ^cλέλαμμαι, ἐλάμφθην, Hdt. 9. 108, 51, 119, 4. 79: Hellen. λήμψομαι, ^cἐλήμφθην, Acts 1. 8, 2.] Po. & i. cog. λάζνμαι & λάζομαι.

λάμπω *shine*, *M.*; **λάμψω** [^cm. i.], ao. α.; 2 pf. pret. **λέλαμπα**, ^cἐλάμφθην l., ^cf. l. [Cog. λαμπετάω.]

λανθάνω & ch. πο. **λήθω** (n⁵, g, λαθ-) *lateo, lie hid, escape notice*; *M. forget*, in prose usu. cp. w. ἐπί· **λήσω** *m.*, ao. α. πο. +, *m.* l., 2 a. ἔλαθον *m.* [redupl. 284 e]; 2 pf. **λέληθα**, **λέλησμαι** [-ασμαι, E. 834], 3 f. **λελήσομαι**, Eur. Alc. 198, [ἐλήσθην ^cf. l. +. Cog. ἐκ-ληθάνω *cause to forget*, η. 221.]

λάσκω (k³, λακ-, cf. loquor) *sound, utter*, πο. +; **λακήσομαι**, ao. α., 2 a. ἔλακον *m.* [redupl. 284 e]; 2 pf. pret. **λέλακα** 312 a [-ηκα, pt. *λελακυῖα* 325 e]. Po. cog. **λακάζω** *Æsch.*, [ληκέω.]

[**λάω**, a Dor. pres. = ἐθέλω *wish*; *ind.* ct. λῶ, λῆς, λῆ, λῶμες, λῆτε, λῶντι, &c., 131 c, 328 a, Ar. Lys., &c. Cog. **λιλαίομαι** r¹ h, *desire eagerly*; pret. **λελίημαι**, *M.* 106.]

λέγω *lego, Germ. legen, LAY, gather*, (Att. only in comp., esp. w. σύν,) *M.*; **λέξω** *m.*, ao., [nude 2 a. ἐλέγμην 326 e, i. 335, *imv.* λέξο & λέξεο 327 a, I. 617, *inf.* ^cλέχθαι, pt. ^cλέγμενος.] **εἵλοχα** (^c-εχα l.) 281, 312 c, Dem. 522. 12, ^cλέλεγμαι, more Att. ^cεἵλεγμαι, Th. 2. 10, ἐλέχθην, ^cf. l., usu. in Att. 2 ao. ^cἐλέγην ^cf. Some have inferred a second stem, λεχ-, fr. the noun λέχος, *bed*.

λέγω *say, tell* (the same in origin with the preceding, & borrowing, ch. l., some of its special forms), *M.*; **λέξω** *m.*, ao. α. ^cm.; **λέλεχα** l. (classic *εἴρηκα*, see *φημί*), **λέλεγμαι**, 3 f. **λελέξομαι**, ἐλέχθην f. Cog. **λογίζομαι** *reckon*.

λείβω *libo, pour*, πο. **εἴβω** e¹, II. 11, *M.*; **ἐλειψα** *m.*

λείπω (h, λιπ-) *linquo, LEAVE*, r. **λιμπάνω** n⁵, *M. remain* [ipf. **ἐλειπτο** 326 e, Ar. Rh. 1. 45]; **λείψω** *m.*,

ao. l., 2 a. ἔλιπον *m.*, 38; 2 pf. **λέλοιπα**, **λέλειμμαι**, 3 f. **λελείψομαι**, ἐλείφθην f., 2 a. ἐλίπην l., +?

λείχω *lingo, Germ. lecken, LICK*, not in Att. prose; **λείξω** l., ao.; [2 pf. pt. *λελειχμός* o¹, Hes. Th. 826], ^cἐλείχθην l. Cog. **λιχμάω**, **λιχμάζω**.

λέπω (h, λαπ-) *peel*, ch. πο., *M.*; ^c**λέψω** ao.; [^cλέλεμμαι Epich. 109,] ^cἐλάπην, f. l.

λεύσσω *LOOK*, πο.; **λεύσω** ao. l.

λήθω, **ληθάνω**, see *λανθάνω*.

ληΐζομαι *plunder*, A. r.; [**ληΐσομαι**] ao.; **λελήϊσμαι**, [ἐληΐσθην.] In Att., some would contract the ηΐ into η throughout. Cog. **ληστεύω**.

λιγγ-; ao. **λίγξε** *twanged* (both onomatopes), 337 a, Δ. 125.

[**λιλαίομαι**, **λελίημαι**; see *λάω*.]

λιμπάνω *leave*, Th. 8. 17; see *λείπω*.

λίσσομαι i², r. **λίτομαι**, *pray*, πο. +; [ἐλισάμην, λ. 35, 2 a. ἐλιτόμην, II. 47.]

λόω & **λούω** (f¹², λοφ-) *lavo, wash*, esp. the body, *M. bathe* (the ct. forms from *λόω*, as ἔλου, *λούμαι*, *λούται*, &c., are the more common; pr. α. r.); [**λούσω**] *m.*, ao. α. *m.*; **λέλουμαι**, ἐλούθην, -σθην l.: [E. *λοέω* v, -έσω l., *m.*, ao., ζ. 221, 227; r. *λουέω*.]

λύω [usu. ὕ Hom.] *loose*, see 37, 48 b; [iter. (ἀνα-λ) **ἀλλύεσκεν** 332 c, 136; 2 a. *m.* ἐλύμην 313 b, Φ. 80, 114; pf. opt. *λελύντο* or -ῦτο σ. 238, § 317 c.]

M.

μαίνω (h, μαν-) *madden*, oftener **μαίνομαι** *be mad, rave*; [**μανοῦμαι** r., Hdt. 1. 109,] **ἔμνηνα** [*m.* +]; **μεμάνηκα** l., -μαι l., 2 pf. pret. **μέμνηνα** *am mad*, 2 a. ἐμάνην, f. l. Cog.,

μαίομαι *seek*, πο. +; see *μάομαι*.

μανθάνω (n⁵, μαθ-) *learn*: **μαθήσομαι** [*μαθεῖναι* D. 305 a], 2 a. **ἐμαθον**; **μεμάθηκα**, -μαι l.

μάομαι & **μαίομαι** h, *desire eagerly, feel after*, πο. +; [**μάσομαι** ^cao., λ. 591]; 2 pf. pret. **μέμονα** n b, *am eager*, *Æsch.* Th. 686, [pl. *μέμαμεν*, -ατε, -άασι, H. 260, *imv.* *μεμάτω* Δ. 304, pt. *μεμαώς* Δ. 40, plp. 3 p. *μέμασαν* B. 863, § 320 e, 325 d. The Dor. has forms as fr. *μω-*, ch. *nude* or ct., as 3 s. *μῶται*, *imv.* *μῶσο* or *μῶσο* (Mem. 2. 1. 20), *inf.* *μῶσθαι*

(Pl. Crat. 406 a).] Cog. *μαιμάω* po., *μνάομαι* woo, *μαίνομαι* rage, &c.

μάρναμαι fight, po.; sub. &c. *μάρνωμαι*, -αίμην (v. l. -οίμεθα 315 c^r), -ao O. 475; -ασθαι, -άμενος; ipf. *ἐμαρνάμην*, H. 300, Eur. Ph. 1142.

μάρπτω (t, μαρπ-) *seize*, po.; *μάρψω* ao., Ar. Eq. 197, [2 a. *ἐμαρπον* or *ἐμαπον* e¹ (redupl. 284 e); *μέμαρπα*.]

μάσσω (i¹, μαγ-) *knead*, M.; *μάξω* ^cm., ao.; *μέμαχα*, -γμαι, *ἐμάχθην* po., 2 a. ^cἐμάγην.

μάχομαι fight [*μαχέομαι*, A. 272, pt. -εῖόμενος or -εούμενος 134 a, p. 471, λ. 403]; *μαχέσομαι* ao., [-έομαι, B. 366] Att. *μαχοῦμαι*, E. & I. *μαχήσομαι* ao.; *μεμάχημαι* (-εσμαι?), *ἐμαχέσθην* f. l.; 311 d. Cf. di-mico.

μέδω & -έω *protect, rule*, po. +; M. *μέδομαι* care for, devise; [*μεδήσομαι* 311, I. 650.] Cog. *μήδομαι* q. v. Cf. moderor, medeor, meditor.

μεθύσκω (k¹, μεθυ-) *intoxicate*, 379 b, M.; *μεθύσω* l., ao.; *μεμέθυσμαι* l., *ἐμεθύσθην*, f. l.: *μεθύω* intrans., *be intoxicated*.

μειδιάω (μειδα-, μεidia-) *smile*; *ἐμειδιάσα* [*ἐμείδησα* O. 47].

[*μείρομαι* (h, μαρ-, μερ- b) *obtain*, I. 616; 2 pf. *ἔμμορα* 284 d, l. *ἐμμορον* as 2 a. 326 b,] *εἴμαρμαι* 281 (as if for σε-σμαρ-μαι, *ἐεμαρμαι* 141, 142), Pl., [l. *μεμόρηκα*, -μαι & *μέμορμαι*.]

μέλλω *be about to, intend, delay*; *μελλήσω* 311, m. l., *ἐμέλλησα* & *ἡμέλλησα* 279 a.

μέλω concern (often impers.), M. (in prose ch. cp. w. ἐπί or μετά) *care for, concern*; *μελήσω* [m. A. 523] ao. a.; [2 pf. *μέμηλα* ch. pret., B. 25,] *μεμέληκα*, -μαι [3 s. sync. *μέμβλεται*, -το, 146 b, 311 d, T. 343, Φ. 516], *ἐμελήθην* ^cf. Cp. *ἐπιμέλομαι* & -μελέομαι v, *care for*, -μελήσομαι, ao. l., -μεμέλημαι, *ἐπεμελήθην* f. Der. *μελετάω* study, practice.

μέμονα am eager; see μάομαι.

μένω maneo, REMAIN, wait; *μενῶ*, *ἔμεινα* · *μεμένηκα* 311 b (2 pf. *μέμονα*? Eur. Iph. A. 1495). Po. cog. *μῖμνω* r¹ c², Æsch. Ag. 74, [*μιμνάω*.]

μήδομαι devise, po., Φ. 413; *μήσομαι*, ao. Æsch. Pr. 477; see μέδω.

μηκάομαι? (g u, μακ-) *bleat*; [2 a. pt. *μακών* σ. 98; 2 pf. pret. pt. *μεμη-*

κώς, *μεμακῦα* 325 e, 2 plr. *ἐμέμηκον* 326 b.] Like onomatopoes, *μυκάομαι*, *βληχάομαι*, *βρυχάομαι*.

μιαίνω (h, μιαν-) *stain*, ^cM.; *μιανῶ*, *ἐμίᾱνα* & less Att. -ηνα 152 c; *μεμίαγκα* l., -ασμαι & l. -αμμαι 304 b, *ἐμιάνθην* f. [3 p. *μιάνθην* 330 b, 134, Δ. 146.]

μίγνῦμι (n⁷, μιγ-) & *μίσγω* 350, misceo, Germ. mischen, MIX, M.; *μίξω* [m.,] ao. a., m. l., [nude 2 a. *ἐμίγμην* 326 e;] *μέμιχα* l., -γμαι, 3 f. *μεμίξομαι*, *ἐμίχθην* f., 2 a. *ἐμίγην* f. 274 b^r. [Cog. *μιγάσομαι*, O. 271.]

μιμνήσκω (r¹ k⁶, μυα-) *remind* (cf. moneo), M. re-miniscor, re-MEMBER, MENTION; *μνήσω* m., ao. a., m. po. +; *μέμνημαι* memini, remember, pret. 268 [2 s. *μέμνηαι*, -νη, 331 b], sub. &c. *μεμνώμαι*, -ήμην or -ώμην, -ησο [*μέμνεο* 140, 134, Hdt. 5. 105], &c., 317 s, 3 f. *μεμνήσομαι*, *ἐμνήσθην* f. 307 e. The old M. *μνάομαι* [remember, heed, pay attention to, ipf. 3 p. *ἐμνώοντο* 322 c, pt. *μνώμενος*, δ. 106, & by like protraction *imv. μνώεο* Ar. R. 1. 896] passed into the sense of solicit, court, woo (in Att., cp. w. πρό, vii. 3. 18); *ἐμνησάμην*. Cog. [*μνήσκω* remind;] *μνηστεύω* woo; *μνημονεύω* remember, -σω, *ἐμνημόνευκα* 280.

μίσγω misceo, mix; see *μίγνῦμι*.

μνάομαι, *μνημονεύω*, see *μιμνήσκω*.

μολοῦμαι, l. pr. *μολέω* go; see *βλώσκω*.

μύζω, -έω, l.^c-άω, suck; *ἐμύζησα*.

μυθέω, -ήσω, &c., say, po. +; [*μυθείαι*, *μυθείαι*, 323 c.]

μυκάομαι (g u, μυκ-) mūgio, low, bellow, A. l.; *μυκήσομαι* ao., [2 a. *ἐμῦκον*, E. 749; 2 pf. pret. *μέμῦκα* +, Σ. 580.] See *μηκάομαι*, & pf. of

μῦω shut eyes or lips; *μῦσω* l., ao.; *μέμῦκα*, 310 d. Late *καμῦνῶ* for *κατα-μῦνῶ* 136, Mat. 13. 15.

N.

ναίω (h, νᾱ-) dwell, settle, po.; [*νάσσομαι*, ao. a.] m.; *νένασμαι* l., *ἐνάσθην*. Der. *ναιετάω* po. [*ναιετάωσα* or -άουσα 322 c].

νάσσω i, stuff, pr. l.; [*ἐναξα*, φ. 122;] *νένασμαι*, Ar., *νέναγμα* l. +.

[νείκew, -είw 323 c, *chide*; νείκέσω, ao. Γ. 59.]

νέμω *distribute, pasture, M. possess, feed*; νεμῶ *m.* (l. νεμήσω *m.*, ao., 311 b), *ἐνεμα m.*; ^cνενέμηκα, -μαι, vii. 3. 21, *ἐνεμήθην* (-έθην *v. l.*), f. l. Cog. νωμάw u², νομεύw, [νεμέθw.]

νέομαι [et. νεύμαι Σ. 136] *go, come* (also as fut. 305 f), po. +, Cyr. 4. 1. 11. Po. cog. νίσσομαι, f. νίσομαι ao.

^cνεφέw v, *nubilo, gather clouds* (cp. w. συν); ^cνεφήσω l.; ^cνένοφα Ar.

νέw (f, νεF-) *no, nato, swim*, 309 b; νευσούμαι or νεύσομαι 305 d, iv. 3. 12, ^cένευσα; ^cνένευκα Pl. Rep. 441 c. Cog. νήχw ch. po.

^cνέw Hdt., *heap up*; νήσω Suid., *ἐνησα, m. l.*; νένημαι, v. 4. 27, & -σμαι Ar. Nub. 1203, *ἐνήθην* & -σθην l., 307 e. [Cog. νηέw, ^cνηνέw.]

[νέw, Hes. Op. 775] & νήθw q³, *neo, spin*; νήσω, *ἐνησα [m. η. 198]*; νένησμαι l., *ἐνήθην*. Cog. νάw?

νίξw (j⁴, νιφ- or νιβ-), & ch. l. νίπτw t, *wash hands or feet, M.*; νίψw *m.*, ao.; νένιμμαι, [^cἐνίφθην Hipp.,] 2 f. νιφήσομαι l. Lxx. Cog.? νίφw, -ψw, &c., *ningo, snow* (cf. nix, nivis).

νοέw, -ήσω, &c., *think*; [I. w for oh 131 f.]

Ξ.

ξέw *scrape*; [ἔξεσα E. 81;] ἔξεσμαι, -σθην l. Cog. ξαίνw, ξύw · ξυρέw *shave*.

ξηραίνw *dry*; -ανῶ *m.*, ao. a. 152 c [ἀγ-ξηράνη for ἀνα-ξηράνη, 136, Φ. 347]; ἐξήρασμαι &c. 304 b, -άνθην, f. l.

Ο.

ὀδάξw (k⁵, δακ-, ὀδακ- p, cf. δάκνω), -έw, -άw l., *feel a bite, bite, M.*; [ὀδαξήσομαι 311, Hipp.], ὠδαξάμην l.; ὠδαγμαi.

ὀδοιπορέw *travel*, ὀδοποιέw *make a road*; -ήσω, &c.; ὠδοιπόρηκα & ὀδοιπεπόρηκα · ὠδοπεποίηκα, -μαι & ὠδοποίημαι · 283 a.

[ὀδυ- be angry, cf. odi; ὠδυσάμην +, a. 62; ὀδῶδυσμαι pret., ε. 423.]

ὀδύρομαι p, & trag. δύρομαι *lament*; ὀδύροῦμαι, ὠδύράμην; ὠδύρθην l.

ὄζw (j¹, ὀδ-) odōro, oleo, *emit odor*; ὀζήσω [-έσω Hipp.] ao., 311; 2 pf. ὀδωδα: [ὄσδω D. A., 170 a, Theoc.]

οἶγw & οἶγνυμι n⁷, *open, very r.* in prose exe. in comp., ch. with ἀνά & διά · οἶξw, ὤξα [ὠῖξα 132, a. 436]; ὤχθην. Cp. ἀν-οἶγw & ἀν-οἶγνυμι, M. l.; ἀνοἶξw, ἀνέωξα, Th. 2. 2, & r. ἡνοιξα [ἀνῶξα po.], 279 b, 282 b, *m. r. l.*; ἀνέωχα, 2 pf. ἀνέωγα ch. l., ἀνέωγμαi, Th. 2. 4, ἡνοιγμαi l. [ἀνέωγμαi po.], 3 f. ἀνέωξομαι Hel. 5. 1. 14, ἀνέωχθην (*sub. ἀνοιχθῶ, &c.*), ἡνοιχθην f. l., 2 a. ἡνοίγην f. l. Even a triple augment occurs late: ἡνέωξα, ἡνέωχθην, Lxx.

οἶδα know, εἶσομαι · see 46 & ὀράw.

οἰδ-έw, -άνw, l.-άw & -αίνw, *swell, M. r.*; οἰδήσω Hipp., ao.; ὥδηκα.

οἰκτείρω h, *pity*; οἰκτερῶ, ὥκτεira · late οἰκτερήσω Rom. 9. 15, ao. a. p.

οἶνοχοέw, -ήσω, *pour wine*; 279 b.

οἶομαι opinor, *think* (nude 1 s. οἶμαι, ipf. ὥμην, 313 e; 2 s. οἶει 297 f);

οἰήσομαι 311 c, ao. l.; ὥήθην, f. l.: [ὀδομαι 132, E. 644, ὠϊσάμην (ὀϊσ- in Hom., a. 323), ὠϊσθην. A. (pr. 1 s. only) οἶw, E. usu. ὀέw A. 59, Lac. οἶῶ Ar. Lys. 81; in ὀϊ- or ὠϊ-, usu. ἱ.]

οἰστράw goad, -ήσω; aug. 278 d.

οἶχομαι go, *be gone*; οἰχήσομαι 311; οἶχωκα or ὥχωκα 312 d, Soph. Aj. 896, ὥχηκα E. ? & l., οἶχημαι or ὥχημαι.

ὀκέλλw (p, κελ-) *run ashore*, vii. 5. 12; κέλσω ao. po. 152 d, ὠκεϊλα.

ὀλισθάνw, r. or l. -αίνw (n⁴, n⁶, ὀλισθ-), *slip, slide*; ὀλισθήσω l., ao. ch. l., 2 ao. ὠλισθον, Soph. El. 746; ὠλίσθηκα Hipp. & l.

ὀλλύμι (ὀλ- 351. 4) *perdo, destroy, lose*, (po. or l. exe. in comp., ch. with ἀπό,) M. *perish*; ὀλέσω 311 d, [I. ὀλέw *m.*] Att. ὀλῶ *m.*, ὠλεσα, *m. l.*, 2 a. *m.* ὠλόμην [pt. οὐλόμενος + 134 a, A. 2]; ^cὀλώλεκα, *perdidi*, 2 pf. pret. ὀλωλα perii, *am undone*, ὀλώλεσμαι l., ὠλέσθην, f. l. [Cog. ὀλέκw *m.* +, A. 10, ὀλέw, T. 135 *v. l.*]

ὁμαρτέw *accompany, meet*, po. +; [ipf. du. ὁμαρτήτην 323 f.;] ὁμαρτήσω ao., v. 87, [2 a. ὁμαρτον l.]

ὁμνύμι (n⁷, ὁμ-, ὁμο- w) *swear, M.*; ὁμοῦμαι 152 (l. ὁμόςw *m.*), ὥμοσα ^cm.; ὁμώμοκα, -μαι & -σμαι 307 e (ὥμωσμαι l.), ὠμόςθην & -σθην f.: [Lac. f. ὁμώμεθα, 323 f^r.]

ὁμόργνυμι (n⁷, ὁμοργ-) *wipe*, po. +,

M.; δμόρξω ^c*m.*, *ao.* ^c*a. m.*, *θ.* 88, Pl. Gorg. 525 a; ^cώμωρχθην.

δνίνημι (δνα- 357. 2) *benefit, M.*; δνήσω *m.*, *ao. a.*, *m. l.*, 2 a. *inf. δνῆναι?*, *m. ώνήμην* 314 b & -άμην, *opt. δναίμην*, [*imv. ἐνησοτ.* 68], *inf. δνασθαι* [-ησθαι I., *pt. -ήμενος β.* 33;] *ώνημαι l.*, -θην.

[δνεμαι (δνο-) *scorn, E. & I.*; *pr. & ipf. nude*, cf. δίδομαι 45; δνόσομαι *ao.*; ^cώνόσθην. Fr. δν-, *pr. οὔνεσθε* (134 a) Ω. 241, & 1 a. *ώνατο* P. 25, if these forms are genuine.]

δπυίω or δπύω *marry*; δπύσω · *ώπυσμαι*: according to some, -υ- before a vowel, -ū- before a consonant.

έράω (όρα-) *see, M.*, *ipf. έώρ(αον)ων* 279 b, [όρέω I., -όω E., *ipf. ώρεον* or *ώρων* I., 48 c, 322;] *έώρᾱκα* & esp. in comedy *έόρᾱκα*, -μαι (later than *ώμμαι*, Isoc. Antid.), *έώρᾱθην* f. l.: (fr. *όπ- x*) f. *δψομαι* (2 s. *δψει* 297 f), *ao. r.*; 2 pf. *δπωπα* *po. & I. +*, *ώρμαι*, *Æsch. Pr.* 998, *άφθην* f.: (fr. *Fiδ- x*, cf. *video*) 2 a. *είδον*, *m. ch. po. or I.*, 279 c, *sub. ιδω*, *ιδωμαι*, &c. (*imv. ιδε*, *ιδου*, or as exclam. *ιδέ*, *ιδού*); 2 pf. *οίδα* (I have seen, hence) *I know* (46, 320, & below); *Mid. (ch. po.) είδομαι* h, *seem, resemble*, 1 a. *είσάμην*, *Υ.* 81. [Cog. *δρημι* *Æ.* 335 b; *m.* 2 s. *ύρηαι* 314 b, *ξ.* 343: *δσσομαι* i³, *v.* 81.]

In the pret. *οίδα*, the stem has four forms: (1) *ιδ-*; *ισμεν* [*ιδ-μεν* 148 b, *A.* 124], *ισθι*, *ιστω* [*Β.* *ιτω* *Ar. Ach.* 911], &c., 320 a [also to shorten other forms, as below, 134]: (2) *ειδ-* h; [*sub. είδομεν*, *είδετε*, 326 d], *είδέναι* [*ιδ-μεν*, *ιδμεναι*, 333 c], *είδώς* [*ιδυία*, *A.* 608], *ήδειν* [*w. double aug.* 2 s. *ήείδης* *X.* 280, 3 s. *ήείδη* *ι.* 206, or -δει, or *I.-δε?*, 3 p. *ήείδειν* or *ήδειν* 330 b, also (*ιδ-σαν*) *ισαν* *v.* 170], f. *είσομαι*: (3) *οιδ-* 312 b; *οίδα*, *οίδας* or *οίσθα* (*οίδας* very r. in *Att.*, *Eur. Alc.* 780; the comic poets sometimes blend the two forms into *οίσθας*, also *Eur. Ion* 999?): (4) *είδε-* v; (*είδέ-ω*) *είδω* [*ιδέω* *Ξ.* 235], *είδείην*, 320 c; f. *είδήσω*, *A.* 546, *Isoc.* 11 d [*ιδησώ* *Theoc.* 3. 37], *ao. I. or l.* In the *ind. plur.*, the shorter forms were more comin. in the pf., & the longer in the plp. (also *l. ήδεισαν* *Mk.* 14. 40). The defects of *οίδα* are *ch.* supplied

by *γιγνώσκω*. [Cog. *ισᾱμι* *D.* (perhaps suggested by 3 p. *ισᾱσι*) *Pind.* P. 4. 441, *ισᾱς*, *ισᾱτι* 328 a, *Theoc.* 15. 146, &c.] With the *ind.* of *οίδα*, cf. the corresponding Sanskrit 1 s. *véd-a*, 2 *véttha*, 3 *véda*; 1 p. *vid-ma*, 2 *vida*, 3 *vidus*.

δρέγω [*r. δρέγνυμι* n⁷, *X.* 37] *stretch out, REACH* (cf. *rego*, *Germ.* *rechen*, *reichen*), *M. reach for, desire*, (*A. ch. po. or l.*); *δρέξω m.*, *ao.*; [*ώρεγμα* *Hipp.*, *δρώρεγμα*, *Π.* 834,] *ώρέχθην* as *mid.* See 430 b. Cog. *δριγνάομαι*, *δρεχθέω* *po.*

δρίξω j¹ [*οὐρίξω* I.] *bound*; see 39.

έρνυμι (n⁷, *δρ-*) *rouse, po.*, *M. arise*; *δρω* *ao.* 152 d, [*f. m. δροῦμαι*, 2 *ao. δρορον* 284 e,] 2 *ao. m. ώρέμην* (*ωρτο*, *imv. δρσο*; -εο, -ευ, *inf. δρεθαι*, &c. 326 e, 327); 2 pf. *δρωρα* as *mid.*, *N.* 78, 2 plp. *ώρώρειν* 281 d, *Æsch. Ag.* 653: [*fr. δρε- v*, *ipf. δρέοντο* *B.* 398, pf. *δρώρεμαι*, *sub. δρώρηται* *N.* 271.] Cog., *ch. po.*, *δρω*, *δρίνω*, *δροθύνω*, *δρούω* · *Lat. orior*.

δρύσσω (i¹, *δρυχ-* or *δρυγ-* d²) *dig*; *δρύξω*, *ao. a.*, *m. I. or l.*, 2 a. *ώρυγον* r.; ^c*δρώρυχα* (*l. ώρυχα*), -γμαι, (plf. *δρωρ-* or *ώρωρ-* 281 d,) *ώρύχθην* ^cf., 2 a. *l. ώρύχην* or -γην, f.

έσφραίνομαι & *l. δσφράομαι* (n⁶, u, *δσφρ-*) *perceive by smell, A. l.*; *δσφρήσομαι*, *ao. l.*, 2 a. *ώσφρόμην* [*δσφραντο?* 327 b, *Hdt.*]; *ώσφράνθην*. [*οιτάω* *wound*, +; *οὔτίσω* *l.*, *ao.*, 2 a. *οὔτᾱν* *m.* 314 d, *Δ.* 525, *λ.* 40; *οιτήθην*, *Θ.* 537.] Cog. *οιτάζω* *po.*

όφείλω (h, *έφελ-*) *owe, ought*, [*έφέλω* *Æ. E.* 171 a, *θ.* 462;] *όφειλίσω* *ao.* 311 b, 2 a. *ώφελον* (*po. & I. έφελον* 284 b, c) expressing wish, (I ought) *O that*, *utinam*, (*l. as a particle*, *Gal.* 5. 12;) *ώφειληκα*, -θην. Cog. [*όφέλω* + *increase*, *ao. opt.* 3 s. *όφέλλειε* 171 a, 325 c², *Π.* 651,] &

όφλισκάνω (k² n⁴, *όφλ-*) *owe, incur*; *όφλήσω* 311, *ao. r.*, 2 a. *ώφλον*, *v.* 8. 1; *ώφληκα*, -μαι: *l. pr. έφλω*.

Π.

παίζω (j, *παιδ-*, *παιγ-*, 349 a) *sport*; *παιξοῦμαι* 305 d, *Symp.* 9. 2 (*l. -ξομαι* & -ξω), *εὔπαισα* (-ξα *l.*); *πέπαικα* (-χα *l.*), -σμαι (-γμαι *l.*), -χθην *l.*

παίω *strike*, *M.*; παίσω & po. παί-
ήσω 311, ἔπαισα *m.*; πέπαικα & l.
πεπαίηκα, ^cπέπαισμαι l., ἐπαίσθην.
See τύπτω.

παλιλλογέω *repeat*; [plp. ἐπαλιλ-
λόγητο 284 b, Hdt. 1. 118.]

πάλλω (l, παλ-) *shake*, *ch. po., M.*;
ἐπηλα [*m.* l., 2 a. 3 s. nude πάλτο
326 e, O. 645, *pt.* ἀμ-πεπαλῶν 284 e;]
πέπαλμαι, 2 a. ^cἐπάλην l.

πά- *acquire*; πάσσομαι *ao. po.*;
πέπαμαι *pret. possess*, iii. 3. 18, 3 f.
πεπάσσομαι *r.* Cf. potior.

παρανομέω *transgress*; -ήσω, πα-
ρενδύμῃσα 282 c, & παρηνδύμῃσα 279 a
(as if *cp.* of παρά & ἀνομέω); παρα-
νενόμῃκα (l. παρηνδύμῃκα), -μαι, &c.

παροινέω *act the drunkard*; ἐπαρώ-
νησα 282 c; πεπαρώνηκα, -μαι l., &c.

πάσσω i², *sprinkle*; πάσω, ^cao.
a., *m.* l.; πέπασμαι l., ἐπάσθην, ^cf. l.

πάσχω (k³ 350, παθ-, πενθ- n³ b)
patior, suffer; πέισσομαι 156, (*ao. pt.*
po. πήσας?), 2 a. ἔπαθον; 2 pf. πέ-
πονθα, Th. 6. 11, [πέποσχα D.; 2 p.
πέποσθε 320 f, Ψ. 53, *pt.* πεπαθύη *r.*
555, § 325 e.]

[πατέομαι (v, πατ-) *eat, taste*, Hdt.
2. 37;] πᾶσσομαι *po. r., ao. po., i.,*
or l., γ. 9, Soph. Ant. 202; [plp.
πεπάσμην Ω. 642]. Cf. pascor.

παύω *stop, repress, M. cease*, PAUSE,
34; παύσω *m., ao.*; πέπαυκα, -μαι,
3 f. πεπαύσομαι Soph. Ant. 91, ἐπαύ-
θην (-σθην l. or v. l.), f. r., 2 a. l.
ἐπάην ^cf., Rev. 14. 13.

πείθω (h, πιθ-) *persuade, M. be-
lieve, obey*, 38, 39; πείσω *m., ao. a.,*
m. l., [πεπιθήσω 284 f., 311, & as
mid. πιθήσω, φ. 369, *ao. + Δ.* 398,]
2 a. ἔπιθον *m. po.* [πέπιθον *m.* 284 f,
Ψ. 40]; πέπεικα, 2 pf. *pret.* πέποιθα
trust, 38. 8, Th. 2. 42, nude *imv. r.*
πέπεισθι 320, Aesch. Eum. 599, [2 plp.
1 p. ἐπέπιθμεν B. 341,] πέπεισμαι,
ἐπέισθην f. Cog. πιστεύω; Lat. fido.

πεινάω *hunger*, πειν(άει)ῃ 120 g;
-ήσω (l. -άσω) *ao.*; πεπείνηκα.

πείρω (h, παρ-, περ- b) *pierce*, *po.,*
i., or l.; περῶ?, ἔπειρα, A. 465; πέ-
παρμαι, 2 a. ^cἐπάρην, Hdt. 4. 94.

πεκτέω (t², πεκ-) *pecto, comb, shear,*
po., [πέικω h, σ. 316; πεξῶ D. 325 b,
ἐπεξα l., *m.*;] ἐπέχθην, Ar. Nub. 1356.

πελάζω (z, πελα-), & *po.* πελάω,

πελάθω η, & (πλεᾶθ- c⁵1) πλάθω,
bring or come near, M. po.; πελάσω,
πελῶ 305 b, ἐπέλασα *iv.* 2. 3, [2 a. *m.*
ἐπλήμην 314 b, Θ. 63;] πέπλημαι *po.,*
po. ἐπελάσθην & ἐπλάθην. Cog. πλη-
σιάζω, [πιλνάω n³ b, πίλναμαι, T. 94.]

πέλω *be, po. +, M.*; [ipf. 3 s. ἔπλε
c⁴, M. 11, *m.* 2 s. ἔπλεο, -ευ, 3 s.
ἔπλετο, X. 281, 116, *pt.* πλόμενος.]

πέμπω *send*, 41; *M. cp.* in classic
prose, i. 1. 2; πέμψω, πέπομφα, &c.

πεπαρεῖν, πέπρωται; see πορίζω.

πέρδομαι (b, παρδ-) *pedo, A. r.*;
^cπαρδίσομαι 311, 2 a. ^cἔπαρδον;
πέπορδα; Ar.

πέρθω (b, παρθ-) *destroy, ravage,*
po. +, [nude pr. inf. p. (περθ-σθαι,
περ-σθαι, 151, 158) πέρθαι II. 708;]
πέρσω *m., ao. a.*, [2 a. ἔπραθον ^c*m.*
c⁶, ι. 40.] Usu. πορθέω v², -ήσω.

πέρνημι *sell, po.*; see πιπράσκω.

πέσσω (i³, πεπ-), & later πέπτω t,
coquo, cook, digest, M.; πέψω, *ao. a.,*
m.?; πέπεμμαι, ἐπέφθην f.

πετάννυμι (n⁸, πετα-) *pando, spread,*
expand, (in Att. *ch. cp., esp. w. ἀνά*·)
πετάτω, ^cπετῶ 305 b, ἐπέτασα, *m. l.*;
^cπεπέτακα l., -σμαι, usu. πέπταμαι c⁴,
Ar. Nub. 343, ἐπετάσθην. Cog. [πί-
τνημι n³ b, λ. 392, πίτνω,] l. ^cπετάω.

πέτομαι (i. 5. 3) & *po. or l.* πέτα-
μαι u, & ἵπταμαι r³ c², *fly*; πετήσο-
μαι 311, usu. πτήσομαι c⁴, 2 a. a.
ἔπτην *po. or l., m.* ἐπτύμην & ἐπτά-
μην· ἐπετάσθην l. *Ps. cog.* ποτά-
ομαι, Ar. Av. 251 [nude 2 s. πότῃ
Sap. 20, *pt.* ποτήμενος, Theoc. 29. 30,
§ 335 b], ποτήσομαι?, πεπότῃμαι, λ.
222, ἐποτήθην· [πωτάομαι, πετάομαι?]

πύθομαι *inquire*; see πυθάνομαι.

πήγνυμι (n⁷, παγ-, πηγ- g) *pango,*
fasten, fix, M. (opt. πήγνυτο 316 c);
πήξω *m., ao.*, [2 a. *m.* 3 s. κατ-έπηκτο
326 e, A. 378;] ^cπέπηχα l., 2 pf.
πέπηγα *pret. am fixed*, Γ. 135, -γμαι
l., ἐπήχθην, usu. 2 a. ἐπάγην f.: l.
πήσσω.

πίμπλημι (πλα-, πι-μ-πλα r¹ c²)
pleo, fill, (*esp. cp. w. ἐν*,) *M.*; πλή-
σω, ^c*m. l., ao.*, 2 a. *po.* ἐπλήμην 314 b
(*opt.* ^cπλήμην Ar. Ach. 236, *imv.*
^cπλήσο, &c.); ^cπέπληκα Pl. Apol.
23 e, -σμαι or -μαι 307 e, 3 f. πεπλή-
σομαι l., ἐπλήσθην f. In the com-
pounds of πίμπλημι & πίμπρημι, the

μ is usu. omitted after -μπι-: ἐμπίπλημι, *imv.* ἐμπίπλη Ar. Av. 1310 [ἐμπίπληθι 335 d^r, Φ. 311, *pt.* ἐμπι-πλείς Hipp. as fr. πλε-]; so πίπλās 171, Æsch. Ch. 360; but ipf. ἐνεπίμπλην. Cog. [πιμπλέω I. 322 a, πιμπλάνομαι, I. 679,] πληρώω· πλήθω *be full* (2 pf. πέπληθα, Theoc. 22. 38), whence πληθύω & πληθύνω.

πίμπρημι (r¹ e, πρα-, see πίμπλημι) *burn*, esp. cp. w. ἐν; πρήσω ^cm., ao. a., ^cm. l., [ἔπρεσε 134, 130 b, Hes. Th. 856;] ^cπέπρηκα, -μαι & -σμαι 307 e, [3 f. ^cπεπρήσομαι, Hdt. 6. 9,] ἐπρήσθην, f. l. Cog. ^cπίμπρω?, [^cπρήθω, I. 589.]

πινύσκω, πέπνυμαι, see πνέω.

πίνω (u², πο-, πῖ- b²) pōto, bibo, *drink*; πίομαι (usu. ῖ; Hellen. πίομαι 331), later πιοῦμαι, 305 f, a, 2 a. ἴκιον (*imv.* πίο & po. πίθι Ar. Vesp. 1489, [r. *inf.* πιέναι Hipp.,] 313 c^r); πέπωκα, πέπομαι 310 d, ἐπόθην ^cf. Causal, ποτίζω &

πιπίσκω r¹ k¹, *give to drink*, po. or i.; πῖσω, [ao. a. Hipp., m. l.; ἐπίσθην l.]

πιπράσκω l. (r¹ k, περα-, πρα- c²), & πέρνημι n³ po., *sell*; [περάσω, -άω 321 s, Φ. 454, ao.;] πέπράκα, -μαι [πεπερημένος Φ. 58], 3 f. πεπράσομαι, vii. l. 36, ἐπράσθην, f. l.: in Att., ch. supplied in pres. by πωλέω, & in fut. & aor. by ἀποδώσομαι & ἀπεδόμην.

πίπτω (r¹ c², πετ-, softened πεσ-, cf. 143 b, πτε- c⁷) *fall*; πεσοῦμαι 305 d [l. -ομαι], 2 a. ἔπεσον [ἔπετον D. 169 b, ἔπεσα m. l., Rev. 1. 17; πέπτωκα 312 c, πέπτηκα l., 2 pf. *pt.* po. [πεπτεώς or -ηώς 325 d] πεπτώς 320 d, Soph. Aj. 828. Po. cog. πίνω or -έω Eur. Sup. 285.

πλάζω (j³, πλαγγ-) *cause to wander*, po. or l. +, M. πλάζομαι *wander*; πλάγξομαι, ἐπλαγξα, m. l.; ἐπλάγχθην, a. 2. Usu. πλανάω.

πλάσσω *shape*, M.; ^cπλάσω, m. l., ao. ii. 6. 26; πέπλακα l., -σμαι, ἐπλάσθην, Pl. Rep. 377 b, ^cf. l.

πλέκω (b¹, πλακ-) *plecto*, *plico*, *PLAIT*, *twine*, M. po. or l.; πλέξω m. l., ao.; [^cπέπλοχα or ^c-εχα 312 c, Hipp.] πέπλεγμαι, ἐπλέχθην f., 2 a. ἐπλάκην (v. l. -έκην), f. l.

πλέω (f¹, πλεF-, πλεu- f²) *sail*,

42 g, 309 b; πλεύσομαι & πλευσούμαι 305 d, v. 7. 8, l. 10, -σω l., ἔπλευσα; πέπλευκα, -σμαι, -σθην, f. l.: [i. & po. πλώω, πλώσομαι, πέπλωκα, &c., 114, Hdt. 8. 10, 5; 2 a. ἔπλων 313 b, ^cγ. 15, *pt.* ἐπι-πλώσ Z. 291.] Der. πλωῖζω, Th. 1. 13, πλωῖζομαι l.

πλήσσω (i¹, πλάγ-, πληγ- g) *strike* (pr. ch. cp. w. ἐκ- or ἐπί), M.; πλῆξω, m. l., ao., [2 a. πέπληγον m., ἐπέπληγον, 284 e]; 2 pf. πέπληγα, vi. l. 5, -γμαι, 3 f. πεπλήξομαι, Ar. Eq. 272, ἐπλήχθην r., 2 a. ἐπλήγην (ἐξ-επλάγην, κατ-επλάγην) f. Cog. ἐκπλήγνυμαι, Th. 4. 125. See τύπτω.

πλύνω (g, πλύν-) *wash clothes* (cf. λούω, νίζω); πλύνω m., ἔπλυνα m.; πέπλυνμαι, ἐπλύθην (l. -ύνθην) f., 304 a.

πνέω (f¹, πνεF-, πνεu- f², πνύ-, 142^r) *breathe*, *blow*, 309 b; πνεύσομαι & πνευσούμαι 305 d, Ar. Ran. 1221, -σω l., ἔπνευσα; ^cπέπνευκα, -σμαι or -μαι l. [πέπνυμαι pret. *am wise*, Ω. 377, *imv.* πέπνυο 331 b, Theog. 29, &c.], ^cἐπνεύσθην l., ^cf. l. Cp. ἀνα-πνέω *recover breath* [2 a. 3 s. ἄμ-πνυεν, 136, Q. Sm. 9. 470, *imv.* ἄμ-πνυε X. 222, nude 2 a. m. ἄμ-πνυτο 314 b, ω. 349; 1 a. p. ἀμπνύνθην n¹, E. 697]. Cog. ποιπνύω *rust*, 379 c^r; πινύσκω or πινύσσω r¹ e¹, *make wise*, ch. e., Æsch.; [1 a. or ipf. 3 s. ἐπίνυσσεν Ξ. 249;] ἐπινύσθην l.

πνίγω (g, πνῖγ-) *choke*, v. 7. 25, esp. cp. w. ἀπό· ^cπνίξω m., ao. a.; πέπνιγμαι, Ar. Vesp. 511, 3 f. ^cπεπνίξομαι l., ἐπνίχθην l., 2 a. ἐπνίγην f. ποθέω *desidero*, *desire*, *miss*, M. r.; ποθήσω m., ἐπόθησα & -εσα 310 d; πεπόθηκα l., -μαι l., ἐποθήθην l.

ποινάομαι *punish*; -άσομαι 310 a.

πονέω, -ήσω (-έσω l. +), &c., *labor*.

πορίζω (z², πορ-) *supply*, M.; πορίσω, -ιώ, m., ἐπόρισα m., 2 a. po. ἔπορον [πεπορεῖν, v. l. πεπαρεῖν, 284 e, Pind. P. 2. 105;] πεπόρικα, -σμαι (3 s. πέπρωται *it is fated*, Σ. 329, *pt.* πεπρωμένος, Mem. 2. 1. 33), ἐπορίσθην f. Cog. πορσύνω.

πορπάω *fasten*; ej. w. ā or η, 310.

πράσσω (i¹, πραγ-) *do* [I. πρήσσω], M. exact; πράξω m., ao.; πέπράχα, 2 pf. πέπράχα *have fared*, -γμαι, 3 f. πεπράξομαι, Ar. Av. 847, ἐπράχθην f. πρίασθαι *buy*; see 45 i & ὠνέομαι.

προφητεύω, -εύσω, *prophecy*; aug. ἐπροφ- or προεφ-, 282 c, N. T., Lxx.

πτάρνυμι (n⁷, πταρ-) *sneeze*, iii. 2. 9, A. 1.; ἐπτάρα, usu. 2 a. ἐπτάρον, ρ. 541, [m. Hipp.]; ἐπτάρην.

πτήσσω (i¹, πτα-, πτακ- ο, πτηκ- g) *cower, crouch*; πτήξω l., ao., 2 a. ὁπτακον, Aesch. Eum. 252 [3 d. καταπτήτην 314 c, Th. 136]; ἐπτηχα, -ηκα l., [2 pf. pt. πεπτηώς 325 d, Ξ. 354, cf. πίπτω.] Cog. πτώσσω, Δ. 371, [πτωσκάζω, Δ. 372.]

πτίσσω i², pinso, *round*; ἐπτισα, Hdt. 2. 92; ἐπτισαι, -σθην l.

πτύρομαι *fear*, l. +; 2 a. ἐπτύρην.

πτύσσω (i¹, πτυχ- or πτυγ- d²) *fold, M.*; ὁπτύξω m., ao.; ἐπτυγμαι, Hier. 2. 4, (or πέπτ- 280 c,) ὁπτύχθην, [2 a. ὁπτύγην Hipp.]

πτύω (v) spuo, *spit*; πτύσω m., ao. a., Soph. Ant. 653; ἐπτυκα l., -σθην, f. l., [2 a. ἐπτύην Hipp.]

πυνθάνομαι (n⁵, πυθ-, πευθ- h), po. πεύθομαι, *inquire, hear*; πεύσομαι (r. -οῦμαι 305 d), 2 a. ἐπυθόμην [πεπυθ- 284 e, Z. 50]; πέπυσμαι.

P, § 146, 93 d.

ραίνω (h, ραν-, ραδ-) *sprinkle*, po. & l. +; ρανῶ, ἔρρανα [inv. ράσσετε v. 150], ὁ m. l.; ἔρραγκα Lxx., -ασμαι [3 p. ἔρράδαται, -το, 329 a], -άνθην.

ράπτω (t, ραφ-) *stitch*; ὁ ράψω, ἔρραψα m.; ἔρραμμαι, Dem. 1268. 2, 2 a. ἔρράφην, Eur. Bac. 243, cf. l.

ρέξω (j², ρεγ- c⁵, see ἔρδω) *do*, po. +; ῥέξω, ἔρρεξα Pl. Leg. 642 c, po. ἔρεξα 171, Eur. And. 838; [ἐρρέχθην, I. 250.]

ρέω (f¹, ρεF-, ρευ- f², ρυ- 142^r, cf. Lat. ruo) *flow*; ρεύσομαι, -σω l., ἔρρευσα, but more Att. ῥυήσομαι, ἔρρύην (2 f. & a. p., or f. m. & nude 2 a. a.); ἔρρύηκα 311 c, Isoc. 159 d.

ρήγνυμι (n⁷, ρραγ-, ραγ- 141, ρηγ- g) *BREAK, M.*; ῥήξω [m.], ἔρρηξα m.; ὁ ῥήχα l., 2 pf. ἔρρωγα am broken, 312 c, ἔρρηγμαι r., -χθην r., 2 a. ἐρράγην f.: po. & l. ῥήσσω *beat*. Cog. ῥάσσω & ἀράσσω, -ξω, *smite*; frango.

ρίγέω v, *shudder*, po. +; ῥιγίσω ao.; 2 pf. pret. ἔρρίγα P. 175. Cog. ῥιγῶ, -ώσω, *shiver* (inf. ῥιγῶν or ῥιγοῦν 324 b); φρίσσω q. v.; frigeo.

ρίπτω & ῥιπτέω (t¹², ριφ-) *throw*; [iter. ῥίπτασκον 332 e]; ῥίψω ao., [2 a. ἔρριφον l.]; ἔρριφα, -ιμαι [inf. ῥερίφθαι 159 e^r], 3 f. ἔρριψομαι l., -ίφθην c f., 2 a. -ίφην, f. l. Cog. ῥιπτάζω 379 b, ἐρείπω q. v.

ρύομαι (ch. v) = ἐρύομαι *draw to one's self, protect* (also in Att., yet r. in prose); ῥύσομαι, Th. 5. 63, ao.; ἔρρύσθην l. *Nude* ipf. 3 s. ἔρρύτο Soph. O. T. 1352, [3 p. ῥύατο 329 a, Σ. 515, pr. inf. ῥύσθαι O. 141; iter. 2 s. ῥύσκειν 332, 323 c, Ω. 730.]

ῥώννυμι (n⁸, ρο-) *strengthen*; ὁ ῥώσω l., ao.; ἔρρωμαι (inv. ἔρρωσο *farewell*, Cyr. 4. 5. 33), ἔρρώσθην, Th. 4. 72, f. l.

Σ.

σαίρω (h, σαρ-) *sweep*; ἔσηρα, Soph. Ant. 409; 2 pf. pret. σέσηρα *grin*, Ar. Pax 620. Cog. σαρώ l.

σαλπίζω (j³, σαλπιγγ-) *sound a trumpet*; ἐσάλπιγα 571 b; late σαλπίσω (-ιῶ), 1 Cor. 15, 52, ao., ὁ σεσάλπισμαι & ὁ -ιγμαι, 349 a.

[σαόω & σόω, *save*; see σώζω.

σάσσω i, *pack*; [ὁ σάσω ao. Hipp.], ἔσαξα 349 a, Ae. 19. 11; σέσαγμαι, Ib., ἐσάχθην l.

σάω & σήθω *sift*, i. & l.; ἔσησα, &c.

σβέννυμι (n⁸, σβε-) *quench, M. be quenched, go out*; σβέσω, ao. a. m., f. m. ὁ σβήσομαι 310 d, (as mid., 2 a. ἔσβην 45 h, 313 d^r, I. 471, & pf. ὁ ἔσβηκα), ἔσβεσμαι, -σθην, f. l.

σειώ, -σω, σέσεικα, &c., *shake*, 44.

σεύομαι & σόομαι, Ar. Vesp. 458, (σεF-, σευ- f², σϋ- 142^r, σε- f¹, σο- 114,) *rush, hasten*, po. (3 s. σεύται 326 e); 2 a. m. ἐσύμην 313 b; ἐσύθην +. [A. σεύω l., *drive, urge*; 1 ao. ἐσσενα m. 306 a, 171 (l. ὁ -ευσα); pret. ἔσσυμαι 284 d, 2 a. 3 s. ἀπ-εσσούα? Hel. 1. 1. 23, Lac. for ἀπεσύη.]

σήπω (g, σαπ-) *rot, trans.*; σήψω ao.; 2 pf. intrans. σέσηπα, B. 135, c iv. 5. 12, -μμαι, ἐσήφθην l., 2 a. ἐσάπην, Hdt. 3. 66, f. l.

σῖνομαι *harm*; iii. 4. 16; [σινήσομαι 311, Hipp., ἐσινάων, Id.]

σκάπτω (t, σκαφ-) *dig*; σκάψω ao.; ὁ ἔσκαφα, Isoc. 298 a, -μμαι, -φθην l., 2 a. ἐσκάφην, c f. l.

σκεδάννυμι (n⁸, σκεδα-) *scatter* (as

sub., διασκεδάννυσι, -νται, 316 c); σκεδάσω, -ῶ, 305 b, ἐσκέδασα ^c m.; ἐσκέδασμαι, -σθην, f. l. Cog., ch. po. or l., σκίδνυμι n³ b, [κεδάννυμι c¹, κίδνυμι +, σκεδάω, κεδάω, κεδάλομαι.]

σκέλλω (b¹ l, σκαλ-) *dry, parch*, ch. po. or l., *M. become dry*; σκελῶ l. [ἐσκηλα Ψ. 191]; as *mid.*, 2 ao. ^c ἐσκλην c⁶ (r. Ar. Vesp. 160) & pf. ἐσκληκα, (so f. m. σκλησομαι l.)

σκέπτομαι t, *specio, view*; σκέψομαι ao.; ἔσκεμμαι, 3 f. ἐσκέψομαι, Pl. Rep. 392 c, ἐσκέφθην r., 2 a. ^c ἐσκέπην, ^c f. l. In Att., the pr. & ipf. were usu. supplied by σκοπέω v², of which the other tenses were later. Cog. σκοπεύω, [σκοπιάζω.]

σμάω *smear*, 120 g: ἔσμησα m.

σμύχω (cf. *smoke*) *burn*, po. or l.; ^c ἔσμυξα, I. 653; ^c ἔσμυγμαι, ^c -χθην, Theoc. 8. 90, 2 a. ^c ἔσμυγην d².

σόομαι *hasten*, po.; see σεύομαι.

σπάω *draw*, -σω, ἔσπακα, &c., 307.

σπείρω (b¹ h, σπαρ-) *spargo, scatter, sow*: σπερῶ, ἔσπειρα [m. l.]; ἔσπαρκα l., -ρμαι, Ages. 1. 30, -ρθην?, 2 a. ἐσπάρην, Th. 2. 27, f. l.

σπένδω *pour a libation, M. make a treaty*; σπέσω m. 156, ao. v. 55; ^c ἔσπεικα l., (ἐσπενδ-μαι, ἐσπενσμαι 148, 156) ἔσπειςμαι, Th. 4. 16, -σθην l.

σπεύδω & σπουδάζω, *hasten*, 114 b.

στάζω (j², σταγ-) *drop*; στάξω l., ao.; [^c ἔσταγμαι, β. 271,] ^c -χθην, 2 a. ^c ἐστάγην l.

στείβω or στίβω *tread*; στείψω l., ^c ao., Soph.; ἐστίβημαι 311, Id. Aj. 874.

στείχω h (or στίχω) *walk*, po. or l.; [^c ἔστειξα, δ. 277, 2 a. ἔστιχον II. 258. Cog. στιχάομαι, B. 92, A. l.]

στέλλω (b¹ l, σταλ-) *fit out, send*, *M.*; στελῶ, m. l., ἔστειλα m.; ἔσταλκα, -λμαι, iii. 2. 7, -λθην r., 2 a. ἐστάλην ^c f.

στέργω *love*; στέρξω, m. l., ao. a.; [2 pf. ἔστοργα, Hdt. 7. 104, ἔστεργμαι Emped.,] ἐστέρχθην l.

στερέω & στερίσκω (v, k², στερ-) *deprive*; στερήσω m., ἐστέρησα [-εσα v. 262]; ἐστέρηκα, -μαι, -θην f., 2 a. po. ἐστέρην f., Eur. Alc. 200, 622. Also στέρῶ?, στέρομαι *be deprived of, want*, (f. στερῶ, στεροῦμαι, unless these are always ct. pr.)

[στεῦμαι *stand to*, 326 e; see ἵστημι.]

στόρνυμι (n⁷, στορ-, στορε- v)

sterno, STREW, ch. po., i., or l., *M.* (also l. στορέννυμαι); στορέσω, Att. ^c στορῶ, ἐστόρεσα m., ξ. 50; ἐστόρεσμαι l., -σθην. Also στρώννυμι (στρο- c⁵); στρώσω, m. l., (^c στρωννύσω r. Luc.,) ἔστρωσα, m. l.; ἔστρωκα l., -μαι, Th. 2. 34, ^c -θην l., f. l.

στρέφω (b¹, στραφ-) *twist, turn, M.*; στρέψω m., ao.; ^c ἔστροφα l., ἔστραμμαι, iv. 7. 15, ἐστρέφθην r. in Att., E. 40, [-άφθην D. I.,] 2 a. ἐστράφην f., iii. 5. 1. Cog. στρωφάω & στροφέω ch. po., 355 a; στρεβλώω, τρέπω.

στυγέω (v, στυγ-) *hate*, po., i., or l.; στυγήσομαι *will be hateful*, Soph. O. T. 672; ἐστύγησα, Eur. Tro. 705, [ἔστυξα, λ. 502, 2 a. ἔστυγον κ. 113;] ἐστύγηκα, -μαι l., -θην, Eur. Alc. 465.

συρίζω & συρίττω [-ισδω D. 170 a] *pipe, whistle*, cf. susurro; συρίξω m. l., ao. a., & συρίσω (-ιῶ) ao. l., 349 a.

σύρω g, *drag, M.*; σύρῶ l., ἔσῡρα, ^c Aesch. Pr. 1065, m. l.; ^c σέσυρκα l., ^c -ρμαι l., 2 a. ἐσύρην, ^c f. l.

σφάζω & σφάττω (349 i, j, σφαγ-) *slay*; σφάξω, ao. a., ^c m. r. i. 8. 29; ἔσφαγμαι, λ. 45, -χθην r. Hdt. 5. 5, 2 a. ἐσφάγην f., Eur. Ph. 933: l. plr. ἐσφάκειν Dio C. See φα-.

σφάλλω (l, σφαλ-) *fallo, trip, deceive*; σφαλῶ m., ἔσφηλα, 2 a. ἐσφαλων m. l. or?; ἔσφαλκα l., -λμαι, -λθην l. r., 2 a. ἐσφάλην f., Th. 6. 80.

σώζω (z, σαιο-, σω- c¹) *save, M.*; σώσω m., ao.; σέσωκα, Isoc. 410 c, -μαι, oftener -σμαι, ἐσώθην f. [Ep. σαδῶ, -ῶσω, A. 83, &c.; pr. *imv.* 2 s. & ipf. 3 s. (σάοε, ct. σάου, σῶ, 322 c) σάω v. 230, II. 363, *sub.* 2 s. (σαδῆς, σαοῖς, σῶς, 322 c) σόως, 3 s. σῶω, I. 681, 424 (v. l. σόης, σόη, as fr. σῶω): ct. σῶω i. 430.]

T.

[τα-, ταγ- o, TAKE, *seize*, cf. tango, τείνω: *imv.* 2 s. (ταε, cf. 120 g) τῇ Ξ. 219 +, 2 p. τῇτε Sophr. 100; 2 a. pt. τεταγών 284 e, A. 591.]

ταράσσω (i¹, παραχ-) *disturb*; ταράξω m., ao. a.; τετάραχα l. [pret. intrans. τέτρηχα c⁷ (-τραα-, ct. -τρη-), H. 346], τετάραγμαι, ἐταράχθην f.: θράσσω c⁷ (τραα, θρά, 159 h^r), ἔθραξα, Aesch. Pr. 628, Pl. Parm. 130 d, -χθην.

τάσσω, -ξω, τέταχα, Aesc. 4. 5, &c., *arrange*, 39; τετάχεται, ἐτετάχατο, τετάξομαι, Th. 3. 13, 5. 6, 71, ^cταγήσομαι r. l.

τέθηπα (d¹, θαφ-, 312a) *be amazed*, 2 pf. pret., po., i., or l., ζ. 168; 2 a. ἔταφον d¹, π. 12. Cf. θάπτω.

τείνω (h, τα-, τεν- b¹ n) *tendo*, *stretch*, M.; τενω^c m., ἐτεινα m.; τέτακα 304a, -μαι, λ. 19, ἐτάθην f. [Cog. τανύω +, -ύσω, &c., *nude pr.* 3 s. τάνυται, P. 390, 393; τιταίνω, B. 390, ao. pt. τιτήνας. See τα-.]

τελέω, -έσω, -ῶ, τετέλεκα, Pl. Apol. 20 a, &c., *finish*, 42 g. Cog. τελεώω, τελειώω, τελευτάω, & probably

τέλλω (b¹ l, ταλ-) *perform*, *raise*, (po., exc. in comp., ch. w. ἀνά, ἐν, or ἐπί,) M.; ^cτελῶ^c m. l., ἔτειλα^c m.; ^cτέταλκα l.; ^cτέταλμαι, Cyr. 5. 5. 3: po. τελέθω *arise*, *be*, Eur. And. 783.

τέμνω (n, ταμ-, τέμ- b) *cut*, [τάμνω E. I. D., Hdt. 2. 65,] M.; τεμω^c m., 2 a. ἔταμον m., Γ. 94, more Att. ἔτεμον m., Th. 6. 7; τέτμηκα 308, -μαι, 3 f. τετμήσομαι, ἐτμήθην f. [Cog. τμήγω, -ξω, ao. a., m. l., 2 a. διέτμαγον η. 276; 2 a. p. ἐτμάγην II. 374, -ήγην l. Heyne & Bekker read τέμει, as pr., N. 707.]

τέρπω (b, ταρπ-) *please*, *satisfy*, M.; τέρψω, m. po., ao. a. [m. r., 2 a. m. ἐταρπύμην, τεταρπύμην 284 e, T. 19;] ἐτέρφθην, Mem. 2. 1. 24, f. l., [ἐτάρφθην ζ. 99, 2 a. ἐτάρπην, δ. 47, sub. 1 p. τραπείομεν c⁶, 323 c, 326 d, Γ. 441.]

[τερσαίνω (n⁶, τερ-, τερσ- o) *torreo*, *dry* (pr. l.), M. & τέρσομαι η. 124; τέρσω l. 152 d, ao. a. m. l., ἐτέρσηνα II. 529; 2 a. p. ἐτέρσην ζ. 98.]

[τέτμον & ἔτετμον, 2 a. as fr. τεμ- find, 284 e, a. 218, Hes. Th. 610.]

^cτετραίνω (r¹ n², τρα-), l. τιτράω & ^cτίτρημι, terebro, *bore*; τρήσω l., ao. a., ^cm. l., [^cτετρανέω Hdt. 3. 12, ἐτέτρηνα, ε. 247,] ^cm. Ar. Th. 18, ἐτέτρηνα l., 152 c; τέτρημαι, ἐτρήθην & -άνθην l.: τιτραίνω & τετρήνω l. or? Cog. τορέω, τιτρώσκω, q. v.

τεύχω (h, τυχ-, τυκ- d²) *prepare*, *make*, po. +, M.; τεύξω m., ao., [2 a. τέτυκον m. 284 e; τέτευχα, as p. μ. 423, -γμαι +, β. 63, 3 f. τετεύξομαι, M. 345, ἐτεύχθην l. +,] τέτυγμαι, Ξ.

9, Eur. El. 457, ἐτύχθην. Cog. τιτύσκω r¹ k³ po., τυγχάνω, τίκτω. [pf. inf. τετευχήσθαι *to be armed*, χ. 104.]

τήκω (g, τακ-) *melt*, THAW; τήξω [m. Hipp.], ἔτηξα [m. l.]; 2 pf. intrans. τέτηκα, iv. 5. 15; τέτηγμαι l., ἐτήχθην r., 2 a. ἐτάκην, f. l.

[τιε- *grieve*; 2 pf. pt. τετιηώς 325 d, I. 13, pf. p. 2 d. τετίησθον, pt. τετιημένος, Θ. 447, 437.]

τίθημι (r¹, θε-), put, θήσω, θέθεικα, Mem. 4. 4. 19, &c., 45: late τιθέω, τιθήσομαι, ἐτίθησα. For the pass. (not found in Hom.), κεῖμαι is often used.

τίκτω (b² t, τεκ-) *beget*, *bring forth*, pr. m. po.; τέξομαι (po. τέξω, ao. r.; for τεκείσθαι see 305 a), 2 a. ἔτεκον, m. po. Δ. 59; τέτοκα Ven. 5. 13, τέτεγμαι (or -ογμαι?) l., ἐτέχθην, f. l.

τιμάω, -ήσω, &c., *honor*, 42: τετιμήσομαι Lys. 189. 11; for f. p., usu. τιμήσομαι. Cog. τίω; τίνω, τιμώρῃω.

τῖνω (ī E.; n¹, τι-) *pay*, *expiate*, M., ch. po. or i., *take payment*, *punish*; τῖσω m., ao.; τέτিকা, ^c-σμαι, ^cἐτίσθην: a' so M. τίννυμαι (less correctly τίννυμαι) po., i., or l., T. 260, (A. l.) Po. τίω (ī) *pay honor to*, m. r.; [τίσω, ao. +; pt. τέτῖμένος v. 28.]

τιτρώσκω (r¹ k⁶, τρο-) *wound* [r. τρώω, φ. 293]; τρώσω [m.], ao. a.; τέτρωκα l., -μαι, ii. 5. 33, 3 f. τετρώσομαι l., ἐτρώθην f. Cog. τορέω.

τλάω (c⁶, ταλ-, ταλα- u, cf. Lat. tul-i) *endure*, *drive*, ch. po., pr. very l.; τλήσομαι (l. τλήτω & ταλάσω), ἔτλησα l. [ἐτάλασσα, P. 166, m. l.], 2 a. ἔτλην 313 b, Δ. 94, Cyr. 3. 1. 2; τέτληκα Ar. Pl. 280 [2 pf. 1 p. τέτλαμεν, opt. &c. τετλαίην, τέτλαθι, τετλάναι, τετληώς, 2 plp. 1 p. ἐτέτλαμεν, 320 e, 325 d, v. 311, 18, 23, I. 373.] Cog. τολμάω, [ὀτλέω or -εύω l.]

[τμήγω, -ξω, *cut*, po.; see τέμνω.]

[^cτορέω (v, τορ-) *pierce*, pr. r., Hoin. Merc. 283; ^cτορήσω r., ao., 2 a. ἔτορον, Δ. 236; τετόρημαι l.;] redupl. f. τετορήσω 284 g. Cog. τορέω, τιτρώσκω, τετραίνω.

τρέπω (b¹, τραπ-) *turn* [i. τράπω], M.; τρέψω m., ao., 2 a. [ἔτραπον, E. 187] m.; τέτροφα, Ar. Nub. 858, later τέτραφα Dinarch. (cf. τρέφω), τέτραμμαι, 3 f. ^cτετράφομαι, ἐτρέφθην [i. ἐτράφθην], 2 a. ἐτράπην usu. as

m., f. 1. Τρέπω has the six aorists, as, less surely or less simply, ἀγγέλω & πλήσσω. Po. cog. τρωπάω, τροπέω, 355 a, τραπέω.

τρέφω (d¹, θραφ-, θρεφ- b) *nourish* [D. τράφω], *M.*; (τρέφωιν 296 b); θρέψω *m.*, aο., [2 a. ἔτραφον usu. intrans. γ. 28;] τέτροφα ψ. 237, 1. τέτραφα Polyb. (cf. τρέπω), τέθραμαι (τεθράφθαι Pl. Gorg. 525 a, v. 1. τετρ-), ἐθρέφθην Eur. Hec. 351, oftener 2 a. ἐτράφην, f. 1.

τρέχω (d¹, θρεχ-, δραμ- x) *run*; δραμῶμαι (r. δραμῶ & θρέξω, comic ὁθρέξομαι Ar.), ἔθρεξα po. r., 2 a. ἔδραμον; ὁδεδράμηκα 311, 2 pf. po. ὁδέδρομα, ε. 412, ὁδεδράμημαι. Cog. τροχάζω, vii. 3. 46, [τρωχάω, δρομάω.]

τρέω *fear, flee*; ἔτρεσα, i. 9. 6. Cog. terreo; τρέμω [τρομέω v²+] tremo, TREMBLE.

τρίβω g, *rub*, τρίψω, ὁτέτρίφα Ar. Lys. 952, τέτριμμα [3 p. τετρίφαται 300 c, Hdt. 2. 93], &c., 38, 39. Cog. τείρω tero; τρύω, τρύχω · tribulo.

τρίζω (j², τριγ-) *twitter, gibber*, po., i., or l., ω. 5; ἔτριξα l.; 2 pf. pret. τέτριγα, B. 314. An onomatopoe, like τρύζω *murmur*.

τρώγω (b³ h, τραγ-) *gnaw, eat raw food*; τρώξομαι, Symp. 4. 8, [ἔτρωξα,] 2 a. ἔτραγον · ὁτέτρωγαί.

τυγχάνω (n⁵, τυχ-, τευχ- h) *happen, hit*; τεύξομαι, aο. 1. r., [ἐτύχησα 311, Δ. 106,] 2 a. ἔτυχον; τετύχηκα, κ. 88, Th. 1. 32, later τέτευχα, ὁτέτευγαί l., ὁτέτύχθην l. Cog. τεύχω q. v.; [D. 1 a. ἔτοσσα, Pind.]

τύπτω (t, τυπ-) *strike, M. plangor, mourn*; τυπτήσω 311, Ar. Pl. 21, *m.* r., [τύψω l.,] ἔτυψα, N. 529, *m.*, later ἐτύπτησα Aristl., 2 a. ἔτυπον r. Eur. Ion 767 [redupl. 284 e]; τετύπτηκα l., τέτυμαι, N. 782, Hdt. 3. 64, τετύπτημαι l., ἐτυπτήθην & ἐτύφθην l., 2 a. ἐτύπην po. or l., Ω. 421, f.? Of the verbs signifying *to strike*, the Att. use of τύπτω is especially in the pres. system; of πατάσσω, in the aor. act.; & of πλήσσω, in the perf. pass. & compound systems; while παίω has a freer range of the tenses: Πατάξαι ἢ πληγῆναι, *to strike or be struck*, Aristl. Rh. 1. 15. Τύπτει . . , καὶ . . πατάξας Lys. 136. 22.

τύφω (d¹ g, θϋφ-) *fumigate, smoke*; τέθϋφα r., τέθυμαι, 2 a. ὁτέϋφην ὁ f.

Υ.

[ύλάω ululo, HOWL, bark, π. 9:] ύλάσκω po., ύλάσσω l., ύλακτέω, v. 13, Ven. 3. 5, [ύλακάω & ύλακτιάω l.]

ύπ-ισχνεομαι, *undertake, promise*, A. r. 1.; ύπο-σχήσομαι, 2 a. ύπεσχόμεν; ύπ-έσχημαι, ύπεσχέθην r.: po. or i. ύπίσχομαι. See ἔχω.

"ῶ ραίη, 571 d, e; "ῶσω [*m.* as *p.* Hdt. 2. 14], ὕσα; ὕσμαι 307 d, Ven. 9. 5, ὕσθην, Hdt. 3. 10.

Φ.

[φα-, φεν- b¹ n, kill, +; ἔφασα l., 2 a. ἔπεφνον c³, 284 e; πέφαμαι, E. 531, -σμαι l., 3 f. πεφήσομαι, O. 140: l. πέφνω, whence some accent 2 a. *pt.* as pres., πέφνων.] Cog. σφάζω.

φάγομαι, ἔφαγον, see ἐσθίω eat.

φαίνω h, φανῶ, πέφαγκα ὁ Dinarch., &c., show, shine, *M.* appear, 40; as v. l. 2 a. ἔφανον *m.*?; 2 a. *p.* iter. φάνεσκε 332 g. Po. cog. [φαείνω, γ. 2,] f. (φαενω) φανῶ? Ar. Eq. 300; [φάω, pf. *p.* πέφαται?, 3 f. πεφήσεται P. 155, cf. φα-;] φαέθω, Soph. El. 824; πιφαύσκω, λ. 442, Aesch. Ag. 23. Cog. φημί say, Sans. *bhami* 271 d^r.

φείδομαι (h, φιδ-) spare; φείσομαι aο., [πεφιδήσομαι, 2 a. πεφιδόμην, 284 f; πεφίδημαι l., 311,] πέφεισμαι l.

φέρβω feed, nourish, *M.* po. +, Pl. Criti. 115 a; [2 plp. ἐπεφόρβει Hom. Merc. 105.] Cog.?

φέρω fero, BEAR, bring, *M.*, [*imv.* 2 p. φέρτε 326 c:] fr. οἰ- x, f. οἶσω *m.*, aο. α. r., *m.*?, [*inf.* ἀνα-οἶσαι, et. ἀνῶται Hdt. 1. 157, *imv.* οἶσε 327 a;] f. *p.* οἶσθήσομαι: fr. ἐνεκ- x, ἐνεγκ- n³, 1 a. ἤνεγκα *m.*, 306 a, 2 a. ἤνεγκον (preferred in *inf.* & *pt.*; but scarcely used in *ind. exc.* 1 s. po., or in *imv. exc.* 2 s., where 1 a. is r.: Ἐγὼ ἤνεγκον. Ἦνεγκας σύ; Ar. Th. 742), *m.* not in *ind.* & r. Soph. O. C. 470; pf. ἐνήνοχα 281 c, 312 c, Isoc. 128 d, ἐνήνεγμαί, ἠνέχθην f., iv. 7. 12: [fr. ἐνεκ-, E. & I. 1 a. ἤνεια *m.*, 2 a. ἤνεικον r. φ. 178; ὁἐνήνειγμαί, Hdt. 3. 37, ὁἠνείχθην.] Cog. φορέω v²,

-ήσω (l. -έσω), &c. [pr. *inf.* φορήναι 335 b, φορήμεναι 333 e, O. 310]; φρέω (po. 2 a. *imv.* φρές); [^c ἐνείκομαι.]

φεύγω (h, φυγ-) fugio, *flee*; φεύξομαι & -οῦμαι 305 d, -ξω l., ao. l., [l. f. φυγοῦμαι 305 a], 2 a. ἔφυγον; 2 pf. πέφευγα, a. 12, [pt. πεφυγμένος a. 18,] ἐφεύχθην l. Cog. φυγγάνω Aesch. Pr. 513; [as fr. φυζάω, 2 pf. pt. πεφυζότες Φ. 6, πεφυζηώς l., 1 a. p. φυζηθείς l.]

φημί (φα-), 45 u, 271^rs, & φάσκω, fā-ri, (a) *say, affirm* (this stronger sense belonging esp. to φάσκω, & the fut., aor., & *mid.* fr. φα-); ipf. ἔφασκον & (usu. as aor.) ἔφην; M. pr. [2 p. φάσθε κ. 562, *imv.* φάο π. 168, φάσθω v. 100, *inf.* φάσθαι +, Aesch. Per. 700,] pt. φάμενος, Hel. 1. 6. 3, ipf. ἐφάμην ch. po. or l., A. 43; φήσω (*opt.* l. r.), ἔφησα (*imv.* wanting); pf. p. [3 s. πέφαται Ap. Rh. 2. 500,] *imv.* 3 s. πεφάσθω Pl. Tim. 72 e, ^cἐφάθην Aristl. Int. 9. 9: (b) fr. (φερ- x, cf. Lat. *verbum*) ἐρ- f, ῥε- c⁵ [pr. a. (1 s. only) εἶρω h, v. 7, m. l., ipf. m. i. 542;] f. ἐρώ, ^cm. l.; εἶρηκα 281, -μαι, 3 f. εἰρήσομαι Th. 6. 34, ἐρρήθην, -έθην r., [l. εἰρέθην,] *sub.* ῥηθῶ, &c., Hdt. 3. 9, f. ῥηθήσομαι: (c) fr. (φερ-, φειπ- h) εἰπ-, 1 a. εἶπα 306 a (*ind.* 2 s., & *imv.* exc. 2 s., esp. used; *opt.*, *inf.*, & pt. r. in Att.), ^cm. l. or l., oftener (exc. as above) 2 a. εἶπον (εἶπω, -οιμι, -έ, -εἶν, -ών), ^cm. ? l., [w. syllabic aug., ἔφειπον, ἔειπον K. 445, ἔειπα Pind. N. 9. 78.] (d) Cog. φατίζω & φημιζω ch. po.; φαίνω *show*, q. v.; [εἰρέω, Hes. Th. 38;] ἐρωτάω *ask*, q. v.; [ἔπω l. r.; ἔσπ- o, in pr. or 2 a. *imv.* 2 p. ἔσπετε B. 484, pr. m. ἔσπομαι l.;] ἐνέπω q. v.

e. The forms with φ omitted (45 u), ἦμί [3 s. ἦσι Sap. 48], ἦν, ἦ, are used for greater vivacity or the metre. Some refer them to a distinct root, akin to the Lat. *aio*. The subject follows, if expressed: ἦν δ' ἐγώ, *quoth I*, Ar. Eq. 634; ἦ δ' ὅς § 518 f; ἦ, *he spake*, A. 219; παῖ, ἦμι, παῖ, παῖ, *boy! I say, boy! boy!* Ar. Nub. 1145. (f) The pr. 2 s. is usu. written φῆς, as if et. fr. φαίς, 120 g, [φῆσθα 297 b, ξ. 149; 3 s. φῆ fr. φαεί or φησί, 103 c, Anac. 41; D. φατί, 3 p. φαντί, 328.]

(g) Φάσκω is most used in the pt., to supply the place of φάς (45 u). Hom. has only the ipf., N. 100. The pr. *ind.* is esp. rare. (h) The familiar forms from ἐρ- & εἰπ- have associate presents, not only as above, but also in λέγω, ἀγορεύω (ch. in comp.), &c.

φθάνω (ā E.; n¹, φθα-) *anticipate*, M. l.; φθάσω, Cyr. 5. 4. 38, oftener φθήσομαι 310 d, Th. 8. 12, ἔφθασα, Th. 1. 33, 2 a. ἔφθην 313 b, λ. 58, Th. 4. 4, [m. pt. φθάμενος E. 119;] ἔφθακα, ἔφθασθην l.

φθείρω (h, φθαρ-, φθερ- b) *corrupt, destroy*, esp. cp. w. διά, M.; φθερώ m., ἔφθειρα, [f. ^cφθέρσω, N. 625, ao. l., 152 d, ^cφθαρέομαι l.;] ἔφθαρκα, ^cEur. Med. 226, 2 pf. ἔφθορα ^cIb. 349, ἔφθαρμαι, 2 a. ἐφθάρην f. Cog.,

φθίνω n¹ [i E., & r. φθίω, β. 368], *decay, consume* (usu. intrans. exc. in fut. & ao.), ch. po., M.; φθίσω [i E., m.,] ao. a. [m. l., 2 a. ^cἐφθιθον? q¹, ε. 110 v. l.,] 2 a. m. ἐφθίμην 313 b, Eur. Alc. 414, *sub.* &c. [φθίωμαι, ^cφθίμην 316 c, 3 s. φθίσθω, φθίσθαι,] φθίμενος· ἔφθίκα l., -μαι, v. 340, -θην. Cog. φθινύθω po., φθινέω l., φθέω?

φιλέω (v, φίλ-), -ήσω, πεφίληκα, &c., *love*, 42: [φίλημι 335 b, φίλεισθα 297 b, φιλήμεναι 333 e, X. 265; 1 a. m. ἐφίλάμην 152, E. 61.]

φλαδ-, 2 a. ἔφλαδον *burst*, Aesch.

φλέγω flagro, *burn*; φλέξω, ^cm. l., ao. a. Aesch. Pr. 582; πέφλεγμαι l., ἐφλέχθην, 2 a. ^cἐφλέγην ^cf. l. Der. φλεγέθω po., P. 738, φλογίζω.

φοβέω v², -ήσω, πεφόβηκα, &c., *terrify*, M. [& φέβομαι E. 532] *fear*.

φράζω (j¹, φραδ-) *tell*, M.; φράσω [m.], ao., [2 a. πέφραδον, ἐπέφραδον, 284 e;] πέφρακα l. soc. 101 a, -σμαι [^cπεφραδμένος 148 b, Hes. Op. 653], ἔφράσθην. [Cog. r. φραδάζω, Pind.]

φράσσω & r. φράγνυμι (i, n¹, φραγ-) *fence*, M. φράγνυμαι; m. ^cφράξομαι l., ἔφραξα m.; 2 pf. ^cπέφραγα (or -κα) l., -γμαι, Th. 1. 82, ἐφράχθην, ^cf. l., 2 a. ἐφράγην l., f. l.: sometimes written φαρ for φρα, 145.

φρίσσω (i, φρικ-) *shudder*; φρίξω l., ao. a., m. l.; 2 pf. pret. πέφρίκα, A. 383, [pt. πεφρίκοντας 326 b.] Cog. (φριγ-, 139, 141) ριγέω q. v.

φρύγω g, frīgo, *roast*; [φρύξω] ao.;

πέφρυγμαi, Th. 6. 22, ἐφρύχθην l., ἐφρύγην i. or l.: l. φρύσσω. Cog. φώγνυμι n⁷, l. [φώγω D., φώζω I.; ἔφωξα & -ωσα Hipp.;] &c.

φυλάσσω (i, φυλακ-), -ξω, ^cπεφύλαχα, &c., *guard*; *M. beware*; [pr. a. imv. 2 p. προ-φύλαχθε 326 e;] 2 pf. πεφύλακα l. Lxx.

φῦρω g, *mix, knead*, *M.*; ἐφῦρα l. [ἐφῦρσα 152 d, σ. 21, m. l.]; πέφυρμαι, [3 f. πεφύρσομαι 319,] ἐφύρθην, Æsch. Ag. 732, 2 a. ἐφύρην ^cf. l. Cog. φῦράω, -άσω · [φορῦνω & -ύσσω.]

φύω (ῡ) *produce, M. grow*; φύσω m., ao. a., 2 ao. ἔφυν (φύω, φύην 316 e, φύναι, φύς, cf. ἔδυν 45 h) *was born or made, became*, hence *am*; πέφῦκα pret., *am* (by nature), Th. 4. 61, [ἐπέφῦκον 326 b, 2 pf. 3 p. πεφῦασι Δ. 484, sub. ^cπεφύω, pt. πεφυώς, ε. 477,] ^cἐφύθην l. r., 2 a. ἐφύην, f. l. Cog. φῦτεύω, -εύσω, & φῖτῶ, -ύσω, *plant*; Lat. fui.

φώγνυμι [-γω, -ξω,] : see φρύγω.

X.

^cχάζω (j¹, χαδ-, καδ- d²) *drive back*, *M. ch. E., cede, retreat* (so *A. iv. 1. 16*); [κεκαδήσω 284 f, χάσομαι, ^cἔχασα, Pind. N. 10. 129, m. +, Δ. 535, 2 a. κέκαδον, m. Δ. 497.]

χαίνω *gape*, l. Anth.; see χάσκω.

χαίρω (h, χαρ-) *rejoice, M.*; χαιρήσω 311 b, Ar. Pl. 64, ao. l., χαροῦμαι l. Lxx., [κεχαρήσω, -σομαι, 284 f, 1 a. ἐχηράμην, Ξ. 270, 2 a. ἐχαρόμην l., κεχαρόμην 284 e, A. 256;] κεχάρηκα, Hdt. 3. 42, [pt. κεχαρηώς 325 d, H. 312,] κεχάρημαι & κέχαρμαι po., Eur. Iph. A. 200, El. 1077, ἐχάρην, f. l. Cog. χαρίζομαι *gratify*.

[χανδάνω (n⁵, χαδ-, χανδ- n³, χενδ- b) *contain*, +; (χενδ-σομαι 156) χείσομαι, σ. 17, 2 a. ἔχαδον, Δ. 24; 2 pf. pret. κέχανδα, δ. 96.] Cog.?

χάσκω (k³, χαν-), l. χαίνω h, hisco, *gape*; ^cχανοῦμαι [χῆσομαι?], 2 a. ἔχανον, Δ. 182; 2 pf. pret. κέχηνα Ar. Av. 264. Der. χασκάζω 379 b.

χέζω (j, χεδ-) *caco, comic* +; χεσοῦμαι 305 d, ^cχέσομαι r., ἔχεσα m., 2 a. ἔχεσον r. 327 a; 2 pf. ^cκέχοδα, κέχεσμαι; Ar.

χέω (f¹, χεF-, χευ- f², χῡ- 142^r)

pour, ch. ep. w. ἐκ, ἐν, σύν, &c., *M.*, 309 b; f. ^cχέω or χεῶ 305 f, b, m., [χεύω β. 222,] 1 a. ἔχεα m. 306, [ἔχενα m., H. 86, 63, 2 a. m. ἐχύμην 313 b, Δ. 526;] ^cκέχυκα l., -μαι, ἐχύθην f. (l. -έθην f.): also χύω l. (χύσω, &c.), χύνω l., Acts 9. 22, χεύω (pr.) po., ch. l., (ἔχευσα). Cog. χίω q. v.

χλιδάω u, *luxuriate*, po. or l.; 2 pf. ^cκεχλῖδα. [Cog. κέχλαδα pret., Pind.]

χολόω, -άσω, &c., *anger*; *M. χολόομαι* [χάομαι c²¹, T. 29, χώσομαι, ao. A. 64] *be angry*; pret. κεχόλωμαι, a. 69, 3 f. κεχολώσομαι Ψ. 543.

χόω & later χώννυμι n⁸, *heap up*; χώσω, ao. a. [m. l.]; ^cκέχωκα, Dem. 1279. 20, -σμαι, ἐχώσθην f.; Cyr. 7. 3. 11, 16, 17. Cog. χέω q. v.

[χραισμέω v, *avert, help*, pr. l. r.; χραισμήσω, T. 296, ao. Σ. 62, 2 a. ἔχραισμον, Ξ. 66; not in Od.] Cog.,

χράω (χρήσω, &c., 310 a, 307 e; χράεις χρῆς 120 g, i. or l. χράς Hdt. 4. 155, &c.) *to supply need*, —

a.) The need of another, by *lending*; *M.*, one's own need, by *borrowing*: κίχρημι r¹, m. κίχραμαι · [χρήσω, Hdt. 3. 58,] ao. a. m.; κέχρηκα l., ^c-μαι, Dem. 817. 2: l. κιχρώ.

b.) The need of one who consults an oracle, by *answering*; *M.* one's own need, by *consulting an oracle*: χράω, m. χράομαι · χρήσω m., ao. a.; κέχρηκα l., -σμαι or -μαι, Hdt. 7. 141, ἐχρήσθην. Po. cog. χρήζω, Eur.

c.) One's own need, by *using* what is required: *M.* χράομαι · χρήσομαι ao.; κέχρημαι, Hdt. 1. 42, ἐχρήσθην.

d. Impers. χρή (for χράει or nude χρῆσι, cf. φημί f); it supplies need, i. e. *it is useful or necessary, it must or ought to be*; sub. χρῆ, opt. (χρε- b¹) χρεῖν Æsch. Pr. 213, inf. χρῆναι nude, & po. χρῆν Eur. Hec. 260, pt. neut. & indecl. (χράον, ct. 120 i) χρεών Th. 6. 18; ipf. 3 s. ἐχρήν 163 b, oftener χρήν 284 e; χρήσει Hdt. 7. 8. (e) Cp. ἀπό-χρη [i. ἀποχρᾶ Hdt. 9. 79], it fully supplies need, *it suffices or contents*; inf. ἀπο-χρήν Dem. 52. 13, ipf. ἀπ-έχρη; ἀπο-χρήσει, ἀπ-έχρησε. [So i. ἀπ-εχρέετο, κατα-χρᾶ, -χρήσει, ἐκ-χρήσει, Hdt. 8. 14, 1. 164, 3. 137.] (f) These or corresponding forms are also used personally: [Meg.

χρῆσθα *you must*, 297 b ;] ἀπό-χρη, -χρήσουσι, Ar. Av. 1603, Pl. 484, [ἐξ-έχρητε Hdt. 8. 70 ;] ἀπο-χράομαι *content one's self*, Hdt. 1. 37.

g. Forms fr. χράω sometimes agree in sense w. its cog. χρηζω [E. I. χρη-ῖζω, -ῖσω, 132, ρ. 121, I. χρηῖσκομαι, Hdt. 3. 117] *need, wish*, 414 c : as, χρῆ Soph. Ant. 887 ; po. pret. κέχρημαι *need, wish*, Eur. Iph. A. 382, a. 13, 3 f. κεχρήσομαι, Theoc. 16. 73.

χρῖω *anoint*, M. ; χρῖσω *m.*, ao. ; κέχρῖκα l. Lxx., -ισμαι or -ιμαι 307 e, Cyr. 7. 5. 22, ἐχρίσθην, f. l. Cog.,

χρῶζω & l. χρώννυμι (z, n⁸, χρο-) *touch, color* ; ἐχρωσα l. ; ^cκέχρωκα l., κέχρωται, Eur. Med. 497, ἐχρώσθην, f. l. Cog. χροῖζω po., χρωτίζω, χραίνω (χραF-) χράω or χραύω *graze*.

[χῶομαι, *be angry* ; see χολόομαι.]

Ψ.

ψάω, ^cψήσω, &c., *rub*, 120 g. Cog. ψήχω *rub*, ψάω *touch*, ψάλλω *twitch*, ψηλαφάω *feel after*.

ψύχω *breathe, cool* ; ψύξω ao. ; πέ-ψυχα l. 280 c, ἐψυγμαι, -χθην f., Ven. 5. 3, 2 a. ἐψύχην or -γην d², Ar. Nub. 151, f. l. Mat. 24. 12.

Ω.

ὠδίνω g, *be in travail*, A. 269 ; late ὠδίνω ao., & ὠδινήσω 311, Lxx., ao. a. m. p.

ὠθέω (v, ὠθ-) *push*, M. ; ipf. ἐώθειον m. 279 b (ὠθ- E., I., l., & r. in Att.) ; ὠσω ^cm., & po. ὠθήσω, m. l., ἔωσα m. [ῶσα m. E. I., E. 19], ὠθησα ^cm. l. ; ^cἔωκα l., -σμαι, Cyr. 7. 1. 36, -σθην f., (I. or l. ῶσμαι, ῶσθην.) Der. ὠπτίζομαι *juggle*, Ar. Ach. 42.

ὠνέομαι, v. 3. 7, *buy* (pr. r. as *pass*. Pl. Phædo 69 b) ; ipf. ὠνεύμην 279 b (ὠν- I., l., & r. in Att.) ; ὠνήσομαι vii. 2. 38, ὠνησάμην or ὠνήσάμην ch. l. ; ὠνήμαι as *mid.* & *pass.*, Lys. 108. 26, 211. 1, -θην as *pass.* : 2 a. fr. πριά- x, ἐπριάμην 45 i, a. 430 ; 2 s. ἐπρίω, πρίασο, πρίω, Ar. Vesp. 1440, Ach. 870, 34. Cog. πιπράσκω *sell*.

51. REMARKS. a. In using the preceding List, it is important to observe carefully the punctuation, as showing with what words the abbreviations, references, and various marks are connected ; and also to distinguish the small Roman *letters of abbreviation* (marked by periods, as f., l., r., for *future, late, rare*), from mere *letters of reference* (not so marked, though periods may follow them for punctuation). If the latter immediately follow figures, they refer (except s) to parts of sections or pages ; but otherwise, to the notation of stems in § 49, 340 s. The articles on εἶμι, φημι, and χράω, have also division-letters. (b) If the abbreviation l., r., E., I., or po. follows ao., f., or m., its force extends back to the preceding word, unless arrested by [, (, or a comma.

c. Thus, in the paragraphs on στέλλω and σφάλλω, l first denotes the union of consonant I with λ in the stem, to form λλ ; while the following l. marks the form there noted, as *late*. Ἐσφαλὼν preceding is likewise so marked, as no comma intervenes, but not στελῶ · while ἐστάλθην is marked as *rare*, and ἐσφάλθην as both *late* and *rare*. In the article on χέω, f¹ denotes the dropping of F in the stem ; and f after 305, a part of the section so numbered ; while f. following is an abbreviation for *future*, showing that the Aor. ἐχύθην and the late ἐχέθην have corresponding futures, χυθήσομαι and χεθήσομαι. It is also shown, that the Fut. χέω has only been found in composition ; and that the Fut. χεύω is dialectic, occurring in Homer. The sign + shows that χανδάνω, though also enclosed in brackets, is not wholly excluded from the Attic (Ar. Ran. 260). The references to authors have been usually, but not exclusively, attached to the less familiar forms. Before a reference, ^c marks the word as *there* compound, though sometimes simple. See Notes on page 67.

52. D. TABLE OF NUMERALS.

I. ADJECTIVES.

1. Cardinal.	2. Ordinal.
Interrog. πόσοι; quot? <i>how many?</i>	πόστος; quotus? <i>which in order?</i>
Indefinite ποσoί, aliquot, <i>some</i> .	or, <i>one of how many?</i>
Rel. Ind. ὅποσοι, quotquot.	ὅπόστος, quotuscumque, <i>whichever</i>
Relative ὅσοι, quot, <i>as many</i> .	<i>in order</i> .
Diminut. ὀλίγοι, pauci, <i>few</i> .	ὀλιγοστός, <i>one of few</i> .
Augment. πολλοί, multi, <i>many</i> .	πολλοστός, <i>one of many, or, one fol-</i>
Demonst. τόσοι, tot, <i>so many</i> .	<i>lowing many</i> .
1 α' εἷς, μία, ἓν, unus, <i>one</i> .	πρῶτος, -η, -ον, primus, <i>first</i> .
2 β' δύο, δύο, duo, <i>two</i> .	δεύτερος, -ᾱ, -ον, secundus, <i>second</i> .
3 γ' τρεῖς, τρία, tres, <i>three</i> .	τρίτος, -η, -ον, tertius, <i>third</i> .
4 δ' τέσσαρες, -α, quatuor, <i>four</i> .	τέταρτος, quartus, <i>fourth</i> .
5 ε' πέντε, quinque, <i>five</i> .	πέμπτος, quintus, <i>fifth</i> .
6 ς' ἕξ, sex, <i>six</i> .	έκτος, sextus, <i>sixth</i> .
7 ζ' ἑπτά, septem, <i>seven</i> .	έβδομος, septimus, <i>seventh</i> .
8 η' ὀκτώ, octo, <i>eight</i> .	ὀγδοος, octāvus, <i>eighth</i> .
9 θ' ἐννέα, novem, <i>nine</i> .	ἐνατος, nonus, <i>ninth</i> .
10 ι' δέκα, decem, <i>ten</i> .	δέκατος, decimus, <i>tenth</i> .
11 ια' ἑνδεκα, undecim, <i>eleven</i> .	ἐνδέκατος, undecimus, <i>eleventh</i> .
12 ιβ' δώδεκα, duodecim, <i>twelve</i> .	δωδέκατος, duodecim, <i>twelfth</i> .
13 ιγ' τρισκαίδεκα, δεκατρεῖς, tre- decim, <i>thirteen</i> . [decim.	τρискаιδέκατος, tertius decimus, <i>thirteenth</i> .
14 ιδ' τεσσαρεσκαίδεκα, quatuor-	τεσσαρεσκαιδέκατος, quartus decimus.
15 ιε' πεντεκαίδεκα, quindecim.	πεντεκαιδέκατος, quintus decimus.
16 ις' ἑκκαίδεκα, sexdecim.	έκκαιδέκατος, sextus decimus.
17 ιζ' ἑπτακαίδεκα, septendecim.	ἑπτακαιδέκατος, septimus decimus.
18 ιη' ὀκτωκαίδεκα, duodeviginti.	ὀκτωκαιδέκατος, duodevicesimus.
19 ιθ' ἐννεακαίδεκα, undeviginti.	ἐννεακαιδέκατος, undevicesimus.
20 κ' εἴκοσι(ν, viginti, <i>twenty</i> .	εἰκοστός, vicesimus, <i>twentieth</i> .
21 κα' εἷς καὶ εἴκοσι, εἴκοσιν εἷς, viginti unus, <i>twenty-one</i> .	εἰκοστός πρῶτος, unus et vicesimus, <i>twenty-first</i> .
30 λ' τριάκοντα, triginta, <i>thirty</i> .	τριάκοστός, tricesimus, <i>thirtieth</i> .
40 μ' τεσσαράκοντα, quadraginta.	τεσσαράκοστός, quadragesimus.
50 ν' πενήκοντα, quinquaginta.	πεντηκοστός, quinquagesimus.
60 ξ' ἑξήκοντα, sexaginta, <i>sixty</i> .	ἑξηκοστός, sexagesimus, <i>sixtieth</i> .
70 ο' ἑβδομήκοντα, septuaginta.	ἑβδομηκοστός, septuagesimus.
80 π' ὀγδοήκοντα, octoginta.	ὀγδοηκοστός, octogesimus.
90 Ϛ' ἐνενήκοντα, nonaginta.	ἐνενηκοστός, nonagesimus.
100 ρ' ἑκατόν, centum, <i>a hundred</i> .	ἑκατοστός, centesimus, <i>hundredth</i> .
200 ς' διᾱκόσιοι, -αι, -α, ducenti.	διᾱκοσιοστός, ducentesimus.
300 τ' τριάκόσιοι, trecenti.	τριάκοσιοστός, trecentesimus.
400 υ' τετρακόσιοι, quadringenti.	τετρακοσιοστός, quadringentesimus.
500 φ' πεντακόσιοι, quingenti.	πεντακοσιοστός, quingentesimus.

600	χ' ἑξακόσιοι, sexcenti.	ἑξακοσιοστός, sexcentesimus.
700	ψ' ἑπτακόσιοι, septingenti.	ἑπτακοσιοστός, septingentesimus.
800	ω' ὀκτακόσιοι, octingenti.	ὀκτακοσιοστός, octingentesimus.
900	Ϟ' ἑνακόσιοι, nongenti.	ἑνακοσιοστός, nongentesimus.
1,000	,α χίλιοι, -αι, -α, mille.	χιλιοστός, millesimus, <i>thousandth</i> .
2,000	,β δισχίλιοι, duo millia.	δισχιλιοστός, bis millesimus.
10,000	,ι μύριοι, -αι, -α, decem millia, <i>ten thousand</i> .	μυριοστός, decies millesimus, <i>ten-thousandth</i> .
20,000	,κ δισμύριοι, viginti millia.	δισμυριοστός, vicies millesimus.
100,000	,ρ δεκακισμύριοι, centum millia, <i>100 thousand</i> .	δεκακισμυριοστός, centies millesimus, <i>hundred-thousandth</i> .

3. Temporal.

Inter. ποσταῖος; *on what day?*

1. (αὐθήμερος, *on the same day*.)
2. δευτεραίος, *on the second day*.
3. τριταῖος, *on the third day*.
4. τεταρταῖος, *on the fourth day*.
5. πεμπταῖος, *on the fifth day*.
6. ἑκταῖος, *on the sixth day*.
7. ἑβδομαῖος, *on the seventh day*.
8. ὀγδοαῖος, *on the eighth day*.

4. Multiple.

Augm. πολλαπλοῦς, multiplex.

- ἀπλ(όος)οῦς, simplex, *simple, single*.
διπλοῦς, duplex, *double*.
τριπλοῦς, triplex, *triple*.
τετραπλοῦς, quadruplex, *quadruple*.
πενταπλοῦς, quincuplex, *quintuple*.
ἑξαπλοῦς, sextuple.
ἑπταπλοῦς, septemplex, *septuple*.
ὀκταπλοῦς, octuple.

5. Proportional.

Inter. ποσαπλάσιος; *how many fold?*

Dim.

[*fold*].Augm. πολλαπλάσιος, *many*

1. (ἴσος, æquus, *equal*.)
2. διπλάσιος, *diplus, twof*.
3. τριπλάσιος, *tripplus*.
4. τετραπλάσιος, *quadruplus, fourfold*.
5. πενταπλάσιος, *fivefold*.
6. ἑξαπλάσιος, *sixfold*.
7. ἑπταπλάσιος, *septuplus*.
8. ὀκταπλάσιος, *octuplus*.
9. ἑννεαπλάσιος, *ninefold*.
10. δεκαπλάσιος, *tenfold*.
20. εἰκοσαπλάσιος.
100. ἑκατονταπλάσιος.
- 1,000. χιλιοπλάσιος.
- 10,000. μυριοπλάσιος, *10,000-fold*.

II. ADVERBS.

ποσάκις; *quoties?*
*how many times?*ὀλιγάκις, *paucies, few times*.πολλάκις, *many times*.

- ἅπαξ, *semel, once*.
δῖς, *bis, twice*.
τρίς, *ter, thrice*.
τετράκις, *quater, four times*.
πεντάκις, *quinqüies*.
ἑξάκις, *sexies*.
ἑπτάκις, *septies*.
ὀκτάκις, *octies*.
ἐνάκις, *novies*.
δεκάκις, *decies*.
εἰκοσάκις, *vicies*.
ἑκατοντάκις, *centies*.
χιλιάκις, *millies*.
μυριάκις, *decies mil-lies*.

III. SUBSTANTIVES.

ποσότης, *quantitas, quantity, number*.ὀλιγότης, *paucitas, fewness*.πολύτης, *multitudo*.

- ένάς, μονάς, *monad*.
δύας, *duad*.
τριάς, *triad*.
τετράς, τετρακτύς, *quaternion*.
πεμπάς, πεντάς.
ἑξάς, *hexade*.
ἑπτάς, ἑβδομάς.
ὀκτάς, ὀγδοάς.
ἐννεάς, *ennead*.
δεκάς, *decade*.
εἰκάς, *score*.
ἑκατοντάς, *century*.
χιλιάς, *chiliad*.
μυριάς, *myriad*.

53. E. PRONOMINAL.

Obsolete Primitives are printed in capitals. Poetic, Late, and Dialectic Forms are not marked.
Latin equivalents occupy the

				Negative.		Relative.	
ORDERS,		I.	II.	III., IV.		V.	VI.
CLASSES.		Interrogative.	Indefinite.	Ob(Sub)jective.		Definite.	Indefinite.
A. ADJECTIVES OF	1. Distinction.	Positive,	<i>τίς ;</i> <i>ΠΟΣ ;</i> <i>quis ?</i>	<i>τίς, ΠΟΣ</i> <i>ἄΜΟΣ</i> <i>aliquis</i>	<i>οὐ(μη)τίς</i> <i>οὐ(μη)δαμός</i> <i>οὐ(μη)δείς</i>	<i>ὅς qui</i> <i>ὅσπερ</i> <i>ὅστε</i>	<i>ὅστις</i> <i>ὅΠΙΟΣ</i> <i>quicumque</i>
		Comparative,	<i>πότερος ;</i> <i>uter ?</i>	<i>πότερος</i> <i>uter</i>	<i>οὐ(μη)δέτερος</i> <i>οὐ(μη)δοπότερος</i>		<i>ὁπότερος</i>
		Superlative,	<i>πόστος ;</i>		[neuter		<i>ὁπόστος</i>
	2. Property.	Quantity,	<i>πόσος ;</i> <i>quantus ?</i>	<i>ποσός</i> <i>aliquantus</i>		<i>ὅσος</i> <i>quantus</i>	<i>ὁπόσος</i> <i>quantus</i>
		Quality,	<i>ποῖος ;</i> <i>qualis ?</i>	<i>ποιός</i> <i>qualis</i>	<i>οὐτιδανός</i> <i>οὐ(μη)δαμινός</i>	<i>οἶος</i> <i>qualis</i>	<i>ὁποῖος</i> <i>qualis</i>
		Age, Size,	<i>πηλίκος ;</i>	<i>πηλίκος</i>		<i>ἡλίκος</i>	<i>ὁπηλίκος</i>
		Country,	<i>ποδαπός ;</i>				<i>ὁποδαπός</i>
		Day,	<i>ποσταῖος ;</i>				<i>ὁποσταῖος</i>
B. ADVERBS OF	1. Place.	Whence,	<i>πόθεν ;</i> <i>unde ?</i>	<i>ποθέν</i> <i>ἀμόθεν</i> <i>alicunde</i>	<i>μήποθεν</i> <i>οὐ(μη)δαμόθεν</i> <i>οὐ(μη)δετέρωθεν</i>	<i>ὅθεν</i> <i>ἐνθεν</i> <i>unde</i>	<i>ὁπόθεν</i> <i>undecum-</i> [que <i>ὁποτέρωθεν</i>
		Where,	<i>ποῦ ;</i>	<i>πού</i> <i>ἀμοῦ</i>	<i>οὐ(μη)που</i> <i>οὐ(μη)δαμοῦ</i>	<i>οὔ, ἐνθα</i> <i>ὄσαχοῦ</i>	<i>ὅπου</i>
			<i>πύθι ;</i> <i>ubi ?</i>	<i>ποθί</i> <i>alienubi</i>	<i>οὐποθι nusquam</i> <i>οὐ(μη)δαμίθι</i>	<i>ὅθι, ἵνα</i> <i>ubi</i>	<i>ὁπύθι</i> <i>ubiubi</i>
			<i>ποτέρωθι ;</i>	<i>uspiam</i>	<i>οὐδετέρωθι</i>		<i>ὁποτέρωθι</i>
		Whither,	<i>ποῖ ;</i>	<i>ποί</i>	<i>οὐ(μη)δαμοῖ</i>	<i>οἶ</i>	<i>ὅποι</i>
			<i>πόσε ;</i>	<i>ἀμοῖ</i>	<i>οὐ(μη)δαμόσε</i>	<i>quo</i>	<i>ὁπόσε</i>
			<i>quo ?</i>	<i>aliquo</i>			<i>quoquo</i>
	2. Way, or Place where,		<i>ποτέρωσε ;</i>		<i>οὐ(μη)δετέρωσε</i>		<i>ὁποτέρωσε</i>
			<i>πῇ ; qua ?</i>	<i>πή</i>	<i>οὐπη</i>	<i>ῆ, ῆχι</i>	<i>ὅπη</i>
			<i>ποῖα ;</i>	<i>ἀμῇ</i>	<i>οὐδέπη</i>	<i>qua</i>	<i>quaqua</i>
	3. Manner, &c.,		<i>ποσαχῇ ;</i>	<i>aliqua</i>	<i>οὐ(μη)δαμῇ</i>	<i>ὄσαχῇ</i>	<i>ὁποσαχῇ</i>
			<i>πῶς ;</i>	<i>πώς</i>	<i>οὐ(μη)πως</i>	<i>ὥς ut</i>	<i>ὅπως</i>
			<i>quomodo ?</i>	<i>ἀμῶς</i>	<i>οὐ(μη)δαμῶς</i>	<i>quomodo</i>	<i>utcumque</i>
	4. Time.		<i>ποῖως ;</i>	<i>ποσῶς</i>		<i>οἷως</i>	<i>ὁποῖως</i>
			<i>ποτέρως ;</i>		<i>οὐ(μη)δετέρως</i>	<i>qualiter</i>	<i>ὁποτέρως</i>
			<i>ποσαχῶς ;</i>		<i>οὐ(μη)πω</i>	<i>ὄσαχῶς</i>	
	5. Number,		<i>πῶ ;</i>	<i>πώ</i>	<i>οὐ(μη)δέπω</i>		
		General,	<i>πότε ;</i> <i>quando ?</i>	<i>ποτέ</i> <i>aliquan-</i>	<i>οὐ(μη)ποτε</i> <i>οὐ(μη)δέποτε</i>	<i>ὅτε</i> <i>quum</i>	<i>ὁπότε</i> <i>quandōque</i>
		Specific,	<i>πηνίκα ;</i>	[do	[nunquam	<i>ἡνίκα</i>	<i>ὁπηνίκα</i>
	Various,		<i>πῆμος ;</i>		<i>οὐ(μη)κέτι</i>	<i>ῆμος, ἐπεὶ</i>	<i>ὁπῆμος</i>
			<i>quando ?</i>			<i>ἔως, ὅφρα</i>	
	5. Number,		<i>ποσάκις ;</i>		<i>οὐδενάκις</i>	<i>ὄσάκις</i>	<i>ὁποσάκις</i>
			<i>quoties ?</i>			<i>quoties</i>	<i>quotiesque</i>

DERIVATIVE NOUNS. *ποσότης* quantitas, *ποιότης* qualitas, *πηλικότης*, *ἐτερότης*, *ταυτότης*, *ὁμοιότης*, *ισότης*, *οὐδένεια*, *ἴσωσις*, *ἀλλοίωσις*, *ὁμοίωμα*, &c.

CORRELATIVES.

Of the Negative Forms, the Objective begin with οὐ-, and the Subjective with μη- space after or below some words.

Definite or Demonstrative.			Universal.		XII.
VII. Simple.	VIII. Emphatic.	IX. Deictic.	X. Distributive.	XI. Collective.	Of Identity, Diversity, &c
ὁ, ΤΟΣ	οὗτος hic	ὁδε hic		πᾶς omnis	ὁμός, αὐτός
ἐκεῖνος	οὗτοσί	ὁδί		ἄμφω	ἄλλος
ille	hicce	hicce		ambo	alius
ἕτερος			ἐκάτερος	ἀμφοτέρος	
alter			alteruter	uterque	
			ἐκαστος		αὐτότατος
τόσος tantus	τοσοῦτος	τοσόσδε			
τυννός [tus	τυννοῦτος	τοσοσδί			
τοῖος talis	τοιούτος	τοιόσδε		παντοῖος	ὅμοιος
ἐκείνιος	τοιουτοσί	τοιουσδί		omnigenus	ἀλλοῖος
τηλίκος	τηλικούτος	τηλικόσδε		παντοδαπός	ὁμηλιξ
					ἀλλοδαπός
					αἰθήμερος
τόθεν inde	τουτόθεν		ἐκάστοθεν	πάντοθεν	ὁμόθεν
ἐνθεν hinc	ἐντεῦθεν	ἐνθένδε	ἐκασταχόθεν	πανταχύθεν	αὐτόθεν
ἐκείθεν	hinc	hinc	ἐκάτερθεν	undique	ἄλλοθεν
ἐτέρωθεν	inde	inde	ἐκατέρωθεν	ἀμφοτέρωθεν	ἀλλαχόθεν
ἐνθα hic	ἐνταῦθα	ἐνθάδε	[utrimque	πανταχοῦ	ὁμοῦ, αὐτοῦ
ἐκεῖ illic	hic	hic	ἐκασταχοῦ	ubique	ἀλλαχοῦ
τόθι ibi	ibi	ibi	ἐκάστοθι	πάντῃ	αὐτόθι
ἐκείθι	ἐνταυθί	ᾧδε	ἐκασταχύθι	πανταχύθι	ἄλλοθι
ἐτέρωθι		hic	ἐκατέρωθι	ἀμφοτέρωθι	ἀλλαχόθι
ἐνθάδε eo	ἐνταιθοῖ		ἐκασταχοῖ	πανταχοῖ	ὁμόσε
ἐκεῖσε	huc		ἑκουσῃ	πάντοσε	αὐτόσε
illuc	eo		ἐκασταχόσε	πανταχόσε	ἄλλοσε
ἐτέρωσε			ἐκατέρωσε	ἀμφοτέρωσε	ἀλλαχόσε
τῇ ea	ταύτῃ	τῇδε		πάντῃ	ὁμῇ
ἐκείνῃ	hac	hac		ubique	ἄλλῃ
illac			ἐκασταχῇ	πανταχῇ	ἀλλαχῇ
τῶς, ὥς ita	οὕτως	ᾧδε sic		πάντως	ὁμῶς
ἐκείνως	οὕτωσί	ᾧδί		omnino	αὕτως
τοιῶς	sic	τοιῶσδε		παντοίως	ὁμοίως
ἐτέρως	ita	taliter	ἐκατέρως	ἀμφοτέρως	ὡσαύτως
secus	τοσανταχῶς			πανταχῶς	ἄλλως
τῷ, τῶσως	tot modis			πάννυ	ἀλλοίως
τότε tum			ἐκάστοτε	πάντοτε,	ἄλλοτε
tunc			semper	διαπαντός	alias
τηνίκα	τηνικαῦτα	τηνικάδε		[semper	αὐτίκα
τῆμος, νῦν	τημοῦτος	τημόσδε			statim
τέως, τόφρα					αὖ, αὖθις
τοσάκις	τοσαντάκις	toties	ἐκαστάκις		ισάκις
toties	τουτάκις		ἐκατεράκις	ἀμφοτεράκις	

DERIVATIVE VERBS. ὁμοιόω assimulo, ἰσώω æquo, ἀλλοιόω, ποσώω, ποιόω, ἑτεροιοόω, οὐδενίζω, ἀμφοτερίζω, ἰσάζω, ὁμοιάζω, ἐκατερέω, ἀλλάσσω, &c.

54. F. TABLE OF DERIVATION.

A. NOUNS (363 s).

I. FROM VERBS : denoting

1. The *Action*, in -σις, -σίᾱ, -τις, -η, -ᾱ, -ος (G. -ου), -τος, -τη, -τύς, -μός, -μη, -ος (G. -εος).
2. The *Effect* or *Object*, in -μα, -ον.
3. The *Doer*, in -της, -τήρ, -τωρ, (F. -τρια, -τειρα, -τρίς, -τις,) -εύς, -ός, -μων.
4. The *Place*, *Instrument*, &c., in -τήριον, -τρον, -τρά.

II. FROM ADJECTIVES : expressing the *Abstract*, in -ία (-ειᾱ, -οιᾱ), -της (G. -τητος), -σύνη, -ος (G. -εος), -άς (G. -άδος).

III. FROM OTHER NOUNS :

1. *Patrials*, in -της (-ίτης, -ήτης,

-άτης, -ιάτης, -ιώτης · F. -τις), -εύς (F. -ίς).

2. *Patronymics*, in -ίδης, -άδης, -ιάδης (F. -ίς, -άς, -ιάς), -ίων, (F. -ιώνη, -ίνη) :— -ιδούς (F. -ιδῆ).

3. *Female Appellatives*, in -ις, -αινα, -ειᾱ, -σσα (-ττα), -ᾱ, -η.

4. *Diminutives*, in -ιον (-ίδιον, -άριον, -ύλλιον, -ύδριον, -ύφιον, &c.), -ίσκος (F. -ίσκη), -ίς, -ιδεύς, -ίχνη, -άκνη, -αλος, -ελος, -ιλος, -υλλίς, -ύλος, &c.

5. *Augmentatives*, in -ων, -ωνίᾱ, -αξ.

6. *Place*, *Instrument*, &c., in -αιον, -ειον, 375^r N.

B. ADJECTIVES (373 s).

- I. FROM VERBS : in -ικός, -τήριος, -μων, *active* ; -τός, -τέος, -νός, *passive* ; -ιμος, implying *fitness* ; -ρός, -άς, -ός.

- II. FROM NOUNS : in -ιος (-αιος, -ειος, -οιος, -φος, -vios), *pertaining to* ; -ικός, -κός, -ακός, -ᾱικός, *relating to* ; -εος, -ίνος, -EN, *material* ; -ινός, *time* or

prevalence ; -ίνος, -ηνός, -ᾱνός, *patrial* ; -ρός, -ερός, -ηρός, -αλέος, -ηλός, -ωλός, -εις, -ώδης, *fulness* or *quality*.

III. FROM ADJECTIVES AND ADVERBS :

1. As from Nouns.
2. Strengthened Forms : Comparative, Superlative.

C. PRONOUNS (53, 244 s, 377).

D. VERBS (378 s).

- I. FROM NOUNS AND ADJECTIVES : in -έω, -εύω, -άω, *to be* or *do* ; -έω, -αίνω, -ύνω, *to make* ; -ίζω, -άζω, *imitative*, *active*, &c. ; -ιάω, -ᾱώ, *desiderative* ; -ω with penult strengthened, *active*, &c.

- II. FROM OTHER VERBS : in -σείω, *desiderative* ; -ζω, -σκω, -λλω, *frequentative*, *intensive*, *inceptive*, *causative*, *diminutive*, &c. ; reduplicated.

E. ADVERBS (380 s).

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES :

1. *Accusatives* : of Nouns ; Neut. Sing. and Plur. of Adjectives (esp. Comparatives and Superlatives).
2. *Genitives*, in -θεν, *place whence* ; -ου, *place where* ; -ης, &c.
3. *Datives*, in -οι, -οι, -ησι, -ᾱσι, *place where* ; -η (-η), -α (-α), -αι, -ι, *way*, *manner*, *place where*, *time when* ; &c.

II. DERIVATIVES SIGNIFYING,

1. *Manner*, in -ως, -ηδόν, -δόν, -δην, -άδην, -δα, -δισ, -ι (ῖ), -εί, -ξ.
2. *Time when*, in -τε, -ίκα.
3. *Place whither*, in -σε, -δισ.
4. *Number*, in -άκις.

III. PREPOSITIONAL FORMS AND PHRASES :

1. Prepositions with their Cases.
2. Prepositions without Cases.
3. Derivatives from Prepositions, in -ω, -θεν, -ωθεν, -τος, -δον, &c.

III. SYNTAX.

A. GENERAL PRINCIPLES.

56. *A thought expressed in words* forms a SENTENCE (sententia, *thought*). SYNTAX is the doctrine of sentences, as ETYMOLOGY, of words, ORTHOËPY, of vocal sounds, and ORTHOGRAPHY, of written characters.

a. To *analyze a sentence* is to divide it into its parts, observing their offices and relations. These parts, in Syntax, are of three kinds: *included sentences*, commonly called *clauses*; *phrases*, expressive combinations of words, yet not sentences; and *single words*, or those which in Etymology are so regarded: 'He came *when it was time*'; 'He came *in good time*'; 'He came *seasonably*.'

I. SENTENTIAL ANALYSIS.

57. 1. Every complete sentence has two *chief* or *primary* elements, the SUBJECT and PREDICATE; and may have a third, the COMPELLATIVE.

a. The subject and compellative are those substantives in the sentence which denote most directly the *persons* or *things spoken of* (subject) or *addressed* (compellative): '*Brethren, virtue ennobles*.'

b. The term *substantives* is here employed, as commonly in Syntax, to include not only nouns, substantive pronouns, and infinitives (55), but whatever is used *substantively*; as, an *adjective* or *adverb* denoting some person or thing, a *phrase* or *clause* forming an object of thought or remark, or any word spoken of *as a word*: '*Now's the day*'; '*Above twenty came*'; '*Go is a verb*.' See 68 a, 70 a, 491.

c. The predicate is always a *verb*; and, of more than one, that which is most closely related to the subject in the expression of the thought. (d) As the essence of a sentence is *predication*, the predicate is often taken as a representative of the sentence. Thus a word which connects or modifies a sentence, is familiarly spoken of as connecting or modifying the *verb* of the sentence: '*But perhaps he will go*.'

2. Sentences have also various *minor elements*:

e.) *Exponents*, words which mark the offices or relations of sentences or their parts: 'He said *that* he went to Paris *and* Rome.' See 65 s.

f.) Elements that are *grammatically independent*; as, a participial phrase absolute, interjections, &c.: '*This said*, he fell, *alas!*'

g.) *Subordinate elements*, or *modifiers*, which are joined with other elements to *modify* or *limit* them, i. e. to affect in various ways their force or application: '*Dear brethren, true virtue always ennobles*.'

h. A word which is modified by another, is termed its *principal*; and this distinction of *principals* and *modifiers* applies not only to single words, but also to phrases and sentences.

58. MODIFIERS are of three kinds: (1) WORDS OF PROPERTY, i. e. *Adjectives* and *Adverbs* (55), including all words so considered; (2) MODIFYING SUBSTANTIVES, including *Appositives* and *Adjuncts*; and (3) DEPENDENT SENTENCES.

a. MODIFYING SUBSTANTIVES. When, with *one name* of a person

or thing, *another* is connected for the sake of explanation, specification, description, or emphasis, the latter is said to be *in apposition* with the former, and is termed an **APPOSITIVE**: 'Paul the *apostle*.' All other modifying substantives are termed **ADJUNCTS**: 'Saul of *Tarsus*.'

b. When two names for the same person or thing are connected as above, that should be regarded as the appositive which is added for the sake of modifying the other, whatever may be its position: 'George the *King*,' or '*King* George.' It is not, however, always easy to determine this; and two or more names are often so joined that they may be regarded as forming *one complex noun*: 'Charles James *Fox*.'

c. An **ADJUNCT**, in respect to *form*, is either *prepositional* or *nude*; that is, it is either joined to its principal by a preposition, which serves as an *exponent* of its relation; or it is joined *immediately*, without a preposition. — In the first case, it is also termed *exponential*; and in the second, *immediate*. In the sentence, 'Give me the book,' the adjuncts *me* and *book* are both nude, or immediate; while in 'Give the book to me,' the adjunct *me* (or, prefixing the exponent, *to me*) is prepositional.

d. As to its use, an adjunct is regarded either as *completing* the idea of its principal, or as denoting some *circumstance* respecting it; and is hence distinguished as *complementary* or *circumstantial* (more briefly, as a *complement* or a *circumstance*). In 'The son of Jesse slew Goliath with a sling,' 'of Jesse' and 'Goliath' are complements of 'son' and 'slew,' which would seem incomplete without them; while the less essential 'with a sling' expresses a circumstance of 'slew,' viz. the instrument.

e. A complement is distinguished as *direct* or *indirect*, according to the closeness of its relation. This distinction appears especially in the objects of verbs, which form the most prominent class of complements.

f. Among the most prominent circumstances, are those of *place, time, cause, origin, material, motive, price, manner, means, degree, agency, &c.*

g. There is no line of division between complements and circumstances, or between direct and indirect complements; and many adjuncts may be differently classed, according to the view which the mind takes of them.

h. A **MODIFYING CLAUSE** performs the office of an *adjective, adverb, or substantive (appositive or adjunct)* in the sentence to which it belongs. See 62 b, h. (i) Hence, all modifiers are *adjective, adverbial, or substantive*, in their force; and, as *substantive* modifiers, when they modify other substantives, are akin to the *adjective*, but when they modify verbs, adjectives, or adverbs, to the *adverbial*, **ADJECTIVES** and **ADVERBS** may be taken as the *types* of all modifiers.

59. Some words have a *double relation*, which may be termed **COMPLEX MODIFICATION**. Thus,

a. A word modifying a verb, and thus partaking of an adverbial force (58 i), may also belong as an *adjective, appositive, or adjunct*, to the subject or a complement of the verb: 'He is esteemed *wise*.' 'He stood *erect*.' 'They made him *king*.' An adjective, &c., thus predicated of its subject, is termed a *predicate adjective*, &c.; while others, joined without predication, are termed *direct* or *assumed* (393 a, b). An assumed adjective is also called an *epithet*. A verb which can thus connect an appositive to its subject, is termed an *appositional verb*.

b. A clause modifying the predicate is often incorporated in a participial form, and *assumed* of the subject: '*Fearing this* [as he feared this], he fled.' See 62 a, d.

c. When two adjectives belong to the same substantive, one sometimes

exerts an *adverbial* force upon the other, or modifies the *substantive taken with the other as a complex whole*: ‘Red hot iron’; ‘All good men.’

d. An adverb modifying a sentence or phrase, often gives a *special emphasis*, or bears a *special relation* to a *particular word* in the sentence or phrase: ‘Bless me, *even ME also*,’ Gen. 27. 34. ‘He, *HE surely*, will go.’

60. a. Any element, with all the words which are subordinate to it and aid in expressing its idea, forms a logical part bearing the name of its element, but distinguished by the addition of ‘*part*’; while the element itself is distinguished, if need be, by the addition of ‘*word*.’ The former is also distinguished as ‘*logical*,’ and the latter as ‘*grammatical*’ (sometimes called the “basis” of the logical part). In ‘Good men are wise,’ the subject-part, or logical subject (the subject *as thought of*), is ‘Good men,’ containing the subject-word, or grammatical subject, ‘men’; and the predicate-part is ‘are wise,’ containing the predicate-word, or grammatical predicate (the word that expresses predication, and has the appropriate grammatical form and office) ‘are.’

b. The predicate-part may be resolved into the **ATTRIBUTE** and the **COPULA**. The **ATTRIBUTE** (attribūtus, *ascribed*) expresses the action, state, property, &c., ascribed to the subject; as ‘wise,’ above. The **COPULA** (Lat. *tie, bond*) is a substantive verb (a verb which simply expresses *being*), uniting the attribute with the subject; as ‘are,’ above: ‘The sun shines [*is SHINING*].’ ‘He fears [*is AFRAID*].’

II. OFFICES AND RELATIONS OF SENTENCES.

61. A sentence is **INTELLECTIVE** (intellectus, *understanding*) or **VOLITIVE** (volo, *to will*), according as it primarily expresses an act of the understanding, or an act of the will.

a. An intellective sentence is **DECLARATIVE** or **INTERROGATIVE**, according as it *makes a statement*, or *asks a question*: ‘He will go.’ ‘Will he go?’ (b) Interrogation is sometimes used rhetorically for strong statement. (c) A volitive sentence (also termed **IMPERATIVE**, from its mode) may express *command, entreaty, exhortation, permission*, or even *supposition*: ‘Go.’ (d) A sentence of any one of these forms is termed **EXCLAMATORY**, when used for exclamation: ‘How fast he goes!’ (e) Sentences of all these classes may be either **POSITIVE** or **NEGATIVE**; i. e. they may *affirm* or *deny, require* or *prohibit*, &c.: ‘I will go.’ ‘Do not go.’

f. A declarative or interrogative sentence is **ACTUAL**, when it has respect to *fact* (what *is*, or *is not*, &c.); but **CONTINGENT**, when it has respect to *contingency* (what *may be*, or *may not be*, &c.). See 613 s. These sentences may be also named from their modes and time (*indicative*, &c.)

62. Sentences are connected with each other in four ways:

a.) By **INCORPORATION**, in which the verb of one sentence is incorporated in another sentence as an *infinitive* or *participle* (i. e. as a *substantive* or *adjective*). — Such a sentence, as well as its verb, is termed *incorporated*, while sentences in which the predicate has a distinct form as a finite verb are termed *distinct* or *finite*. See 657 s.

b.) By **SUBORDINATION**, in which one of the sentences, without losing its distinct form, belongs to the other as a *part* or *circumstance* (*subject, object, condition, reason, result, time*, &c.); and is therefore termed *subordinate, dependent*, or *included*, while the other is distinguished as the *chief, principal*, or *leading sentence* or *clause*. — The two together form a **COMPLEX SENTENCE**: ‘Go, *if you wish*’; ‘*That he went*, is strange.’

c.) By COÖRDINATION, in which the sentences are joined by a connective, but neither is subordinate to the other. Sentences so connected are termed *coördinate*, and together form a COMPOUND SENTENCE. See d, e.

d.) By SIMPLE SUCCESSION, in which one sentence directly follows another, without a connective (often referred to ellipsis, 68 d): 'Luther said this. He sat down.'—This form may be changed to coördination, by supplying a connective ('L. said this, *and* he sat down'); often even to subordination ('*When* L. had said this, he sat down'), or the yet closer form of incorporation ('*Having said* this, L. sat down'). See 657 s, 693.

e. A sentence is termed SIMPLE, if it is neither complex nor compound; and INDEPENDENT, if it is neither incorporated nor subordinate.

(f) A sentence which according to its main division is compound, may have complex members, and the converse. (g) Parts of a sentence are also *compound*, *complex*, or *simple*, according as they consist of portions joined by coördinate conjunctions expressed or understood, of portions joined by subordinate conjunctions, or of neither: '*Asa and Eli gave more than ten dollars to John.*' A sentence containing a compound or complex part may usually be resolved into two or more clauses, by supplying words.

h. A subordinate clause is usually *declarative* in form. It is termed ADJECTIVE (or *relative*), ADVERBIAL (*final*, *conditional*, *concessive*, *causal*, &c.), or SUBSTANTIVE (*appositive*, *adjunct*, &c.), according to its office or connective. See 58 h, 66. (i) An incorporated clause, though always substantive or adjective in form, is often *adverbial* in force (665, 674).

j. An independent sentence, whether simple or compound, with all its dependent clauses, forms a PERIOD, which may be further named according to its special character. If a dependent clause expresses a *condition* of the principal, the combination is called a HYPOTHETICAL PERIOD (*ὑπόθεσις*, *supposition*); the dependent clause being called the *premise*, *condition*, or *protasis* (*προτείνω*, *to stretch forth*); and the principal clause, the *conclusion*, or *apodosis* (*ἀποδίδωμι*, *to give back*).—Some of these terms are also applied to parts of other complex sentences.

k. QUOTATIONS, which form so important a class of substantive sentences, have two forms. In the first and more *dramatic* form, we simply repeat the words of another, without change or incorporation into our own discourse: *He said, "I will go."* This is termed ORATIO RECTA, *Direct Discourse* or *Quotation*. In the second and more *narrative* form, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse: *He said, that he would go.* This is termed ORATIO OBLIQUA, *Indirect Discourse* or *Quotation* (643 s). This distinction likewise applies to the *thoughts* and *feelings* of another.

l. An incorporated clause does not usually require a separate analysis, except where, as in Latin and Greek, an Infinitive takes the place of another mode in Indirect Discourse.

III. METHODS OF INDICATION.

63. The offices and relations of sentences and their parts are indicated in three ways: (A) by the *form of the words*; (B) by the *arrangement*; and (C) by separate words, which act as *signs* or *exponents* of these offices or relations.

A. INDICATION BY FORM. This has four chief objects:

a.) To mark the connection of appositives, adjectives, pronouns, and verbs, with their *subjects* (i. e. the substantives to which they refer), by a *correspondence of form*, termed AGREEMENT or CONCORD. See 76, 492 s.

b.) To mark, by appropriate forms, the offices and relations of *substantives*. This is done, in most languages, through the distinction of *case*. When the form of a substantive is determined by its dependence upon another word, it is said to be *governed* by that word; and the influence exerted upon it is termed GOVERNMENT or REGIMEN. See 76.

c.) To mark, by the form of an adjective or adverb, the *degree* in which its property is possessed (COMPARISON, 29, 256 s).

d.) To mark the offices and relations of *sentences*, through the form of the VERB, the *predicating word*. See 57 c, 30, 265 s.

e. In *agreement*, the words which are connected are regarded, by a species of personification, as *allies*; in *government*, as *ruler* and *ruled*.

(f) Of *nude adjuncts*, those only which are *complementary* (58 c, d), are usually spoken of as governed. *Prepositional adjuncts* are commonly said to be governed by the prepositions; and are called their *complements*, *objects*, or, by a happier term, *sequents*.

g. In the development of a language, new forms arise to express more specifically what has been generally expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language;—

“Usus,

Quem penes arbitrium est et jus et norma loquendi”;—

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The same is true of words and methods of construction. See 70 v.

64. B. ARRANGEMENT. a. Words are arranged for effect upon the *understanding*, the *emotions*, or the *ear*: in other words, the arrangement of a sentence may have for its object, (1) To exhibit the offices and relations of the words; (2) To present the thought in an impressive manner; (3) To produce an agreeable effect upon the ear. — That order which most effectually secures the first object is termed the *logical order*; the second, the *rhetorical order*; the third, the *rhythmical order*.

b. In the LOGICAL ORDER, the *verb* is usually placed after the *subject*, and before the *attribute*, if this is distinct from the verb (60 b); and (c) a word which *is governed* by another is usually placed after it. (d) Words are often spoken of in Syntax, as *following* or *preceding* others, with reference to the logical or usual order, without regard to their actual position.

65. C. USE OF EXPONENTS. These mark the offices or relations (1) of *words* (including *phrases*), or (2) of *sentences*.

1. WORD-EXPONENTS are (a) those which mark the relations of *adjuncts* (58 c), i. e. PREPOSITIONS (“case-links”); (b) CONJUNCTIONS used as in 62 g; (c) INTERJECTIONS marking *address* or *exclamation* (O, ah, 484, 73 c); (d) MODAL SIGNS (modus, *manner*), i. e. connective adverbs of manner used elliptically to limit the application of modifiers (‘I took him *as* a friend,’ 393 c, 711). The last may be parsed as connective adverbs by supplying ellipses, but most conveniently as mere signs uniting modifiers with their principals.

66. 2. SENTENTIAL EXPONENTS are either CONNECTIVE (denoting the connection of sentences), or CHARACTERISTIC (marking their character, without connecting them).

a. The CONNECTIVES may *simply denote the relations* of the sentences (CONJUNCTIONS, “clause-links,” 700 s); or (b) they may also *enter into their structure* as pronouns or adverbs (CONNECTIVE PRONOUNS or ADVERBS). A connective pronoun or adverb is either (c) *relative* (referring

to an antecedent, 549 s), or (d) *complementary* (introducing a sentence used substantively, 563 s). Thus, (a) *that, if, until, though*, (c) *who* (73 e); (d) *what* (73 d).

Connectives are either (e) *primary* (directly uniting the sentences), or (f) *secondary* (*corresponding* to the primary, “as the eye to the hook”): ‘He (f) *both* reads (e) *and* writes;’ ‘(e) *Though* he feared, (f) *yet* he went.

g. The CHARACTERISTIC EXPONENTS (marking sentences as *negative, interrogative, contingent, &c.*) may be *adverbs* or *pronouns*: ‘*Who* was it?’ ‘It was *not* I.’ ‘I see *no* man.’

B. FIGURES OF SYNTAX.

67. Those special forms of expression which are termed FIGURES OF SYNTAX, may be referred to four great heads, ELLIPSIS, PLEONASM, ENALLAGE, and HYPERBATON.

a. FIGURES OF SYNTAX are associated and blended with those of RHETORIC; and some of the latter will be mentioned below. Both classes are more common in *poetry* than in *prose*; in *colloquial*, than in *formal* discourse; and in the language of *passion*, than in that of *narrative* or *argument*.

b. The use of *unauthorized constructions* is termed SOLECISM (from Σόλοικοι, *dwellers in Soli*, of Cilicia, famed for their bad Greek); of *unauthorized words*, BARBARISM (βάρβαρος, *barbarian*); of *antique words* or *constructions*, ARCHAÏSM (ἀρχαῖος, *ancient*). A form of construction specially belonging to a particular language is called an IDIOTISM or IDIOM (ἴδιος, *peculiar*); or, from the name of the language, a *Hebraism, Hellenism* or *Grecism, Latinism, Anglicism, &c.*

68. I. ELLIPSIS (ἔλλειψις, *defect*) is the omission of words which are required for the most complete and regular expression of the sense.

1. These words are said to be *understood*. The omission may take place without any other change in the form of the expression; or it may be attended with other changes, respecting either the words which are employed, or the forms of those words: ‘Will you go?’ ‘[I will go] *Certainly*’; or ‘*Yes*’ [= I will go]; or, ‘*No*’ [= not]. See 69 a. (2) There is a rhetorical figure called *Omission*, in which there is a *pretence* of omitting something, which is thus mentioned and often made more prominent: ‘His *crime* and *folly* I forbear to mention.’

3. Ellipsis exhibits a striking paradox. It is generally true, that, the more essential a word is to the grammatical construction of the discourse, the more apt it is to be omitted; for this reason, that it is the more readily supplied from the very necessity of the case. Hence the frequent omission of the word to which another refers as its subject or by which another is governed, of the substantive verb, of the direct object of a transitive verb, &c.; in general, of *words modified* rather than *modifiers*, and of *leading* rather than *subordinate* clauses. See 506, 571 s, 476, 626.

4. To ELLIPSIS are usually referred, by grammarians, all abbreviated and compendious forms of construction, however familiar (though the term *Brachylogy* [*brief expression*] would often apply more properly): as,

a.) Adjectives used *substantively*, and adverbs used *substantively* or *adjectively* (506 s, 526 s): (b) Many forms of *inscription, salutation, exclamation, &c.* (401, 670): (c) The construction of RESPONSIVES (words in the *answer*, corresponding to *interrogatives* in the *question*), and other

forms of reply; as, 'Who saw it?' 'I' [saw it]: (d) *ASYNDETON* (ἀσύνδετος, *not bound together*), the omission of a *conjunction* or other connective; often greatly promoting energy and vivacity, as in Caesar's celebrated despatch, *Veni, vidi, vici, I came — saw — conquered*. See 707. (e) *APOSIOPĒSIS* (ἀποσιώπησις, *the becoming silent*), the failure to finish a sentence, whether from design, diversion of thought, overpowering emotion, or any other cause; as, 'If you ever do this again ——' So not unfrequently after a conditional clause (636 s).

f.) Most cases of *COMPOUND CONSTRUCTION* (60). A word referring to a compound subject has either the form which is required by *all* the substantives in the subject, taken *together*, or that which is required by *one* of them, taken *singly*. In the former construction, named *Syllepsis* (σύλληψις, *taking together*), the word is said to agree with all the substantives; in the latter, named *Zeugma* (ζεύγμα, *yoking*), it is said to agree with one of the substantives, and to be *understood* with the rest. For 'My heart and my flesh *rejoice*,' Ps. 84. 2, an older version has, 'My heart and my flesh *crieth out*.' See 495 s. (g) The term *zeugma* is used, in general, to denote the connection of a word with a number of words, to a part of which only it is appropriate in meaning, or in form (while, in *syllepsis*, it would suit the whole): 'You are *blind* of ear, mind, and eye' (Soph. O. T. 371). Cf. § 572 b.

69. II. *PLEONASM* (πλεονασμός, *redundance*) is the use of more words than the sense requires.

a. Pleonasm may consist in the simple repetition or insertion of words, or it may be attended with more important changes in the form of the expression (cf. 68. 1; the limits of both Ellipsis and Pleonasm are very indefinite). (b) One of its common forms is *emphatic repetition*, in the same or in similar words (the latter specially named *Synonymia*): 'Never, never, NEVER!' 'Oh, spare me! pardon and forgive!'

c. Useless repetition is termed *Tautology* (ταυτολογία, *saying the same thing*): (d) a circuitous manner of expression, *Periphrasis* or *Circumlocution* (περίφρασις *circumlocutio*, *roundabout speaking*); as *loss of life*, for *death*: (e) the expression of *one* thing as though it were *two*, *Hendiadys* (ἐν διὰ δυοῖν, *one thing by two*); as, 'Whose *nature and property* is ever to have mercy': (f) the use of more connectives than are needed, *Poly-syndeton* (πολύς, *many*; cf. 68 d); as, 'Whenne that,' for 'when,' *Chauc.*

70. III. *ENALLAGE* (ἐναλλαγή, *exchange*) is the use of one word or form for another. — 1. As the *use of one word for another*, it has respect either to the *grammatical office* of words, or to their *signification*.

a. The use of one part of speech for another is termed *ANTIMERIA* (ἀντί, *instead of*, μέρος, *part*): 'Now 's the day,' *Burns*. Cf. 68 a.

b. A figure by which a word is *turned* from its literal sense, is called a *TROPE* (τρόπος, *turning*). The principal tropes (commonly classed as rhetorical figures, 67 a) are mentioned below. (c) The figurative sense of a word often becomes so familiar that we employ it without intending or being conscious of any figure: 'a *sweet* temper,' 'works of *taste*.' This use, in which the word has *passed over* from its primary to a secondary sense, is hence termed *transitive* (transeo, *to pass over*).

d. In *METAPHOR* (μεταφορά, *transfer*), a word appropriate to one object is *transferred* to another, by reason of some analogy between them: 'Tell that *fox*,' Lk. 13. 32. (e) *Allegories* are formed by extending and

combining metaphors. (f) When inanimate or irrational objects are represented as *persons*, the figure is termed *Prosopopæia* or *Personification* (πρόσωπον *persōna*, *person*, ποιέω *facio*, *to make*); (g) when a speaker turns aside in his discourse so to address them (or to address absent persons as if present), it is termed *Apostrophe* (ἀποστρέφω, *to turn from*): ‘Sing, O heavens; and be joyful, O earth!’ Is. 49. 13.

h. METONYMY (μετωνυμία, *change of name*) gives to one object the name of another which is *related* to it: as, *crown*, *throne*, and *sceptre*, for *sovereignty*. (i) An *abstract noun* is often used for a *concrete*, for greater strength of expression, especially in *apposition*: ‘He is my *defence*.’

j. SYNECDOCHE (συνεκδοχή, *comprehension*) puts a *part* for the *whole*, or the *whole* for a *part*: *keel*, for *ship*; *steel*, for *sword*.

k. IRONY (εἰρωνεία, *dissimulation*) is the use of a word for its opposite: *hero*, for *coward*. (l) A seeming contradiction, termed *Oxymōron* (ὀξύμωρος, *keenly foolish*), is sometimes made by uniting words of opposite signification: *learned ignorance*.

m. A form of expression beyond the truth is termed *Hyperbole* (ὑπερβολή, *throwing beyond*); designedly short of it, *Litotes* (λίτοτης, *simplicity*); more agreeable, *Euphemism* (εὐφημισμός, *use of good words*). (n) A play upon words similar in sound but differing in sense, or upon the same word used in different senses, is termed *Paronomasia* (παρονομασία, *comparison of names*, *pun*); and (o) an imitation of the sense by the sound, *Onomatopæia* (ὀνοματοποιία, *name-making*; certainly one of the most copious of the original sources of language).

2. ENALLAGE, as the *use of one form for another*, is specially termed,

p.) SYNESIS (σύνεσις, *understanding*), when the construction follows the sense or the conception of the mind, in disregard of grammatical form or of the reality of things (498 s): (q) ATTRACTION (*tractio*), when a word is drawn from its appropriate form by the influence of another word (500, 552, 71 b): (r) HYPALLAGE (ὑπαλλαγή, *interchange*), when two words interchange constructions (474 a): (t) ANACOLŪTHON (ἀνακόλουθος, *inconsistent*), when there is a *change of construction*, so that two parts of a sentence do not agree (402, 504 b): (u) VISION (*visio*, *seeing*), when the present tense is used in speaking of past or future events, as if they were actually occurring before the eye (609): (v) RETENTION (*retentio*), when a form retains from its earlier extent of application a use afterwards assigned to another form (392 a^r, 485, 576, 603 s, 651 s): (w) CHANGE OF NUMBER, GENDER, OR PERSON (488 s, 501 s).

71. IV. HYPERBATON (ὑπερβατός, *transposed*) is a disregard of the common laws of arrangement. It is specially termed,

a.) INVERSION, or ANASTROPHE (ἀναστροφή *inversio*, *inversion*), when words in a clause are *inverted* (chiefly for emphasis, euphony, rhythm, to bring similar or contrasted words nearer together, or to mark the connection of sentences, 719 a, s). — The name *Chiasma* (χίασμα, *imitation of χ*) is applied, when the arrangement in one pair of words or expressions is inverted in a similar pair following.

‘Kind words, but
thoughts × unkind.’

b.) PROLEPSIS (πρόληψις, *anticipation*), when a word is placed in a clause earlier than that to which it properly belongs, or is otherwise *anticipated*. This is commonly due to *attraction* (70 q, 474, 657).

c.) PARENTHESIS (παρένθεσις, *insertion*), when one sentence is inserted

within another, with which it has no grammatical connection: 'This, *mark me*, is true.' — The term may be likewise applied to any interruption of the sense by the insertion of unessential words or clauses.

d.) HYSTERON PROTERON (*ὕστερον πρότερον*, *the last first*), when that which follows in the order of occurrence or nature, is placed first: 'I was bred and born,' *Shaks.* (e) CONFUSED ARRANGEMENT, when this term applies. (f) TMESIS, see 388 c.

C. FORMS OF ANALYSIS AND PARSING.

72. 1. FOR SENTENCES.

1. *Describe the Sentence: as, —* It is Simple, Complex, or Compound [consisting of the Coörd., or Lead'g & Subord. Clauses —]; Pos. or Neg.; { Infinitive, incorporated in the sentence — as a Substantive. } *Remarks.*
 { Participial, " " " " " " an Adjective. }
 { Finite, { Intellective, { Declarative, { Actual [Indicative, Past, &c.]; }
 { Interrogative, { Contingent [Subjunctive, &c.]; } fol-
 { Imperative, expressing *command*, *entreaty*, exclamatory, &c.; }
 lowing — by simple succession, or connected by — to — as a Coördinate Sentence, or as a Subordinate Clause, performing the office of a Substantive, Adjective, or Adverb. *Remarks.*

2. *Analyze the Sentence into its Grammatical or its Logical Parts, or both*

Subject	} is —, modified by the	Adjective	} —, which [is intro-
The Predicate		Adverb	
Compellative		Appositive	
		Adjunct	

duced by —, and] is itself modified by —, and this by —, &c.; or by the Dependent Clause —, which performs the office of —, and consists of —. [Minor parts independent are the Interjection —, &c.] *Remarks.*

Or, more fully, thus: The Subject-Part } is —, containing the Simple }
 Predicate-Part, &c. }
 Subject } —, modified by the Adjective-Part }
 Predicate, &c. } Adjunct-Part, &c. } —, consisting of the
 Adjective }
 Adjunct, &c. } —, [introduced by —, and] modified by —, &c. [The Predicate-Part may be resolved into the Copula —, and the Attribute —.]

73. WRITTEN ANALYSIS. It is of great benefit, in the study of other languages, as of English, so to write the analysis of sentences, that the office of each word shall determine its place. Of the several methods that have been proposed for this, the following is suggested as the most simple in use, that is also minute:

a. Write the several sentences under each other, prefixing symbols to mark their general offices and relations, and placing connectives in one column, subject-parts in another, predicate-parts in the third, and independent parts in a fourth. Write all modifiers (or their symbols, in the case of modifying clauses) *under* the words which they modify, but *indented*, that is, with the line beginning farther to the right. Exponents of the use of words are simply written with the words, in the same line. Compound parts, according to convenience, are either written as if simple, or with their elements under each other and connected by a brace (which may be extended below, to meet a common modifier). Words supplied

to complete the grammatical construction are underlined in writing (printed below as *Italic*, or, in Greek, with smaller type); while parentheses or brackets mark the repetition of a word in the scheme, to show a double office or relation (especially where a word in the subject or predicate part serves also as a connective). In complex modification, the modifier is sometimes repeated; but oftener written only once, in the place which shows its closest connection or is most convenient, its double office being shown, if desired, by a double mark. Space may be gained, if wished, by writing the article in the same line with its noun or with another modifier; and time, by abbreviating words, or simply writing their initials. The article is sometimes even omitted.

b. For sentences, the following symbols may be used: The capitals A, B, C, &c., for independent sentences (sentences of the 1st rank); the numerals 1, 2, 3, &c., for sentences immediately dependent upon these (2d rank); the small letters a, b, c, &c., for sentences dependent upon the latter (3d rank); the Italics *a*, *b*, *c*, &c., for sentences of the 4th rank; the last letters of the alphabet, z, y, x, &c., for those of the 5th rank; these in Italics, for the 6th rank; the middle letters, m, n, o, &c., and *m*, *n*, *o*, &c., for the rare 7th and 8th ranks. If the sentence is interrogative, the sign ? may be added; if imperative, †; if exclamatory, !; if quoted or parenthetical, the usual sign in part, " or). The members of compound sentences, or of those which have prominent parts compound, may be distinguished by the use of accents (unless a separate notation is preferred): as A, A', A'', &c. (read "A," "A prime," "A second," &c.). The different kinds of modifiers may be distinguished by any convenient marks, or indices. An adjective modifier is marked below with °; an adverbial modifier, with ' ; a substantive modifier, with an angle, the opening turned up for an adjunct (∨), and down for an appositive (^). Judgment will, of course, be exercised in regard to the extent to which, in any exercise, the notation shall be carried.

c. When minute analysis is not desired, some of its most important objects may be rapidly obtained by *symbolizing* a period or paragraph, that is, by writing the symbols of its sentences in the order of occurrence (the symbol being repeated, when a clause is divided), with additional signs above or below to mark the offices of the sentences, and such punctuation as will best suit their connections. The examples below will be first symbolized, and then analyzed more fully, with the proposed arrangement and notation. — d. From *Campbell's Ode to the Rainbow*:

“Triumphal Arch, that fill'st the sky When storms prepare to part, I ask not proud Philosophy To teach me what thou art.”	A 1 a, A 2. o ' ∨	CONN.	SUBJ.	PRED.	IND.
		A	I	ask not' Philosophy [∨] proud ^o to teach [∨] me [∨] (2 [∨])	Arch triumphal ^o (1 ^o)
		1 ^o	(that)	That	fill'st sky [∨] the ^o (a')
		a'	(when)	Storms	prepare to part [∨] when'
		2 [∨]	(what)	Thou	art what [^]

e. How long, men of Athens, will you indulge in this guilty and, alas ! fatal supineness ? The clouds continually gathering and darkening above us, how can you hope that the storm will not at length burst upon the city ? Beware of imagining, my fellow-citizens, that this ambitious prince and warrior, who delights in the severest toil if it may advance his schemes of conquest, will ever rest until he has reached the coveted goal, the subjugation of Attica, — that, having conquered the rest of Greece, he will cry “Enough !” and will offer us terms of honorable friendship. It is only through the strangest infatuation, be assured, that you can expect to escape, ah foolish dreamers ! though all others fall.

A ; B 1 ; C 2 a a, 2 b, 3 c, 3' ; D (E) 4 d.
 ? ?^v †^v o^o ' ' v^v " † ^ ^

	CONN.	SUBJ.	PRED.	IND.
A?		You	will indulge long ['] how ['] in supineness ^v this ^o guilty & fatal ^o	Men of Athens ^v
B?		You	can hope how ['] (1 ^v)	alas The clouds [ening ^o gathering & dark- continually ['] above us ^v
1 ^v	that	The storm	will burst not ['] at length ^v upon the city ^v	
C†		Ye	Beware of imagining ^v (2 ^v , 3 ^v)	fellow-citizens my ^o
2 ^v	that	Prince & warrior this ^o ambitious ^o (a ^o)	will rest ever ['] (b')	
a ^o	(Who)	Who	delights in the toil ^v severest ^o (a')	
a'	if	It	may advance schemes ^v his ^v of conquest ^v	
b'	until	He	has reached the goal ^v coveted ^o [tion [^] the subjuga- of Attica ^v	
3 ^v	that	He having conquered ^o the rest ^v of Greece ^v	{ will cry (c'') & will offer us ^v terms ^v of friendship ^v honorable ^o	

c''		It	is	
D		It (4^)	is enough ^o only ^v through infatuation ^v the strangest ^o	
Et) 4^	that	Ye You	be assured can expect to escape ^v (d')	ah dreamers foolish ^o
d'	though	Others all ^o	fall	

f. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὅ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὓς ὁρᾶτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. "Clearchus and Proxenus, and the other Greeks present, you know not what you are doing. For, if you engage in any battle with each other, consider that this day both I shall be cut down, and you not long after me; for, our affairs going ill, all these barbarians, whom you see, will be worse enemies to us than those with the king." Xen. An. i. 5. 16.

Λ 1; α 2 α 2 α α', β z β.
' † ' v ' ' o

	CONN.	SUBJ.	PRED.	IND.
Λ		Ἑμεῖς	ἴστε οὐκ ^v (1 ^v , 2')	{ Κλέαρχε καὶ Πρόξενε καὶ Ἕλληνες οἱ ἄλλοι ^o οἱ παρόντες ^o
1 ^v	(ὅ τι)	Ἑμεῖς	ποιεῖτε ὅ τι ^v	
2 [†]	γάρ	Ἑμεῖς	νομίζετε (α ^v)	
α ^v	{	τέ ἐμέ	κατακεκόψεσθαι ἐν τῇ ἡμέρᾳ ^v τῇδε ^o (α', β')	
α'		καὶ ὑμᾶς	(κατακεκόψεσθαι, &c.) ὕστερον ^v ἐμοῦ ^v πολύ ^v οὐ ^v	
α'	Εἰ	Ἑμεῖς	συνάψετε μάχην ^v τινά ^o ἀλλήλοις ^v	
β'	γάρ	Βάρβαροι πάντες ^o οὗτοι ^o (z ^o)	ἔσονται πολεμιώτεροι ^o ἡμῖν ^v τῶν βαρβάρων ^v ὄντων ^o παρὰ βασιλεῖ ^v	πραγμάτων τῶν ^o ἡμετέρων ^o ἐχόντων ^o κακῶς ^v
z ^c	(οὓς)	Ἑμεῖς	ὁρᾶτε οὓς ^v	

74. II. FOR GREEK WORDS.

— is a	Proper	} NOUN, “ “ 3 “	of the 1 Dec.	Masc.	} (Decline.)	[Derived
	Common		“ “ 2 “	Fem.		
	Collective		“ “ 3 “	Neut.		
	Abstract, &c.		Irregular, &c.	Com.		
from —,] Stem —, Affix — ; the Gen. } Sing. } the subject of —, } Rule.						
ed of —,] &c. } Plur. } ; governed by —, } Remarks.						
Dual } Gen. of —, &c., }						

— is an ADJECTIVE [in the	Pos. Comp. Sup.	Degree, from — — — (<i>compare</i>),]	
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of 2 3	Terminations (<i>decline</i>);		[Derived from —, Compounded of —,]	Stem —, Affix — ;
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the	Nom. Sing. Masc. Gen. Plur. Fem. &c. Dual Neut.	; agreeing with — used substantively, &c.,		Rule. Remarks.
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— is a	Personal Reflexive Relative, &c.	} PRONOUN, [of the 2 3	1 Pers.]	(Decline.) from — — — ;	[Der. —,] [Comp. —,]

Stem —, Affix — ; the	Nom. Sing. Masc. Gen. Plur. Fem. &c. Dual Neut.	the subject of — ; agreeing with — gov'd by —, &c.		Rule.
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[It refers to — as its	Subject Antecedent	Rule ; and connects — to —.]		Remarks.
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— is a	Transitive VERB, Deponent “ Contract “ VERB in μ , &c.,	} (Conjugate.) from — — — ;	[Der'd from —,] [Comp'd of —,]	{ Stem — } { Stems — — }

[Prefix —,] Affix — ; the	Pres. Ind. Act. Impf. Subj. Mid. Fut., &c. Opt., &c. Pass.	(vary and inflect) ;	
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{ (if <i>finite</i>) the 1 Pers. Sing., &c., agreeing with —, (if <i>Inf.</i>) having for its subject —, and { depending on —, subject of —, &c.,		} Rule. Remarks.										
(if <i>Part.</i>) the <table> <tr> <td>Nom.</td> <td>Sing.</td> <td>Masc.</td> </tr> <tr> <td rowspan="2">Gen.</td> <td>Plur.</td> <td>Fem.</td> </tr> <tr> <td>Dual</td> <td>Neut.</td> </tr> <tr> <td>&c.</td> <td></td> <td></td> </tr> </table> }; agreeing with —, used substantively, &c.,			Nom.	Sing.	Masc.	Gen.	Plur.	Fem.	Dual	Neut.	&c.	
Nom.	Sing.	Masc.										
Gen.	Plur.	Fem.										
	Dual	Neut.										
&c.												

— is an	Interrogative Demonstrative Indefinite, &c.	} ADVERB of Place Time, &c.	Manner	} Pos. [in the Comp. Sup.]	Degree,

from — (<i>compare</i>) ; Der. from —, or Comp. of — ;	modifying —, Rule.	
[It refers to — as its antecedent, and connects — to —.]	Remarks.	

— is a PREPOSITION [Der. or Comp. —], governing —, and marking its relation to — (a relation of <i>place, time, agency, cause, &c.</i>), Rule. Remarks.
--

— is a	Copulative Final, &c.	} CONJUNCTION, [Der. —,] [Comp. —,]	connecting — to —, (and	

denoting *addition, opposition, comparison, &c., or* introducing its clause as an *end, condition, &c., or* as used substantively), Rule. *Remarks.*

— is an INTERJECTION [Der. or Comp. —], (expressing *emotion, &c.,*) and independent of grammatical construction (684). *Remarks.*

75. NOTES. a. When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. if in use (to which it is also well to add the 2 Aor. if used); but sometimes, more fully, the leading tense of each *system* in use. The term “*vary*” is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term “*inflect*,” to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (c) After completing the formula above (which will be done with least danger of omission or delay, if a uniform order is observed), add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule or remark. (d) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets; and some directions or suggestions, in parentheses.

e. It is a very useful exercise to write minute analyses of words; sometimes even marking the offices of the different parts of a flexible ending (12, 33). E. g., the following verbs (mostly in compound forms), and the following compound nouns and adjectives may be written as below: ἐλύσατο, λελύκασιν (37), ὤρισαν (39 d), ἠθέλησεν (311 b), κελευσθείητε (307 b), πεφιλήσομαι (42 f), ἐδεδιδάχειν (50, διδάσκω), γεγονώς (50), τιμησάσθων (42); φιλοσοφίαν (Acc.) *philosophy*, ἀνοπλος (385 a), ἐργολάβου (387 a), ἀγνώτες (386. 4), πυριγενέσιν (383 a), λιθοβόλῳ (386. 1), νομοθέτας (386. 3), θεσφάτοις *divinely appointed* (383 c).

	PREFIX.		STEM.			AFFIX.			
	Augment.	Reduplication.	Preformative.	Root.	Afformative.	Inserted Letter.	Tense-Sign.	Connecting Vowel.	Flexible Ending.
ἐξ	ε			λύ			σ	α	το
ἐξ		λε		λύ			κ	α	νσι
	ε			ὄρ	ιδ		σ	α	ντ
	ε		ε	θέλ		η	σ	ε	τ
έν				κελ	ευ	σ	θ	ε	ίη
		φε		φιλ	ε		σ	ο	μαι
		πε		ή					
ἐξ	ε	δε	δι	δά	χ		κ	ει	μ
έν		γε		γα	ν			ό	τς
				γο				ρν	mn
έν				τι	μα		σ	ά	σθων

STEM.				AFFIX.		
1st Element.	Union Letters.	2d Element.	Afformative.	Connecting Vowel.	Flexible Ending	Paragoge ν.
φιλ	ο	σοφ	ι	α	ν	
άν		οπλ		ο	ς	
έργ	ο	λάβ		ο	ο	
ά		γνο				
		γνώ	τ		ες	
πυρ	ι	γεν	έ		σι	ν
λιθ	ο	βαλ		ο	ι	
		βόλ				
νεμ		θέ	τ	α	νς	
νομ	ο				νς	
θε	σ	φά	τ	ο	ις	

76. D. CHIEF RULES OF GREEK SYNTAX.

- I. An APPOSITIVE agrees in *case* with its *subject*. § 393.
- II. The SUBJECT of a FINITE VERB is put in the Nominative. 400.
- III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. 401.
- A. General Rule for the Genitive. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE ; or, The GENITIVE is used to express that OF or FROM which something is or is done. 403.
- IV. Words of SEPARATION and DISTINCTION govern the Genitive. 404.
- V. The COMPARATIVE DEGREE governs the Genitive. 408.
- VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. 412.
- VII. The THEME of DISCOURSE or of THOUGHT is put in the Gen. 413.
- VIII. Words of PLENTY and WANT govern the Genitive. 414.
- IX. The WHOLE of *which a part is taken* is put in the Genitive. 415.
- X. Words of SHARING, BEGINNING, and TOUCH govern the Genitive. 424.
- XI. The MOTIVE, REASON, and END IN VIEW are put in the Gen. 429.
- XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. 431.
- XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. 432.
- XIV. The TIME and PLACE *in which* are put in the Genitive. 433.
- XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. 434.
- XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; or, A SUBSTANTIVE, ADJECTIVE, or ADVERB, *as such*, governs the Genitive. 435.
- B. A word may govern the Genitive, by virtue of an *included* substantive, adjective, or adverb. 436.
- C. The Compounds of *Alpha Privative* govern the Genitive. 436.
- D. General Rule for the Dative Objective. THE OBJECT OF APPROACH OR OF INFLUENCE IS PUT IN THE DATIVE ; or, An INDIRECT OBJECT is put in the DATIVE ; or, The DATIVE is used to express that TO or FOR which something is or is done. 448.
- XVII. Words of NEARNESS and LIKENESS govern the Dative. 449.
- XVIII. The OBJECT OF INFLUENCE is put in the Dative. 452.
- E. SUBSTANTIVE VERBS take a Dative of the *possessor*. 459.
- F. General Rule for the Dative Residual. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. 465.
- XIX. The MEANS and MODE are put in the Dative. 466.
- XX. The TIME and PLACE *at which* are put in the Dative. 469.
- XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. 472.
- G. An adjunct *simply considered as modifying a verb* is put in the Accusative. 472.
- CAUSATIVES govern the Accusative together with the case of the included verb. 473.
- H. ADVERBS OF SWEARING are followed by the Accusative. 476.
- XXII. The Accusative is used in *specifying* to what PART, PROPERTY, &c. a word or expression applies. 481.
- XXIII. EXTENT of TIME or SPACE is put in the Accusative. 482.
- XXIV. The Accusative is often used ADVERBIALY, to express *degree, manner, order, &c.* 483.
- XXV. The COMPELLATIVE of a sentence is put in the Vocative. 484.
- J. AGREEMENT is commonly *according to form*, but often rather *according to sense*. 493.
- XXVI. An ADJECTIVE agrees with its *subject* in *gender, number, and case*. 504.
- XXVII. A PRONOUN agrees with its *subject* in *gender, number, and person*. 505.

The RELATIVE commonly takes the case of the antecedent, when the relative clause limits or defines an antecedent in the *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. 554.

K. The repetition of the RELATIVE is commonly avoided, either by *ellipsis*, or by the substitution of a *personal pronoun* or of a *demonstrative*. 562.

XXVIII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. 520.

XXIX. A VERB agrees with its *subject* in *number* and *person*. 568.

L. The NEUTER PLURAL has regularly its VERB in the *singular*. 569.

M. The uses of the VOICES are sometimes interchanged. 575.

The PASSIVE VOICE has for its SUBJECT a complement of the *Active*, commonly a *direct*, but sometimes an *indirect* complement. Any other word governed by the Act., and not in apposition with this, may remain unchanged with the Pass. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Pass., by the *Gen. with a preposition*. 586.

XXX. The DEFINITE TENSES express the action as *doing at the time*; the INDEFINITE, simply as *performed in the time*; and the COMPLETE, as *complete at the time*. In the *Indicative*, this time is marked as PRESENT or FUTURE by the *primary tenses*, and as PAST by the *secondary*; in the *other modes*, it is not marked. 590.

N. The uses of the TENSES are often interchanged. 602.

XXXI. The INDICATIVE expresses *fact*; the SUBJUNCTIVE, *present contingency*; and the OPTATIVE, *past contingency*. 613.

O. The SUBJUNCTIVE regularly follows a tense referring to *present* or *future* time; and the OPTATIVE, a tense referring to *past* time. 617.

P. After a FINAL CONJUNCTION, (a) an object of *present forethought* is expressed by the *Subj.*, or (b) in the Future, by the *Ind.*; but (c) an object of *past forethought*, by the *Opt.*, or (d), to mark it as now contrary to fact, by a *prior tense* of the *Ind.* 624.

Q. In prohibitions with $\mu\eta$, the PRESENT is put in the *Imperative*, and the AORIST in the *Subjunctive*. 628.

R. In the HYPOTHETICAL PERIOD, (a, b) if the PREMISE is presented as *already decided in point of fact*, it takes the INDICATIVE; (c) if it is presented as *undecided, but with present expectation of decision*, it takes the SUBJUNCTIVE; (d) otherwise, it takes the OPTATIVE. In the first case, the CONCLUSION is commonly in the *Ind.* or *Imv.*; in the second, in the *Fut. Ind.* or an equivalent; and in the third, in the *Opt.* with $\alpha\nu$. 631.

S. A RELATIVE CLAUSE commonly uses the modes like other sentences to which it is most nearly akin. 640.

T. The OPTATIVE is the finite mode appropriate to *Indirect Discourse in past time*. 643.

U. The uses of the FINITE MODES are often interchanged. 649.

XXXII. The IMPERATIVE is the most direct expression of an *act of the will*. 655.

XXXIII. The INFINITIVE is construed as a *neuter noun*. 663.

XXXIV. The SUBJECT OF THE INFINITIVE is put in the *Accusative*. 666.

V. The INFINITIVE often forms an elliptical *command, request, counsel, salutation, exclamation, or question*. 670.

W. Some CONNECTIVES are followed by the Infinitive; especially $\omega\varsigma$, $\omega\sigma\tau\epsilon$, $\omicron\iota\omicron\varsigma$, and $\delta\omicron\sigma\varsigma$. 671.

XXXV. A PARTICIPLE AND SUBSTANTIVE are put *absolute* in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*. 675.

X. A PARTICIPLE is often preceded by $\omega\varsigma$ or $\omega\sigma\pi\epsilon\rho$, chiefly to mark it as *subjective*. 680.

Y. IMPERSONAL VERBALS in $-\tau\epsilon\omicron\nu$, or $-\tau\epsilon\alpha$, (a) govern the same cases as the verbs from which they are derived; and (b) have sometimes the agent in the *Accusative*, instead of the *Dative*. 682.

XXXVI. ADVERBS modify *sentences, phrases, and words*; chiefly *verbs, adjectives, and other adverbs*. 685.

NEGATION, as *desired, feared, or assumed*, uses $\mu\eta$; but otherwise, $\omicron\nu$. 686.

XXXVII. PREPOSITIONS govern *adjuncts*, and mark their *relations*. 688.

Z. A Preposition in *composition* often governs the same case, as when it stands by itself. 699.

XXXVIII. CONJUNCTIONS connect *sentences and like parts of a sentence*. 700.

The uses of the PARTICLES are often interchanged. 703.

The INTERJECTION is independent of grammatical construction. 684 b.

IV. PROSODY AND PRONUNCIATION.

77. A. TABLE OF FEET.

The Numeral prefixed to each Class marks the number of Breves in its measure.

1. [Συλλαβὴ Βραχεῖα,	Short Syllable,	—	μέν.]
2. [Συλλαβὴ Μακρά,	Long Syllable,	—	μήν.]
Πυρρίχιος,	Pyrrhic,	— —	μένε.
3. Ἰαμβος,	Iambus, Iamb,	— —	μένω.
Τροχαῖος, Χορεῖος,	Trochee, Choree,	— —	μῆκος.
Τρίβραχυς,	Tribrach,	— — —	μένομεν.
4. Δάκτυλος,	Dactyl,	— — —	δῶσете.
Ἀνάπαιστος,	Anapæst,	— — —	ἐθέλω.
Σπονδαῖος,	Spondee,	— —	σῶζω.
Ἀμφίβραχυς,	Amphibrach,	— — —	ἔδωκεν.
Προκελευσματικός,	Proceleusmatic,	— — — —	λεγόμενος.
5. Κρητικός, Ἀμφίμακρος,	Cretic, Amphimacer,	— — —	δῶσομαι.
Βακχεῖος,	Bacchiûs,	— — —	λέγωνται.
Ἀντιβάκχειος,	Antibacchiûs,	— — —	σῶζωμεν.
Παίων α',	Pæon I.,	— — — —	δωσύμενος.
Παίων β',	Pæon II.,	— — — —	ἐγείρωμεν.
Παίων γ',	Pæon III.,	— — — —	ἐθέλητε.
Παίων δ',	Pæon IV.,	— — — —	θεοσεβής.
6. Χορίαμβος,	Choriamb,	— — — —	σωζομένων.
Ἀντίσπαστος,	Antispast,	— — — —	ἐγείρωμεν.
Διῖαμβος,	Diiamb,	— — — —	σοφωτέρων.
Διτροχάιος,	Ditrochee,	— — — —	αἰνέσαιτε.
Ἰωνικὸς ἀπὸ μείζονος,	Falling Ionic,	— — — —	βουλεύετε.
Ἰωνικὸς ἀπ' ἐλάσσονος,	Rising Ionic,	— — — —	ἐθέλησει.
Μολοσσός,	Molossus,	— — — —	μνηστῆρων.
7. Ἐπίτριτος α',	Epitrite I.,	— — — —	ἐγείρωνται.
Ἐπίτριτος β',	Epitrite II.,	— — — —	εὐπροσώπων.
Ἐπίτριτος γ',	Epitrite III.,	— — — —	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	βουλεύσειε.
8. Δόχμιος,	Dochmius,	— — — — —	ἐβουλεύομην.
Δισπόνδειος,	Dispondee,	— — — —	βουλεύωνται.

78. B. METRICAL DESCRIPTION AND ANALYSIS.

I. Give a general description of the Metre in which the Poem is written.

II. Describe the particular Verse.

It is $\left. \begin{array}{l} \text{Dactylic} \\ \text{Iambic, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{Monometer} \\ \text{Dimeter, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{Acatalectic} \\ \text{Catalectic, \&c.} \end{array} \right\} \left. \begin{array}{l} \text{consist-} \\ \text{'ing of} \end{array} \right\} \left. \begin{array}{l} 1 \\ 2, \&c. \end{array} \right\} \text{Feet,}$

which are —. The Cæsura is the $\left. \begin{array}{l} [\text{Masc.}] \\ [\text{Fem.}] \end{array} \right\} \left. \begin{array}{l} \text{Penthemim,} \\ \text{Hephthemim,} \\ \text{Pastoral, \&c.,} \end{array} \right\} \text{after —.}$

III. Analyze by [Dipodics and] Feet.

— is a $\left. \begin{array}{l} \text{Spondee,} \\ \text{Dactyl, \&c.,} \end{array} \right\} \left. \begin{array}{l} \text{the } 1 \\ 2, \&c. \end{array} \right\} \text{Syllable} \left. \begin{array}{l} \text{Long} \\ \text{Short} \end{array} \right\} \left. \begin{array}{l} \text{by} \\ \text{by} \end{array} \right\} \left. \begin{array}{l} \text{Position,} \\ \text{Nature, \&c.,} \end{array} \right\} \text{Rule.}$

79. C. METHODS OF PRONUNCIATION.

[a. The directions here given do not apply to γ before κ, γ, χ, or ξ, where it is regarded as a nasal, having the sound of *ng* in *king*: ἄγγελος, λύγξ. Those for α, η, and ω apply also to α, η, and φ. See 137 c, 109.

b. Where consonants or the rough breathing are not specially noticed, it will be understood that they have the prevalent sounds of the corresponding letters in English: thus, β, δ, ζ, λ, μ, ν, π, ρ, τ, φ, ψ, ϑ, pronounced like *b, d, z, l, m, n, p, r, t, ph, ps, h*, in *bud, zeal, phantom, rap, hops*; γ, κ, hard, like *g, k*, in *keg*; θ, ξ, σ, sharp, like *th, x, s*, in *sixth*. The *smooth breathing* simply marks the absence of the *rough*.

c. To avoid confusion, the terms *protracted* and *abrupt* are used below to mark what are commonly called, in English orthoëpy, *long* and *short sounds*; and the term *ICTUS* (Lat., *stroke, beat*), to denote that stress of the voice which in English we usually call *accent*. Any *secondary ictus* needed in long words, may commonly be placed as their formation and the ear seem to require.]

1. ANCIENT GREEK METHOD. d. The pronunciation of every language, from the very laws of language, is in a *continual process of change*, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as *there is no art of embalming sounds*, the ancient method can now only be inferred, and, in part, with much uncertainty. For the probable pronunciation of the simple vowels, see 107. (e) In the diphthongs, the sounds of the two elements seem originally to have been simply combined, and uttered with a single impulse of the voice. But the mode of representing Greek words in Latin (92 b) shows that, in some diphthongs, one of these sounds was early lost or became obscure. (f) The consonants seem, in general, to have been pronounced like the corresponding letters in English; χ, however, resembling the German guttural *ch* more than the English *k*, and doubled or combined consonants being both sounded. — For probabilities respecting the details of the Ancient Method, see “History of the Greek Alphabet and Pronunciation,” by Professor Sophocles; from whose *Romæ Grammars*, the following statement of Method 2 has been chiefly condensed. It shows how greatly the Greek, like the English, has been affected by the precession of vowels.

2. MODERN GREEK METHOD. g. *Vowels*: α like *a* in *father*; but after the sound of ι, more like *a* in *peculiarity*: ε or αι a little longer than *e* in *men*: ι, η, η, ει, οι, υ, or υι, like *i* in *machine*: ο or ω nearly as *o* in *obey*: ου like *oo* in *moon*. In αυ, ευ, ηυ, ωυ, the υ has the sound of β before β, γ, δ, ζ, λ, μ, ν, ρ, or a vowel; but otherwise, that of φ: φεύγω, αὐτός, pronounced φέβγω, ἀφτός.

h. *Consonants*: β nearly as *v* (a little softer): γ before the sound of ε or ι, a little stronger than *y* in *yes*; otherwise guttural, very nearly like the German *g* in *Tag*: δ like *th* in *the*: κ like *k* (somewhat softened before the sound of ε or ι); but after the sound of *ng*, like *g* in *go*: λ and ν like *l* and *n*; but before the sound of ι, like *li* in *filial*, and *ni* in *onion*; while final ν in ἄν, ἐάν, ἐν, σὺν, or the article, sounds like *ng* before κ or ξ, and like *m* before π or ψ (τὸν καιρόν, σὺν πόλει pron. *tong-gerón*, (*sim-bóli*): π, ψ, like *p, ps*; but after the sound of *m*, like *b, bs*: σ like *s* in *so*; but before β, γ, δ, ζ, λ, μ, ν, ρ, like *z* (so even σ final in the article, as τοὺς βασιλεῖς τῆς γῆς, pron. *tooz-vasilis tiz-gís*): τ like *t*; but after ν, like *d* (so even in initial τ after ἄν, ἐάν, ἐν, σὺν, or the article; as ἐν τιμῇ.

pron. *en-dimí*) : ϕ nearly as *f* (a little softer) : χ like the German *ch*. See a, b. As in English, a consonant doubled is sounded but once.

i. The *rough breathing* is silent ; and the quantity of a vowel is not considered. The *ictus* is placed according to the written accent. A *proclitic* is pronounced as if a part of the word which it precedes ; and an *enclitic*, as if a part of the word which it follows. The accent of an enclitic is only regarded when the preceding word is accented on the antepenult : thus *λέλεκται μοι* has a *secondary ictus* on *και*.

3. ENGLISH METHOD. j. Modern scholars have pronounced the Greek variously ; commonly according to the analogy of their respective languages. Hence the following method, though not closely approaching the ancient, has been extensively used in England and this country :

k. *Simple Vowels* : η , υ , ω , like *e* in *metre*, *u* in *tube*, *o* in *note* (*τυπτήρων*) : ϵ , \omicron , like *e* in *let*, *o* in *dot* ; but before another vowel, or at the end of a word, like *e* in *real* and *o* in *go* (*έν, λέοντε, τό*) : α and ι , in general, like *a* and *i* in English ; when protracted, like *a* in *hate*, *i* in *pine* ; when abrupt, like *a* in *hat*, *i* in *pin*. At the end of a word, ι is always protracted ; but α , except in monosyllables, takes the sound of *a* in *era* : *άντί, μία, τά*. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or ζ , it is protracted in the penult, but abrupt in any preceding syllable (except that α is here protracted, if the next vowel is ϵ or ι before another vowel) : *ἴζω· πατέρα, καταφιλέω· ταμίαι*. See c. — *P* affects an abrupt vowel preceding, in the same way as *r* in English : *άρμα, Έρμης, έρως*.

l. *Diphthongs* : $\alpha\iota$ like the affirmative *ay* ; $\epsilon\iota$, *ei* in *height* ; $\omicron\iota$, *oi* in *oil* ; $\upsilon\iota$, *ui* in *quiet* ; $\alpha\upsilon$, *au* in *haul* ; $\epsilon\upsilon$ and $\eta\upsilon$, *eu* in *feud*, *Europe* ; $\omicron\upsilon$ and $\omega\upsilon$, *ou* in *thou* : *είδύαι, φεύγοι, αύτοϋ, υίϋ*. See a.

m. *Consonants* : σ like *s* in *so* ; but in the middle of a word before μ , or at the end after η or ω , like *z* (*στήσας· κοσμίως, ἦς*) : σ and τ never like *sh* : χ like *ch* in *chaos* : ξ , ψ , like *x*, *ps*, in *ox*, *lips* ; but, when initial, like *z*, *s* (*Ξέρξης, ψυχή*). Of two initial consonants which cannot both be pronounced with ease, the first is silent ; a consonant doubled is sounded but once ; and ρ is pronounced like *p* : *μνᾶ, πτήσσω, έρρω*. See a, b.

n. In *dissyllables*, the *ICTUS* is on the penult ; in *polysyllables*, on the penult if *long* in quantity, but otherwise on the antepenult.

4. "CONTINENTAL METHOD." o. Many of our scholars prefer a method of pronouncing Greek more like that which prevails, though with much variety, upon the *continent* of Europe. This method, in the details of which there is not yet full agreement, appears to be taking, in our country, a form like the following :

p. *Simple Vowels* : $\bar{\alpha}$, $\bar{\alpha}$, like *a* in *father*, *fast* (nearly as in *man*) ; η , ϵ , *e* in *fête*, *men* (or *a* in *machine*) ; $\bar{\iota}$, $\bar{\iota}$, *i* in *machine*, *pin* (or *direct*) ; ω , \omicron , *o* in *hope*, *hop* (or *obey*) ; $\bar{\upsilon}$, $\bar{\upsilon}$, *u* in *tube*, *duct*, or yet closer, like the French *u*. Cf. 107. The distinction between vowels long and short by nature should be carefully observed : *πράγμα· δή, δέ· Ἰρις· λόγων· σῆς, σῦς*.

q. *Diphthongs* : $\alpha\iota$ like the affirmative *ay* (by some closer, like *ai* in *aisle*) ; $\epsilon\iota$, *ei* in *height* ; $\omicron\iota$, *oi* in *oil* ; $\upsilon\iota$, *uee* in *queen* ; $\alpha\upsilon$, *ou* in *loud* ; $\epsilon\upsilon$, $\eta\upsilon$, *eu* in *feud* ; $\omicron\upsilon$, $\omega\upsilon$, *ou* in *soup* : *είδύαι, αύτοϋ, φεύγοι, υίϋ*. See a.

r. *Consonants* : ζ like *z* (by some, like a soft *d*) : χ , by some, like *ch* in *chaos* ; by others, like the German guttural *ch* : *χειμάζω*. Every consonant should be pronounced, and with a uniform sound except γ (*a*) ; the doubling of a consonant should be, at least, slightly marked ; and ρ should be rougher than *p* : *μνᾶ, πτήσσω, βδέλλιον, έρρω*. See b.

t. The *ICTUS* is placed according to the written accent.

80. ΠΑΡΑΡΤΗΜΑ ἙΛΛΗΝΙΚΟΝ.

[α. ὍΡΘΟΓΡΑΦΙΑ. Στοιχεῖα *elements*, γράμματα *letters*; ἐπίσημα. Φωνήεντα *vowels*: βραχέα *short*, μακρά *long*, δίχρονα *doubtful*, δίφθογγοι *diphthongs*. Σύμφωνα *consonants*: ἡμίφωνα *semivowels*, ὑγρά *liquids*, σύμφωνα διπλᾶ *double consonants*; ἄφωνα *mutes*, ψῖλά *smooth*, μέσα *middle*, δασέα *rough*. Συλλαβή *syllable*; χρόνος *quantity*.

β. Πνεύματα *breathings*: δασύ *rough*, ψῖλόν *smooth*. Προσῳδαί (τόνοι) *accents*: ὀξεῖα *acute*, βαρεῖα *grave*, περισπωμένη *circumflex*. Στιγμαί *points*: τελεία *στιγμή period*, μέση *στιγμή colon*, ὑποστιγμή *comma*.]

γ. ἙΤΥΜΟΛΟΓΙΑ. Τὰ τοῦ λόγου στοιχεῖα λέγονται ὧδε · [κλιτὰ] ἄρθρον, ὄνομα, ἐπίθετον, ἀντωνυμία, ῥῆμα · [ἄκλιτα] ἐπὶ ῥῆμα, προθεσις, σύνδεσμος, ἐπιφώνημα. [Κλίσις, σύγκρισις, συζυγία.]

δ. Τοῦ ὀνόματος αἱ πτώσεις ὀνομάζονται [εὐθεῖαι] ὀρθή ἢ ὀνομαστική, κλητική, [πλάγαι] γενική, δοτική, αἰτιατική (179) · τὰ δὲ τρία γένη (174), ἄρσενικόν, θηλυκόν, οὐδέτερον · [τὰ δὲ τρία πρόσωπα, πρῶτον, δεύτερον, τρίτον.] Τριπλοῦς δ' ἐστὶν ὡσαύτως ὁ ἀριθμὸς, δηλαδὴ ἐνικός, δυϊκός, πληθυντικός (178). Τοῦ ἐπιθέτου οἱ βαθμοὶ λέγονται θετικός, συγκριτικός, ὑπερθετικός (256).

ε. Τρεῖς ἔχει διαθέσεις τὸ ῥῆμα, ἐνεργητικήν, μέσην, παθητικήν (266) · καὶ ἐν ἑκάστη διαθέσει πέντε διακρίνονται ἐγκλίσεις, ὧν τέσσαρες μὲν παρεμφατικά, ὀριστική, ὑποτακτική, εὐκτική, προστακτική, μία δὲ ἀπαρέμφατος · μέρος δὲ τοῦ ῥήματός ἐστι καὶ ἡ μετοχή (269). Οἱ χρόνοι τοῦ ῥήματος λέγονται ὧδε (267) · ἐνεστώς, παρατατικός, μέλλων, [μετ' ὀλίγον μέλλων,] ἀόριστος, παρακείμενος [ἢ συντελικός], ὑπερσυντελικός. [Ἀΰξεις συλλαβική καὶ χρονική, ἀναδιπλασιασμός, 277.]

ζ. ΣΥΝΤΑΞΙΣ. Λόγος ὀνομάζεται ἄθροισις λέξεων ἀκέραιον δηλοῦσα διάνοιαν. Ὑποκείμενον λέγεται τὸ περὶ οὗ ὁ λόγος · καὶ κατηγορούμενον ἢ κατηγορήμα, τὸ κατὰ τοῦ ὑποκειμένου λεγόμενον (56 b). Διὰ μόνου τοῦ ῥήματος κατηγορεῖται τι. — Μεταβατικά καλοῦνται τὰ ῥήματα τὰ τοιάνδε ἐνέργειαν δηλοῦντα, ἥτις ἐξ ἀνάγκης εἰς πρόσωπον ἢ πρᾶγμα διάφορον τοῦ ὑποκειμένου, τὸ παρὰ γραμματικοῖς ἀντικείμενον [*object*] λεγόμενον, μεταβαίνει (58 c).

η. Παρεμφατικοῦ ῥήματος τὸ ὑποκείμενον τίθεται κατ' ὀνομαστικήν (400) · καὶ ταύτῃ συμφωνεῖ τὸ ῥῆμα κατ' ἀριθμόν τε καὶ πρόσωπον (568). — Πλειόνων ὄντων τῶν τοῦ ῥήματος ὑποκειμένων καὶ ἑτεροπροσώπων, τίθεται τὸ ῥῆμα κατὰ τὸ ἐπικρατέστερον · νικᾷ δ' αἰ τὸ πρῶτον τὸ δεύτερον πρόσωπον, καὶ τοῦτο τὸ τρίτον (496 d).

θ. Σχῆμα Ἀττικόν. Εἰώθασι μέντοι οἱ Ἀττικοὶ πληθυντικήν ὀνομαστικήν οὐδετέραν ῥήματι ἐνικῶ παρατιθέναι (569).

ι. Τῆς ἀπαρεμφάτου τὸ ὑποκείμενον τίθεται κατ' αἰτιατικήν (670).

κ. Τὸ ἐπίθετον καὶ ἡ μετοχή συμφωνοῦσι τοῖς εἰς ἃ ἀναφέρονται ὀνόμασι, κατὰ γένος, ἀριθμόν, πτώσιν (504). — Πολλῶν τῶν ὀνομάτων ὄντων, τίθεται τὸ ἐπίθετον ἢ ἡ μετοχή πληθυντικῶς · ἐπὶ μὲν ἀψύχων, εἴτε ὁμογενῶν εἴτε

έτερογενῶν (223 a), κατ' οὐδέτερον γένος· ἐπὶ δὲ ἐμφύχων, τῶν μὲν ὁμογενῶν, κατὰ τὸ τοῖς ὀνόμασι κοινὸν γένος, τῶν δὲ ἑτερογενῶν, κατὰ τὸ ἐπικρατέστερον (496).

λ. Ἡ ἀναφορικὴ λεγομένη ἀντωνυμία συμφωνεῖ τῷ ἑαυτῆς ἡγουμένῳ κατὰ γένος καὶ ἀριθμὸν καὶ πρόσωπον (505). — Τῷ συντακτικῷ δὲ σχήματι ὃ καλεῖται ἑλξις ἢ ἑφελξις, ἔλκεται ἡ ἀντωνυμία εἰς τὴν πτώσιν τοῦ ἡγουμένου· ἀντιστρόφως δ' ἔσθ' ὅτε καὶ ἡ ἀντωνυμία ἔλκει τὸ ἡγούμενον (554 a, c).

μ. Ὀνόματα, τὰ μὲν πρὸς τὸ αὐτὸ πρόσωπον ἢ πρᾶγμα ἀναφερόμενα, ὁμοιοπτῶτως τίθενται· τοῦτο δὲ ὀνομάτων πρόσθεσις καλεῖται (393). Τὰ δὲ πρὸς διάφορα ἄλλῳ ἄλλο ὑποτάσσεται ἐπὶ γενικῆς (435 a).

ν. Γενικῇ συντάσσονται ἐπίθετα καὶ ῥήματα τὰ πληρώσεως (414), μεθέξεως (424), ἐμπειρίας, ἐπιμελείας, μνήμης (432), ἐπιτυχίας (426 s), φειδοῦς (405 b) σημαντικά, καὶ τὰ τοῦτοις ἐναντία· πρὸς δὲ ἐκ τῶν ἐπιθέτων, τὰ εἰς-ικός λήγοντα (444), τὰ ἐκ τοῦ ἀ- στερητικοῦ σύνθετα (436 b), καὶ τὰ παραθετικά (406 s), τὰ συγκριτικά δηλαδὴ καὶ ὑπερθετικά, καὶ τοῦτοις ἀνάλογα· ἐκ δὲ τῶν ῥημάτων, τὰ ἀρχικά (407) καὶ ὑπαρκτικά (437), τὰ ἐνάρξεως ἢ λήξεως σημαντικά (425, 405), καὶ τὰ τῶν αἰσθήσεων, πλὴν τοῦ ὁρῶ (432 a, h).

ξ. Δοτικῇ συντάσσονται ἐπίθετα καὶ ῥήματα, τὰ ὁμοιότητος, ἀναλογίας, προσεγγίσεως, μίξεως, ἐναντιότητος, διηγήσεως, δόσεως σημαντικά, τὰ τε φιλικὴν ἢ ἐχθρικήν πρὸς τινα διάθεσιν δηλοῦντα (450 s).

ο. Αἰτιατικῇ συντάσσονται τὰ ἰδίως ἢ ἀμέσως μεταβατικά ῥήματα (472). Διπλῇ αἰτιατικῇ συντάσσονται τὰ ἱκετευτικά, τὰ παιδευτικά, τὰ ἐνδύσεως ἢ ἐκδύσεως σημαντικά, τὰ τὴν ἔννοιαν ἔχοντα τοῦ εὖ ἢ κακῶς λέγειν ἢ ποιεῖν (480 c).

π. Ὁ χρόνος ὁπότε ἢ ἐν ᾧ γίνεται τι, ἐκφέρεται δοτικῇ ἢ γενικῇ, εἴτε ἀπροθέτῳ εἴτε ἐμπροθέτῳ [without or with a preposition, 433, 469, 487].

ρ.	$\left\{ \begin{array}{l} \text{ὅπου ἴσταται ἢ} \\ \text{ὁπόθεν} \\ \text{δι' οὗ} \\ \text{ὁπῶς} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{κινεῖται} \\ \text{τι, ἐκφέρε-} \\ \text{ται διὰ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{δοτικῆς (469),} \\ \text{γενικῆς (405),} \\ \text{γενικῆς (433 d),} \\ \text{αἰτιατικῆς (472 g),} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ἐμπροθέτου} \\ \text{τε καὶ} \\ \text{ἀπροθέτου.} \end{array} \right\}$
$\left\{ \begin{array}{l} \text{ὅπου ἴσταται ἢ} \\ \text{ὁπόθεν} \\ \text{δι' οὗ} \\ \text{ὁπῶς} \end{array} \right\}$				

σ. Τὸ αἶτιον	$\left\{ \begin{array}{l} \text{ἐκφέρεται} \end{array} \right\}$	διὰ γενικῆς (410 s).
Τὸ ὄργανον δι' οὗ γίνεται τι,		διὰ δοτικῆς (466 a).
Ὁ τρόπος καθ' ὃν γίνεται τι,		διὰ δοτικῆς (466).
Τὸ διαφορᾶς μέτρον		διὰ δοτικῆς (467).
Τὸ κατὰ τι		διὰ δοτικῆς (468).
Τὸ ποσὸν τόπου ἢ χρόνου		δι' αἰτιατικῆς (481).
Τὸ ποσὸν ἐπὶ ἀνταλλαγῶν		δι' αἰτιατικῆς (482).
		διὰ γενικῆς (431).

τ. Τῇ ὀριστικῇ, ὡς θετικόν τι καὶ βέβαιον παριστώσῃ, πρέπει τὸ ἀποφατικὸν ΟΥ· ταῖς δὲ λοιπαῖς τῶν ἐγκλίσεων, αἱ οὐκ ὄντως τι ὃν παριστᾶσι, ἀλλὰ τι ὑποτιθέμενον ἢ προστασσόμενον ἢ εὐκτὸν, πρέπει τὸ ΜΗ (731 a).

INTRODUCTION.

81. THE Ancient Greeks were divided into three principal races : the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

This was one of that great Indo-European family of languages, to which the chief tongues of India, Persia, and Europe have belonged, and to which the highest rank among the languages of the world has commonly been assigned ; and even in this family, it has usually been placed first in respect to beauty of form and of embalmed literature. Its grammar presents striking and beautiful analogies to the Sanskrit, Latin, and other languages of this family.

82. THE ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has accordingly been divided by grammarians into four principal DIALECTS, the ATTIC, IONIC, DORIC, and ÆOLIC.

Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric : the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

83. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems.

The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed and critics are unknown. Epic Poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters ; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

84. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any remains of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which the most illustrious ornament was Pindar ; who is commonly said, however, but loosely, to have written in the Doric.

Writing for the public festivals of Greece, Pindar rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic.

85. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual pre-eminence among the states of Greece, that their dialect, the Attic, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, the universal language of composition. Its diffusion was especially promoted by the conquests of the Macedonians, who adopted it as their court language.

a. As its use extended, it naturally lost some of its peculiarities, and received many additions ; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT or LANGUAGE. The Attic and Common dialects, therefore, do not differ in any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim, therefore, to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece ; and its acquisition should form the commencement and the basis of Greek study.

b. The pure Attic has been divided into three periods : the *Old*, used by Thucydides, the Tragedians, and Aristophanes ; the *Middle*, used by Xenophon, Isocrates, and Plato ; and the *New*, used by Demosthenes, and the other Orators of his time, and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians ; and the great Aristotle, as the connecting link in the transition.

c. The exceptions to the universality acquired by the Attic dialect are found almost entirely in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

d. The culture of the Athenians was so liberal, and their intercourse with other states so extensive, that not only Attic poets, but even prose-writers, felt at liberty to borrow some forms of expression which belonged more strictly to other dialects.

86. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains ; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimædes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry (which was confined to this dialect) by Theocritus, Bion, and Moschus.

87. In this grammar, an attempt is made to exhibit first and distinctly, under each head, the language in its standard form, that is, the Attic and the purer Common Greek ; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that everything which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other.

a. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 82), are closely akin to each other ; so that some (as Maittaire) have treated of both under the general head of Doric ; and in the following grammar some forms will be simply mentioned as belonging to one of these dialects, that also occur in the other. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos ; as the term Ionic is usually confined to the lan-

guage spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

b. Grammar flourished among the Greeks only in the decline of their language, and the Greek grammarians usually treated the dialects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later-cultivated Æolic, Doric, or even Attic, than to the new Ionic, they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the epithet *κοινός* as a term of reproach, designating by it that which was not pure Attic.

88. The wide diffusion of the Greek by the Macedonian conquerors, and subsequently the conquest of the Greek world by the Romans, much affected the purity of the later language, which became especially degenerate in the Byzantine period.

a. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*. Words and forms borrowed from the language of the Romans are called *Latinisms*.

b. The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἐλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

c. From the very laws of speech, the Greek was affected, more or less, by the language of each new country into which it penetrated. Of necessity, therefore, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, it was continually becoming more and more impure.

89. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, the ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

The Greek, therefore, in its various forms, has never ceased to be a living language; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

BOOK I.

ORTHOGRAPHY AND ORTHOËPY.

Γραμμάτων τε συνθέσεις
Ἐξεῦρον αὐτοῖς.
Prometheus of Æschylus.

CHAPTER I.

CHARACTERS.

90. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation, and a few other characters.*

I. For the LETTERS (called the Alphabet from Alpha, Beta, just as we speak of “the A, B, C”), see Table, § 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written *s*; *not final*, *σ*: as, *στάσις*. Many editors, without authority from manuscripts, use the final form at the end of any word compounded with another: as, *πρὸςσεῖς φέρεις*. The other double forms are used indifferently: as, *βῆσι* or *βῆθι*.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (ligatūra, *tie*): as, *s* for *ου*, *ς* (named *στί* or *στίγμα*) for *στ*. For the principal ligatures, see § 3.

91. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, and three obsolete letters termed *Episēma* (*ἐπίσημον*, *sign, mark*), as shown in § 1, with the mark (') over them: as, *α'* 1, *ι'* 10, *ιβ'* 12, *ρκγ'* 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with San, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath*: as, *ε'* 5, *ε* 5,000, *κγ* or *κ,γ* 23,000, *αωσα'* 1871.

a. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked: as, *Ἰλιάδος* A, Z, Ω, *The Iliad, Books* 1, 6, 24.

b. Vau, in one of its forms (Ϝ), resembles the ligature for στ. Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

c. In some old inscriptions, numbers are written by using the initials of the old Ἴος *one* (§ 25), Πέντε *five*, Δέκα *ten*, Ἑκατόν (98 b) *a hundred*, Χίλιοι *a thousand*, and Μύριοι *ten thousand*. Π drawn around another numeral multiplies it by five. Thus, [M]MXXE [A]ΔΔIII = 62,176.

92. 4. ROMAN LETTERS. By the side of the Greek letters in § 1, are placed the Roman letters which take their place when Greek words are transferred into Latin or English: as, Κύκλωψ Cyclops.

a. The letter γ becomes *n*, when followed by another palatal; but, otherwise, *g* (137 c): as, ἄγγελος, Lat. angelus, Eng. *angel*, συγκοπή syncope, λάρυγξ larynx, Αἴγινα Ægina.

b. The *diphthong* αι becomes *æ*; οι, *œ*; ει, *i* or *ē* (before a consonant almost always *i*); ου, *ū*; and υι, *yi*: as, Φαῖδρος Phædrus, Βοιωτία Bœotia, Νεῖλος Nîlus, Δαρείος Darius, Μήδεια Medæa, Μούσα Mûsa, Εἰλείθνια Ilithyia. A few words ending in -αια and -οια are excepted: as, Μαῖα Maia, Τροία Troia or Troja; so also Αἶας Ajax. For α, η, ω, see 109.

93. II. The BREATHINGS are the SMOOTH or SOFT (spiritus lenis: '), and the ROUGH (spiritus asper: '), also called the ASPIRATE (aspîro, *to breathe*). The first denotes a gentle emission of the breath, such as is needed before the utterance of any initial vowel, but in most languages is not marked; the second, a strong emission, such as in English is represented by *h*.

a. The *rough breathing* becomes, in Latin and English, *h*, while the *smooth* is not written: as, Ἑκτωρ Hector, Ἐρυξ Eryx, Ῥέα Rhea (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hwile*; since in both cases the breathing introduces the word).

b. One of the breathings is placed over every initial vowel. For its place over a diphthong, see 110.

c. An *initial* υ has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*: thus, ὕς, ὕμεις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὕμμες, ὕμμι, ὕμμε.

d. An *initial* ρ requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing: as, ῥέω. When ρ is *doubled*, the first ρ has the smooth breathing, and the second the rough (in Latin *rrh*): as, Πύρρος Pyrrhus. Some excellent editors, however, notwithstanding old usage and Latin analogy, now write ρρ without the breathings: thus, Πύρρος.

e. Except over ρρ, the breathings are now written only over initial letters; though in some inscriptions the aspirate is found in the middle of words, and the Latin has such forms as *enclæris*, *polyhistor*, *Polyhymnia*, from ἐνυδρίς, πολυῖστωρ, Πολιμνία. See 141 a.

94. III. The ACCENTS are the ACUTE ('), the GRAVE (`), and the CIRCUMFLEX (~ or ^). For their use, see Prosody. See also 5. — They are written over vowels only.

95. IV. The MARKS OF PUNCTUATION are the COMMA (,); the COLON (:), taking the place of our colon and semicolon; the PERIOD (.); and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these some editors have judiciously added the NOTE OF EXCLAMATION (!).

96. V. OTHER CHARACTERS. a. CORONIS and APOSTROPHE. The mark ('), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORŌNIS (κορωνίς, *crooked mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (124 b, 127): as, ταῦτά for τὰ αὐτά, ἀλλ' ἐγώ for ἀλλὰ ἐγώ.

b. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in printing Greek as in English.

c. Among the other signs used by critics and editors are BRACKETS [], to enclose words of doubtful authenticity; the OBELISK († or —), to mark verses or words as faulty; the ASTERISK (*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. (˘), to mark a vowel or syllable as *long*; (˘), as *short*; (˘ or ˘), as *either long or short*.

d. The HYPODIASTOLE (ὑποδιαστολή, *separation beneath*) is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics τέ and τι: as, ὃ, τε, τό, τε, ὃ, τι, to distinguish them from the particles ὅτε, τότε, ὅτι. It is now commonly and wisely omitted, and the enclitic merely separated by a space.

HISTORY OF GREEK ORTHOGRAPHY.

97. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

a. According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes long before the Trojan war. In illustration, we present in § 2 the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing by the side the corresponding Greek letters, and also the Latin, which have been adopted for our own language. In all these alphabets, however, there was much change in the forms of the letters. It will be noticed that most of the names in the Oriental alphabet, when transferred to the Greek, require modification in accordance with the law respecting final letters (160), and that this is commonly effected by adding *a*.

b. These names, which seem meaningless in the Greek, were in the original alphabet significant, denoting visible objects; and the letters representing the first sounds in the names seem to have been formed in imitation of these objects. The words *Aleph*, *Beth*, and *Gimel*, for example, signify *ox*, *house*, and *camel*; and characters to represent their initial sounds, A, B, G, were obtained by rudely imitating the head of an ox, a house, and a camel. Such appears to have been the origin of alphabetic writing; though afterwards, for the convenience of the writer, the forms of the letters were so modified that much of the original resemblance was lost.

98. This borrowed alphabet received in the course of time important modifications.

a. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which, as representing various breathings or aspirate sounds, were nearest akin to vowels; viz. A, E, F, H, I, and O. This transition appears to have taken place in no arbitrary manner, but in general as follows: A, as the deepest and most open breathing, naturally passed into the deepest and most open of the vowels; E and H, as weaker and stronger forms of the more open palatal breathing, became signs of the shorter and longer sounds of the more open palatal vowel *e*; in like manner, the closer palatal breathing I passed into the closer vowel *i*, and the labial breathing F into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); O appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*.

b. The aspirate use of F still continued for a time in Greek, as permanently in Latin; and, in its vowel use, it became somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of H prevailed still later, even to the period of the highest Greek refinement, and when at length it had wholly yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and † for the smooth breathing. These marks were abbreviated to † or †, and were afterwards rounded to their present forms, ¨. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation. To the vowels E and Y, later grammarians applied the term *ψιλόν*, meaning either *smooth* in distinction from the aspirate use above, or *simple* in distinction from diphthongs which acquired at length the same sound (*αι* = *ε*, *οι* = *υ*, cf. 79 g).

c. To the Phœnician alphabet the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω, naturally placing them at the end. In distinction, the short *o* was now termed Ὀ μικρόν, *small O*; and the long *o*, Ὠ μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them: thus, Φι, Χι, as, in English, *be*, *ce*.

d. In the softening of the language, the labial breathing F, and also Q and Q, which were only rougher forms of K and Z, fell into disuse, and these letters were retained only as numeral characters; F and Q in their proper places in the alphabet, but Q at the end. The Latin alphabet, which ours here follows, dropped Q, but retained the other two, F and Q, in their proper places.

San has also been named Σαμπι (150 a), as the *S* which partook of the form of π. This falling out, its place in the alphabetic order was occupied by the other sibilant Σ, and the place of Σ again by Ξ.

e. F (also named from its form the *Digamma*, i. e. the double Gamma) is still found upon some inscriptions and coins, and performs an important office in the explanation of the forms of the language. Its restoration by Bentley to the Homeric poems has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. It has been called the *Æolic Digamma*, as longest retained by the Æolians.

f. The alphabet was completed, according to tradition, by the poet Simonides of Ceos, about the time of the Persian War. In its complete form it was first adopted by the Ionians (83), and hence termed Ἰωνικά

γράμματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403. The alphabet of twenty-one letters, which the Athenians had before used, was termed, in distinction, Ἀττικὰ γράμματα.

g. The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουστροφῆδον, i. e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period, the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

h. That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (85 a).

CHAPTER II.

FIGURES AFFECTING LETTERS AND SOUNDS.

99. The letters and sounds in words are subject to many changes, called **FIGURES**, as affecting the *form* of the word.

a. These changes may be either *euphonic*, *poetic*, or *dialectic*.

Speech is easiest and most agreeable, when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; when words begin and end easily and agreeably; and when the discourse has a proper flow and rhythm. Hence,

b. Euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant); to reduce the openness of vowels (107, 114–116); to secure a proper rhythm; and to prevent excessive or undesirable combinations of consonants, and difficult or less agreeable modes of beginning and ending words.

100. In the earliest Greek of which we have traces, the prevalent method of preventing hiatus was by the insertion of consonants; particularly F and Σ (as in Latin *v*, *b*, and *r*), but also Δ, Φ, &c. In the progress of the language, these inserted consonants extensively dropped out, and the more rapid method by contraction prevailed.

a. In some cases, vowels were simply omitted to prevent hiatus, or to promote rapidity of speech.

b. Compare, in Latin, the use and omission of *v* in the complete tenses, as *amavissem* and *amassem*; of *b* in the Dative plural, as *-abus* and *-is*

in Declension 1, *-obus* and *-is* in Dec. 2, *-ibus* and *-is* in Dec. 3; of *r* in the Genitive pl. and in the Infinitive, as *-arum* and *-um*, *-orum* and *-um*, *-erum*, in Dec. 1, 2, 5; *-um*, *-uum*, in Dec. 3, 4; *amare*, *amari*, *regere*, *regi*, in the Infinitive.

101. To give to the discourse a proper flow and rhythm, especially in poetry, syllables are lengthened or shortened, united or resolved.

a. Syllables are lengthened by changing short vowels to long, or by adding consonants; and are shortened by changing long vowels to short, or by dropping consonants.

102. To prevent undesirable combinations of consonants, or modes of beginning and ending words, letters are dropped, added, changed, and transposed.

a. The names below ending in *-thesis* and *-æresis* are derived from compounds of *τίθημι*, *to put*, and *αἰρέω*, *to take*.

b. In applying the figures, the common form of a word is sometimes taken as the standard, when this may itself have undergone some change from the original. Thus *ἄπ* is considered an apocopate form of *ἀπό*, *from*, though *ἄπ* may perhaps be the earlier form. Compare the Lat. *ab*.

103. FIGURES (see § 6). *Addition and Subtraction.* a. Prothesis (*πρό*, *before*; less properly Prosthesis) *adds* one or more letters at the *beginning* of a word; Epenthesis (*ἐπί*, *to*, *ἐν*, *in*), in the *middle*; and Paragōge (*παραγωγή*, *a bringing beside*), at the *end*: as, *χθές ἐχθές*, *heri, yesterday*; *ἄνρς ἄνδρς* (18); *εἴκοσι εἴκοσιν*, *twenty*.

b. By the *extension* of a vowel is meant its repetition, either in whole or in part, either before or after: as, *ἐ ἐέ*, *himself*, *φῶς φῶς*, *light*, *ἦ ἦέ*, *or*.

c. Aphæresis (*ἀπό*, *from*) *takes* one or more letters from the *beginning* of a word; Syncope (*συγκοπή*, *abridgment*), from the *middle*; and Apocope (*ἀποκοπή*, *a cutting off*), from the *end*: as, *λείβω εἴβω*, *libo, to pour*; *πατέρος πατρός*, *patris* (18); *ἀνά ἄν*, *up*.

d. One form of Apocope has received the special name of *Apostrophe* or *Elision* (117).

104. *Exchange.* Metathesis (*μετά*, *among*, *interchangeably*), or Transposition, *changes the order* of letters; and Antithesis (*ἀντί*, *instead of*) *substitutes* one letter for another: as, *ἔδραθον ἔδραθον*, *τάσσω τάττω*.

a. When one letter thus becomes the same with an adjoining letter, the change is called *Assimilation*: as, *συνλεγω συλλέγω*, *to collect*.

105. *Union, &c.* a. Synæresis (*σύν*, *together*) *unites* two vowels (and thus two syllables) into one; and Diæresis (*διά*, *apart*), or Resolution, *divides* one vowel into two: as, *νόος νοῦς*, *mind*; *παῖς παῖς*, *boy*.

b. Synæresis is divided into *Contraction*, *Crasis*, and *Synizesis* (117).

c. Systole (*συστολή*, *a drawing in*) *shortens* a long vowel; and Diastole (*διαστολή*, *a drawing out*) *lengthens* a short one: as, *ἑταῖρος ἑταρος*, *comrade*, *ξένος ξείνος*, *stranger*. For Precession, see 107, 113s

CHAPTER III.

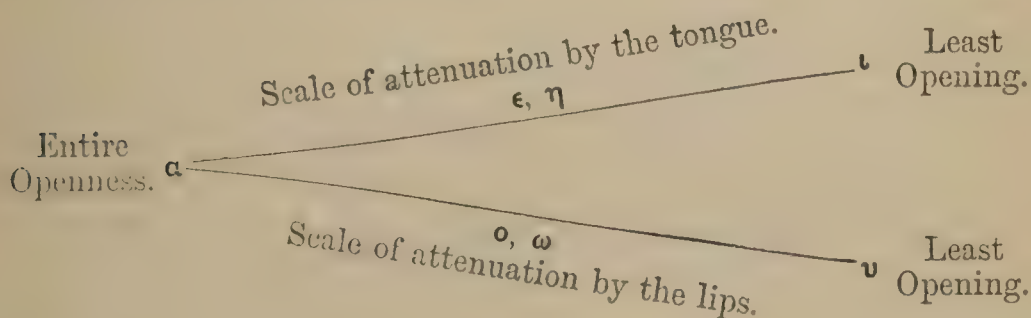
VOWELS.

106. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

a. Of three vowels, the short and long sounds are represented by the same letters (α , $\bar{\alpha}$; ϵ , $\bar{\epsilon}$; υ , $\bar{\upsilon}$); but of the other two, whose long sounds occur far more frequently, by different letters (ϵ , η ; ω , $\bar{\omega}$).

b. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ϵ and ω the *short vowels*, because they always represent short sounds, η and $\bar{\omega}$ the *long vowels*, because they always represent long sounds, and α , ι , and υ the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

107. There is strong evidence, that, in general, these vowels were pronounced nearly as follows: α like *a* in *far*, *fast* (not as in *fate*); η , ϵ , like *e* in *they*, *then* (not as in *mete*); ι like *i* in *machine*, *pin* (not as in *pine*); ω , $\bar{\omega}$, like *o* in *note*, *obey*; υ like *u* in *rule*, *full* (afterwards becoming closer, more like *u* in *tube*, or the still closer French *u* or German *ü*). They may hence be thus placed upon a *scale of precession* or *attenuation*.



a. In general, ι and υ are termed the *close*, and the others the *open* vowels; but α is more open than ϵ and ω , and ι is somewhat closer than υ .

b. There is a strong tendency, in the progress of language, towards the attenuation, or closer pronunciation, of the open, especially the long open vowels (99). This change would be represented on the scale above by a moving forward of the vowel from the left to the right; and hence has been called *precession* (*præcessio*, *going forward*). Thus the open α of the old Greek became η in the refined Ionic; and this again in the Modern Greek has passed (as also υ , ϵ , η , $\bar{\omega}$, and $\bar{\iota}$) into the closer sound of ι .

108. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound ; and the subjunctive, or last vowel, is always *ι* or *υ*.

a. A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds ; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

b. These combinations can be only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ωυ* scarcely occurs, except in the Ionic dialect.

109. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *Iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. It is not represented in Latin, except that, in a few compounds of *ὠδή*, *ω* becomes *æ*. Thus, ᾠδης or *ǣdēs* Hādēs, Θρηῖσσα Thressa, ἦι or *ĥi*, where, ὠδὴ or *ōdē*, *song* ; but τραγῳδία tragœdia, *tragedy*.

a. Editors vary in the use of the *ι* subscript, from different views of etymology, &c. : as, contract infinitive *τιμᾶν* or *τιμᾶν*, adverbial datives *ὅπη* or *ὅπη*, Ἀθήνησι or Ἀθήνησι. So some have improperly written *ἐφηνά*, *πέφηνά* (40, as if made directly from *φαίνω*, instead of the root *φαν-*), and other like forms.

b. The *ι* in these diphthongs appears to have been either written in the line or (often) wholly omitted, till about the twelfth century, when it began to be written beneath.

110. In diphthongs, except the three just mentioned (*α, η, and ω*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels : as, αὐτή *herself*, but *äütĥ* *cry* ; ἦδα *he spoke*, but *ĥÿσε* *he shouted* ; Αἷμων (*ǣ*) Hæmon, but ᾠδης (*ā*).

a. If two vowels which might form a diphthong are pronounced separately, the second is commonly marked, as above, with a diæresis ; though the place of a breathing, accent, or *ι* often renders this needless, and it is then omitted by some : as in *αὐτή*, *ιχθύ*, *ληξοίμην* (109).

b. In the table (4), the vowels, simple and compound, are divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. Vowels of the same class are termed *cognate* ; and those of the same order, *co-ordinate*.

111. SYLLABICATION. In Greek, a word has as many syllables as it has simple vowels or diphthongs : *ποιέει* has four.

a. The last syllable in a word is termed the *ultima* (ultimus, *last*) ; the last but one, the *penultima* or *penult* (pene, *almost*) ; and the last but two, the *antepenultima* or *antepenult* (ante, *before*).

b. In the syllabication of a word, any consonant between two vowels is now joined by most editors with the latter ; and so even two or more consonants, -- unless the first is a liquid, or the same with the second, or a smooth mute before its cognate rough, when it is joined with the former vowel (except in the case of $\mu\nu$) : as, $\acute{\epsilon}\text{-}\psi\eta\text{-}\phi\acute{\iota}\text{-}\sigma\mu\epsilon\text{-}\theta\alpha$, $\acute{\alpha}\text{-}\sigma\tau\rho\acute{\alpha}\text{-}\pi\tau\omega$, $\acute{\epsilon}\text{-}\mu\eta\text{-}\sigma\theta\eta\nu$ · but $\acute{\epsilon}\rho\text{-}\gamma\omicron\nu$, $\acute{\alpha}\nu\text{-}\tau\rho\omicron\nu$, $\acute{\alpha}\gamma\text{-}\chi\iota$ (137 c), $\acute{\iota}\pi\pi\omicron\varsigma$, $\tau\acute{\alpha}\sigma\text{-}\sigma\omega$, $B\acute{\alpha}\kappa\text{-}\chi\omicron\varsigma$.

c. Words joined by crasis or elision are here regarded as a single word : as, $\acute{\alpha}\lambda\text{-}\lambda'\ \omicron\acute{\iota}\text{-}\delta'\ \delta\text{-}\tau\iota$ · so, in composition, $\acute{\epsilon}\text{-}\pi\acute{\alpha}\text{-}\nu\epsilon\iota\mu\iota$ ($\acute{\epsilon}\pi\acute{\iota}$, $\acute{\alpha}\nu\acute{\alpha}$, $\acute{\epsilon}\iota\mu\iota$). But the elements of a compound word not so joined are here treated as separate words : as, $\sigma\upsilon\nu\text{-}\epsilon\acute{\iota}\sigma\text{-}\epsilon\iota\mu\iota$.

112. A vowel preceded by a consonant is said to be *impure* (impūrus, *mixed*, sc. with the consonant sound) ; otherwise, it is said to be *pure*.

a. The same distinction is made in affixes beginning with a vowel ; and even the word itself and its stem are termed pure or impure, according as these affixes are preceded by a vowel or consonant. Thus, in $\sigma\upsilon\acute{\omicron}\varsigma$ (14) the \omicron and affix **cs** are pure, and the same term, by an extension of its use, is applied to the word and its stem $\sigma\upsilon\text{-}$; while in $\gamma\upsilon\pi\acute{\omicron}\varsigma$ (17) the \omicron and **os** are impure, and the word itself and its stem $\gamma\upsilon\pi\text{-}$ are so termed.

113. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

a. These changes, besides their agreeable effect, diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus and lessening the number of syllables.

I. PRECESSION OF VOWELS.

114. The great tendency in Greek to the attenuation of vowel sounds shows itself,

1.) In the interchange of vowels.

a. Precession especially affects α , as the most open of the vowels, changing it, when short, to ϵ and \omicron ; and, when long, to η , and sometimes to ω .

b. Hence, these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs $\tau\rho\acute{\epsilon}\pi\omega$ to *turn*, $\sigma\rho\acute{\epsilon}\phi\omega$ to *twist*, we find the stem in three forms, $\tau\rho\alpha\pi\text{-}$ $\tau\rho\epsilon\pi\text{-}$ $\tau\rho\omicron\pi\text{-}$, $\sigma\rho\alpha\phi\text{-}$ $\sigma\rho\epsilon\phi\text{-}$ $\sigma\rho\omicron\phi\text{-}$, as in the Eng. *spcak*, *spake*, *spoken*, or in the equivalent Germ., where precession is carried still further, *spreche*, *spricht*, *sprach*, *gesprochen* ; and in $\rho\acute{\eta}\gamma\upsilon\mu\iota$ to *break*, we find the forms $\rho\acute{\alpha}\gamma\text{-}$ $\rho\eta\gamma\text{-}$ $\rho\omega\gamma\text{-}$ (cf. *frango*, *fregi*). The change extends to diphthongs : thus, in $\pi\acute{\epsilon}\theta\omega$ to *persuade*, the forms $\pi\epsilon\iota\theta\text{-}$ and $\pi\omicron\iota\theta\text{-}$; $\sigma\pi\acute{\epsilon}\upsilon\delta\omega$ to *hasten*, $\sigma\pi\omicron\upsilon\delta\acute{\eta}$ *haste* ; $\mu\epsilon\sigma\acute{\omicron}\gamma\alpha\iota\alpha$ and $\mu\epsilon\sigma\acute{\omicron}\gamma\epsilon\iota\alpha$, *interior*.

c. This interchange is also illustrated by the connecting vowels in-

serted in the inflection of words. Thus, in Dec. 1, the connecting vowel is α , but in Dec. 2, o , for which in one case ϵ appears (12). In the Indicative active, the connecting vowel in the Aorist and Perfect is α (passing, however, into ϵ in the 3d pers. sing. ; compare the Imperative $\lambda\upsilon\sigma\omicron\nu$) ; while in the Present, Imperfect, and Future, it is o before a liquid, but otherwise ϵ . So, in the Aor. optative, we find both $\alpha\iota$ and $\epsilon\iota\alpha$. See 35.

d. The change of ϵ to the closer ι abounds especially in stems of the third declension : as, $\pi\omicron\lambda\epsilon-$ $\pi\acute{o}\lambda\iota\varsigma$, *city*. Cf. $\eta\kappa\omega$ and poet. $\epsilon\iota\kappa\omega$, *to come*. The use of υ for o or ω is especially Æolic : as, $\acute{\omicron}\nu\omicron\mu\alpha$ $\acute{\omicron}\nu\upsilon\mu\alpha$, *name*, $\chi\epsilon\lambda\acute{\omega}\nu\eta$ $\chi\epsilon\lambda\upsilon\upsilon\eta$, *tortoise*.

e. Precession appears extensively in the comparison of the dialects, and of the Modern Greek with the Ancient (130, 107 b).

115. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

a. The long vowel is regarded as the short vowel doubled ; that is, \bar{a} , η , ω , \bar{u} , \bar{i} = $\acute{a}\acute{a}$, $\epsilon\epsilon$, oo , $\acute{u}\acute{u}$, $\acute{i}\acute{i}$. In the formation of words, therefore, the lengthening of a short vowel, or the union of two short vowels of the same class, should produce the cognate long. The close vowels obey this law : as, $\chi\acute{\iota}\omicron\varsigma$ $\chi\acute{\iota}\omicron\varsigma$, *a Chian*, $\mu\alpha\gamma\acute{\alpha}\delta$ $\acute{i}\acute{i}$, \bar{i} vii. 3. 32, $(\acute{u}\acute{u})\acute{\upsilon}\beta\rho\iota\kappa\alpha$, *I have insulted*. Cf. Lat. *otii otí*, *curruum currúm*. But through precession, which especially affects the long open vowels, \acute{a} , unless it follows ϵ , ι , ρ , or ρo , is usually lengthened, not to \bar{a} , but to the closer η ; and $\epsilon\epsilon$ and oo commonly form, not η and ω , but the closer diphthongs $\epsilon\iota$ and ou , which are hence termed the *corresponding diphthongs* of ϵ and o . Cf. Lat. *amaam amem* (43).

b. Contraction more frequently exhibits some attenuation of vowel sound. See 118 s. This naturally appears less in the earlier than in the later contractions, and less in the ruder than in the more refined dialects. See 121 e, 131.

c. Compare the law for the formation of diphthongs, requiring the voice to pass from a more open to a closer sound (108).

116. In Latin inflection, through precession and the interchange of kindred vowels, e takes extensively the place of a ; i of ϵ , $\epsilon\iota$, o , oi , ai , and even a ; and u of o and ω ; and they are often similarly contracted. This must be kept in mind, in comparing affixes and contractions. Thus, $-\alpha\varsigma$ -es, $-\epsilon\varsigma$ -is, $-\omega\nu$ -um, Dec. 3 ; $-\alpha\iota\varsigma$ -is, Dec. 1 ; $-\omicron\iota$ -i, $-\omicron\iota\varsigma$ -is, $-\omicron\varsigma$ -us, $-\omicron\nu$ um, Dec. 2 ; and in verbs, $-\epsilon\iota\varsigma$, $-\epsilon\iota$ (Bæot. $-\iota\varsigma$, $-\iota$), -is, -it, $-\omicron\mu\epsilon\nu$ (Dor. $-\omicron\mu\epsilon\varsigma$) -imus, $-\epsilon\tau\epsilon$ -itis, $-\epsilon\tau\alpha\iota$ -itur, $-\omicron\nu\tau\alpha\iota$ -untur, $-\alpha$ (in Perf. and Aor.) -i, $-\alpha\sigma\theta\alpha$ -isti. See 13, 36.

II. UNION OF SYLLABLES.

117. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word ; B. CRASIS ($\kappa\rho\hat{\alpha}\sigma\iota\varsigma$, *mingling*), which unites the *final* and

initial vowels of successive and closely connected words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

a. All these forms may occur in the composition of words.

b. In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* (συνίησις, *placing together*), or *synecphonēsis* (συνεκφώνησις, *pronouncing together*). Here, the first vowel (which may have commonly had a kind of semivowel force, like our *y* and *w*) is in most instances an *E* vowel; more rarely *ι*, *α*, &c. E. g. (using a mark employed by grammarians) π^ρόλ^ωε^ως (as if pron. *polyōs*).

A. CONTRACTION.

118. Contraction takes place in three ways; (a) by *simple union*, when *ι* or *υ* simply unites with the preceding vowel to form a diphthong, as οἷ οῖ; (b) by *union with precession*, when the second vowel passes into *ι* or *υ*, and then forms a diphthong with the preceding, as εε εἰ, οο ου; and (c) by *absorption*, when one vowel is simply lost in the other, which, if before short, now of course becomes long (including the case in which both vowels are of the same class, 115 a), as εᾶ η, οᾶ ω, ᾶᾶ ᾶ.

d. In the following general rules, *α*, *ε*, and *η* are regarded as including the cognate diphthongs in *ι*. For the mode of writing *ι*, when contracted with *α* long, *η*, or *ω*, or absorbed in these, see 109.

e. In the examples below, and in others similarly printed, the letters or syllables which receive the change are inclosed in parentheses, and the result of the change follows in full-face type; so that, in reading the forms of the word before and after the change, we first omit the full-face letters, and then the letters in the parentheses; thus, ^ρ(ᾱί)ᾱστος is an abridged mode of representing that “*ᾱῖ* becomes *ᾱ*, as ^ρᾱῖστος ^ρᾱστος.”

119. GENERAL RULES. I. Two vowels which can form a diphthong unite without further change: as,

γέν(εῖ)ε, ἡχ(δῖ)οῖ (19); ^ρ(ᾱί)ᾱστος *casiest*, Θρ(ήϊ)ῆσσα, λ(ώϊ)ῶστος *best*, νέκ(υῖ)υ: (Epic), γήρ(ᾱί)αι (so Thiersch, Bekker, Kühner in his latest grammar, &c., while others have written γήρα, as if *ι* were absorbed).

120. II. (a) *α*, before an *E* sound (§ 4), absorbs it; but, (b) after an *E* or another *A* sound, is itself absorbed. (c) *α*, or (d) *η*, with an *O* sound, forms *ω*. Thus,

(a) τίμ(αε)ᾱ, τιμ(ᾱει)ᾱ, τιμ(ᾱη)ᾱτε, τιμ(ᾱη)ᾱ (42); (b) γέν(εα)η, γέρ(αα)ᾱ (19), λύ(εαι)η, λύ(ηαι)η (37); (c) τιμ(ᾱο)ῶμεν, τιμ(ᾱω)ῶ, τιμ(ᾱοι)ῶ,

τιμ(άου)ῶ (42), ἡχ(ύα)ῶ, ἥρ(ωα)ῶ (19), (οὔα)ῶτος (17; while, in the Nom. sing., οὔας becomes οὖς by an absorption of the α, or by precession from the Dor. ῶς); (d) δηλ(όη)ῶτε (42), διδ(όη)ῶ (45), ν(ηο)ῶδός *toothless*. Cf. Lat. lyr(ǣ)á, am(ǣ)āre, am(ǣ)ābam, am(ao)o, c(ǣ)ōgo, am(aī)āte (116).

e. In Dec. 1, and the plural and dual of the common Dec. 2, contraction imitates the forms of uncontracted words; but in the Attic Dec. 2 (200), it has ω throughout: as, χρυσ(έα)ῆ and διπλ(όη)ῆ, -ῆς, -ῆ, -ῆν, -αῖ, &c. (23; cf. ᾠδῆ, 15); ἐστ(έα)ᾱ (16); ἀγῆρ(αα)ῶ (22).

f. After a vowel, εα commonly becomes α; as Πειραι(έα)ᾱ (220 e), Ἑρακλέ(εα)ᾱ (19); but adjectives in -ιῆς and -υῆς vary in the neuter pl.: as, from ὑγιῆς *sound*, εὐφυῆς *clever*, ὑγι(έα)ᾱ and -ῆ, εὐφυ(έα)ᾱ and -ῆ.

g. In the purer Attic, η takes the place of α in the contract forms of four *every-day* verbs: πεινάω *to hunger*, διψάω *to thirst*, χράω *to supply need*, and ζάω *to live*: as, πειν(άει)ῆ, χρ(άει)ῆσθαι. Add κνάω *to scratch*, σμάω *to smear*, and ψάω *to rub*.

h. In the liquid Aorist, and in the Subjunctive and Imperative of verbs in -μι, αε and αη commonly become η, unless ι or ρ precedes: as, ἔφηνα, ἐπίᾱνα (152); ἰστ(άη)ῆ, δρ(άη)ᾱ, ἴστ(αε)η (45).

i. When α long is contracted with an O sound, there is usually inserted before the ω an ε, which, however, is not treated in the accentuation as a distinct syllable (cf. 117 b): as, νᾱός (νως) νεῶς (16), Μενέλ(ᾱος)εως, Ἀτρεΐδ(ᾱο)εω (197 c). So sometimes, chiefly in the Ion. (135 a, 322), when the α is short.

121. III. (a) εε becomes ει. (b) ε or ο, with ο, forms ου; but (c) with other O sounds is absorbed. (d) In other combinations not already given (119, 120), ε is absorbed. Thus,

(a) φιλ(εε)ει, φιλ(έει)εῖ (42), πόλ(εες)εις (19), κλ(εῖες)εῖς (207); (b) φιλ(έο)οῦμαι, δῆλ(οε)ου (42), Ὀπ(ύεις)οῦς (17), ν(όος)ους (16); (c) φιλ(έω)ῶ, φιλ(έοι)οῖ, φιλ(έου)οῦ, δηλ(όω)ῶ, δηλ(όοι)οῖ, δηλ(όου)οῦ (42), ἐστ(έω)ῶ, ν(όω)ῶ (16); (d) φιλ(έη)ῆτε, φιλ(έη)ῆ (42), τιμ(ήεις)ῆς, τιμ(ῆεν)ῆν (207 c), ἰχθ(ύε)ῦ (19), (έαν)αὐτοῦ (27).

e. In the *dual* of Dec. 3, εε becomes η: as, γέν(εε)η (19). So, in the older Attic writers, in the Nom. plur. of nouns in -eus: as, ἱππέες ἱππῆς (by some incorrectly written -ῆς, 109 a) Th. 6. 68, instead of the common ἱππεῖς. Cf. Lat. rē rē, mon(ēē)ēre. For (οε)υι, see 233 c.

f. With the absorption of ε, compare that of ι in Lat. (116), as shown in 13, 43.

122. SPECIAL RULES. 1. α, taking the place of ν before σ (156) is contracted like ε: as, in the affixes of the Accusative pl., (-ous -oas) -ous, (-avs -aas) -ās (13; cf. Lat. -oms -ōs, -ams -ās). Hence, in Dec. 3, the contract Nom. and Acc. pl. agree in form: as, πόλεις and πόλεας πόλεις, ἰχθύεις and ἰχθείας ἰχθῆς (19), μείζους (22); cf. Acc. βόας βοῦς, οἷας οἷς (19). So, in Lat., Nom. and Acc. pl. sues, fructus, res. See 156.

a. By a similar contraction with βόας βοῦς, we find also νᾱας ναῦς (19), γράας γραῦς; and in late writers, even Nom. pl. ναῦς. For χοεᾱς χοᾱς, see 220 c; for Κλήμης, Οὔάλης, 205 c.

123. 2. In a few cases, the first vowel of a diphthong in *ι* is absorbed, and the *ι* retained. Thus, (a) in verbs in -όω (not ωμι), οει and οη become οι : as, δηλόει δηλοῖ, δηλόη δηλοῖ (42). (b) In the 2d pers. sing., the affix -εαι becomes not only -η (120 b), but, as a special Attic form, -ει : as, λύεαι λύη and λύει (37). (c) In a very few roots, αει becomes αι, as ἀεικής αἰκής, *unseemly*.

d. For special contractions in the affixes of declension, see 7, 13 ; in the augment and reduplication, 7, 278 s.

e. REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules, particularly in nouns of the third declension, and in dissyllabic verbs in -έω ; and other forms of contraction occur in the dialects, or rarely in the common language.

B. CRASIS.

124. Crasis (1), for the most part, follows the laws of contraction, disregarding however an *ι final*, which according to the best usage is not even subscribed. But often (2), without respect to these laws, a final, or (3) an initial vowel is entirely absorbed.

a. See examples below of these three forms, chiefly marked with corresponding numbers. The first word, as the less important, is commonly most affected. Hence the rule above respecting *ι*.

b. Crasis prevails most in Attic poetry. It is commonly indicated (96) by the coronis ('), except when this mark is excluded by the rough breathing : as, τὰμά, οὔμοι. When an initial vowel has been simply absorbed, the words are more frequently separated in writing : as, οἱ'μοί. The same is sometimes done, when a final vowel has been absorbed. Hence, cases are often referred to *aphæresis* and *apostrophe*, which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see 161. For the accent, see Prosody, 773.

125. The principal words in which the final vowel is subject to crasis are the following :

a.) The *article* ; in which (as in the particle τοί, 126 γ) the second form prevails before *α* : as,

(1) ὁ ἐκ, becoming by crasis οὐκ · ὁ ἐπί, οὐπί · οἱ ἐμοί, οὔμοι · ὁ ὄρνις, οὔρνις · τῇ ἐμῇ, τῇμῇ. (2) ὁ ἀνὴρ, ἀνήρ (less Att. ὠνήρ) · τῷ ἀνδρί, τάνδρι · ἡ ἀρετή, ἀρετή · αἱ ἀγαθαί, ἀγαθαί · τοῦ αὐτοῦ, ταύτου · τοῦ ἡμετέρου, θῆμετέρου. (3) ὁ οἶνος, ὄνος · οἱ ἐμοί, οἱ'μοί · τοῦ ὕδατος, θοῦδατος.

a. The *neuter forms* τό and τά are especially subject to crasis : as (1) τὸ ἐναντίον, τούναντίον · τὸ ἱμάτιον, θοιμάτιον · τὸ ὕδωρ, θοῦδωρ · τὰ ὄπλα, ὄπλα. (2) τὸ ἀληθές, τάληθές. (3) τὰ αἰσχρά, τᾶσχρά.

b. In crasis with the article, ἕτερος, *other*, retains the old form ἄτερος :

as, (2) ὁ ἕτερος, ἄτερος · τὸ ἕτερον, θᾶτερον · τοῦ ἐτέρου, θᾶτέρου · τῷ ἐτέρῳ, θᾶτέρῳ.

126. β.) The *conjunction* καί, *and* : as,

(1) καὶ ἄν, κᾶν · καὶ ἐν, κᾶν · καὶ ἕτερος, χᾶτερος · καὶ εἴτα, κᾶτα · καὶ ὁ, χῶ · καὶ οἱ, χῶ. (2) καὶ εἰ, κεί · καὶ εὖ, κού · καὶ ὑπό, χυπό. (2, 3) καὶ ἡ ἀγχούσα, χῆγχουσα.

γ.) The *preposition* πρό (chiefly in composition before ε and ο unaspirated); the *interjection* ῶ (especially before α); and a few other *particles* : as,

προέδωκα προῦδωκα, πρόοπτος προῦπτος (ἐ-, ὀπ-) · πρὸ ἔργου, προῦργου · ῶ ἀγαθέ, ῶ ἡγαθέ · ῶ ἄνθρωπε, ῶ ἄνθρωπε · ἦτοι ἄρα, ἦτᾶρα · μέντοι ἄν, μεντάν · οὔτοι ἄρα, οὔτᾶρα · εἰ μὴ ἔχοιμι, εἰ μὴ ἔχοιμι · μὴ εὖρω, μὴ ὕρω · μηδέπω ἐν, μηδέπω ν · ποῦ ἐστιν, ποῦ ἔστιν.

δ.) Some forms of the *pronouns* : as,

ἐγὼ οἶδα, ἐγῶδα · ἐγὼ οἶμαι, ἐγῶμαι · μοι ἐδόκει, μοῦδόκει · σοί ἐστιν, σοῦστιν · ὁ ἐφόρει, οὐφόρει · οὐ ἔνεκα, οὐνεκα · ὅτου ἔνεκα, ὁθοῦνεκα · ἃ ἄν, ἄν · ἃ ἐμέ, ἀμέ.

C. APOSTROPHE, OR ELISION.

127. Apostrophe affects the short vowels ᾱ, ε, ι, and ο (in monosyllables only ε); and sometimes, in poetry, αι in verbal affixes (chiefly passive) where it is treated as short in accentuation : as,

Τόδ' ἔστ' ἐκεῖν' αἰνιγμ' δ προσπόλου κλύω Eur. Hel. 788. Κλαύσετ' ἄρα (κλαύσεται ἄρα) Ar. Th. 916. Ἐρχεθ' ὥς (ἐρχεται, 161) Ib. 1178. Κολάσ' ἔξεστι (κολάσαι, Inf. act.) Nub. 7. In Tragic dialogue, the elision of αι is rare : Λειφθήσομ' ἤδη Soph. Ph. 1071.

a. For the sign of apostrophe ('), which has the same name with the figure, see 96. For the accentuation, see Prosody.

128. Elision is most common,

a. In the prepositions, and other particles of constant use : as, ἀφ' εἰντοῦ (ἀπό, 161), ἐπ' ἐκεῖνον, κατ' ἐμέ, ἀλλ' ἐγώ, ἀρ' οὖν, γ' οὐδέν, μάλ' ἄν, ὅθ' ὁ (ὅτε ὁ), τάχ' ἄν. So, in composition (where the sign ' is omitted), ἀνέρχομαι, διελαύνω, πάρειμι, ἀμπέχω (ἀμφι ἔχω, 159 d), ὅταν.

b. In a few pronouns, and in some phrases of frequent occurrence : as, τοῦτ' ἄλλο, ταῦτ' ἤδη · γένοιτ' ἄν, ἔσθ' ὅπου (ἔστι), λέγοιμ' ἄν, οἶδ' ὅτι, φήμ' ἐγώ.

129. a. Elision is less frequent in ι, than in the other short vowels above mentioned. Particularly, it is not elided by the Attics in περί, ἄχρι, μέχρι (§ 164), or ὅτι (which might then be confounded with ὅτε); or, except rarely in poetry, in the Dat. sing., which might then be confounded with the Acc. The forms which take ν *paragogic* (163) are not elided in prose, except ἐστί · and in the Dat. pl., not even in Attic poetry.

b. Elision is least frequent in Ionic prose. In Attic prose, it is found

chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided and the metre so governs, its use is far more extended; and here an especial freedom belongs to Comic and Epic verse (135 b). In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts; and doubtless in Greek, as in English, a vowel was often written which was elided in speaking.

c. On some points in crasis and elision, critics differ. Thus, some regard the enclitics *μοί*, *σοί*, and *τοί*, and the possessive pronoun *σά*, as affected by elision in Attic poetry; but others, only by crasis. See 124 b.

d. Both elision and the absorption of a vowel by crasis may occur at those minor punctuation-marks which the voice disregards; and in poetry, are sometimes permitted at the more important marks, even where the speaker is changed: as, *νῆ Δί'*, *ἔφη* Mem. 2. 7. 4; *ἤξω · πῖ τούτοις* Eur. Rh. 157; *τούτ' ἔμ'*. *El.* ω Id. Or. 1345.

DIALECTIC VARIATIONS.

130. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

I. PRECESSION prevailed most in the soft Ionic, and least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

a. Long *α*, for the most part, is retained in the Dor. and Æol., but in the Ion. passes into *η*; while the Att. preserves a mean: as, Dor. *ᾠμέρᾱ*, Att. *ἡμέρᾱ*, Ion. *ἡμέρη*. Dor. *δᾱμος*, *πᾱγά*, *ὠκύτᾱς*, Att. and Ion. *δῆμος*, *πηγή*, *ὠκύτης*. Dor. and Att. *σοφῖᾱ*, *πᾱγάμα*, Ion. *σοφίη*, *πῆγμα*. So, even in diphthongs, Ion. *νηῦς*, *γρηῦς*, for *ναῦς*, *γραῦς*, and in Dat. pl. of Dec. 1, *-ησι*, *-ης*, for *-αῖσι*, *-αῖς*. The use of long *α* produced, in great measure, the Dor. feature called *πλατεῖασμός*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (85 c).

b. Short *α* is retained by the Dor. and Æol. in some words, where, in the Att., it passes into *ε*; and in some (particularly verbs in *-άω*) by the Att., where it becomes *ε* in the Ion. Thus, Dor. *τράφω*, *φράσι*, *ῥκά*, *γά*, Att. *τρέφω*, *φρεσί*, *ῥτε*, *γέ*. Att. *ὀράω*, *τέσσαρες*, *ᾶρσιν*, Ion. *ὀρέω*, *τέσσερες*, *ἔρσιν*.

c. As the long of *ε* and *ο*, or the contraction of *εε* and *οο* or *οε*, the stricter Dor. prefers the long vowels *η* and *ω* to the closer diphthongs *ει* and *ου*; while, on the other hand, the Ion. is particularly fond of protracting *ε* to *ει*, and *ο* to *ου* or *οι*. Thus, Dor. *χῆρ*, *δῶλος*. Gen. of Dec. 2, *τῶ ὠρανῶ*. Inf. *εὐρήν*, *ὑπνῶν*. for *χείρ*, *δοῦλος*, *τοῦ οὐρανοῦ*, *εὐρεῖν*, *ὑπνοῦν*. Ion. *ξεῖνος*, *μοῦνος*, *ποίη*, for *ξένος*, *μόνος*, *πόα*. Att. *κόρος*, *ὄνομα*. Ion. *κοῦρος*, *οὔνομα*. Dor. *κῶρος*, *ῶνομα*. Both the Dor. and Ion. have *ῶν* for *οῦν*, *therefore*, contracted from *έον*.

d. Other examples of precession or the interchange of kindred vowels (114) are the following; in some of which, contrary to the general law of the dialects, the Ion. has a more open sound than the Att., or the Att. than the Dor. or Æol.: Att. *ᾠέλ*, *ᾠετός*, *έστῖᾱ*, *θᾱκος*, Ion. *αέλ*, *αετός*, *ιστίη*, *θῶκος*. Old Att. *κάω*, *κλάω*, Ion. and Com. *καίω*, *κλαίω*. Ion. *τρά-*

πω, μέγας, μεσσηρία, ὀρρωδέω, Att. τρέπω, μέγας, μεσσηρία, ὀρρωδέω · Dor. and Ep. αἰ, Att. εἰ · Dor. θιάσκω, Ion. and Att. θήσκω, Æol. θναί· σκω · Att. στρατός, βραχέως, ἐρπετόν, στόμα, Æol. στροτός, βροχέως, δρπετον, στόμα. For nouns in -is, see 217.

131. II. UNION OR RESOLUTION. A. The CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

a. In contracting α with an O sound, the Dor. often prefers *ā* to the closer *ω*; in Dor. 1, regularly. Thus, Dor. Ἀτρεῖδᾱ, τᾱν θυῶν (20 a), Ποσειδᾱν, πεῶντι, πρῶτος, Μεῶλᾱ, for Ἀτρεῖδου (uncontracted -ᾱο), τῶν θυῶν (-ᾱων), Ποσειδῶν (-ᾱων), πεῶντι (-ᾱοντι), πρῶτος (-ῶτος), Μεῶλως (-ᾱος).

b. For the contraction of *εε*, and *οο* or *οε*, see 130 c. With the Ionics and some of the Dorics, the favorite contraction of *εο* and *εου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, φιλεῖεν, φιλεῖ, ἐμεῶ, θέρεν, for φιλοῖεν (-έμεν), φιλοῦ (-έου), ἐμεῶ (-έο), θέρεν (-εες) · ἐδικαίεν, ἐδικαίεν, δικαίεῦσι, in Hdt. for ἐδικαίου (-οε), ἐδικαίου (-οον), δικαιοῖσι (-όουσι) · λωπεῖντα M. 283, for λωποῖντα (-έοντα).

c. The Dorics (but not Pindar, contrary to the general law of the dialect, commonly contract α with an E sound following, into *η* : as, ἐρώη, σιγήη, λῆη, from ἐρώταε, σιγάειν, λᾶη. Cf. 120 g.

d. In the contractions which follow the change of *ν* before *σ* (156), the Æol. often employs *αι* and *οι* for *ā* and *ου* : as, Aoc. pl. ταις τιμαῖς, τοῖς νόμοις, for τὰς τιμάς, τοὺς νόμους · Nom. sing. of adj. and part. μέλαις, τύφαις, ἔχουσαι, for μέλας, τύφᾱς, ἔχουσα · 3d pers. pl. of verbs, φασι, κρύπτουσι, for φᾱσί, κρύπτουσι. The Dor. has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (122), and the Æol. diphthongs : thus, Aoc. pl. τέχῃς and τέχῃς Theoc. 21. 1 : τοὺς λόκους and τὰς λόκος Theoc. 4. 11 : εἰς and ἡ, οὐς : Μοῖσα, Μῶσα (Theoc.), Μοῖσα (Pind.), and Laconic Μῶα · Nom. sing. of part. φάσαις Pind. Ol. 2. 108, ἰδοῖσα Ib. 73. So, likewise, *οι* for *ου* before *σ* in ἀκοῖσιν Theoc. 11. 78 ; and διδοῖ for διδον (45 a), Pind. O. 1. 136.

e. The Ion. use of *ωυ* (written by some *ωῦ*) for *αυ* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ω* : thus, for ταῦτό, ἐλαστοῦ, Ion. τωτό, ἐλωστοῦ, from τὸ αὐτό, ἐλὸ αὐτοῦ. We find also Ion. τρωῖα, τρωῖα (yet better τρώα), for θαῖα, τραῖα.

f. The Ion. in a few cases employs contraction where the Att. omits it, particularly of *ση* into *ω* : as, ἰσώ, ἐρωσα, ἐρωσα, βωθω, ἐγδωκωτα, for ἰσος, ἐρώησα, ἐρώησα, βωθῆς, ἐγδωκωτα.

132. B. Vowels which appear only as diphthongs in the Attic are often resolved in the other dialects, especially the Ionic and Æolic, into separate sounds : as, εῶ, Ep. εῶ, *well*. In the Ionic, the resolution of α with *ε* prolonged, into *ηῖ*, is especially common : as, Βασιληῖη, κληῖς, for Βασιλεία, κλείς.

a. The fondness of the Ion. for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (138) after a vowel (which, if previously *α*, now becomes *ε*): as, Ἀρισταγόρεα, ἐδυνέατο, for Ἀρισταγόραν, ἐδύναντο.

133. C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *φ*: as, τὸ ἀληθές, τῶληθές · οἱ ἄνδρες, ὦνδρες · οἱ αἰπόλοι, ῶπόλοι.

a. A few crases in Hom. and Hdt. are written by most editors with the coronis or the smooth breathing in place of the rough: as, ὁ ἄριστος, ὦριστος A. 288; ὁ αὐτός, ὠτός E. 396; οἱ ἅλλοι, ὦλλοι · ὁ ἄνθρωπος, ὠνθρωπος. Other dialectic crases are, Dor. ὁ ἔλαφος, ὦλαφος · ὁ ἔξ, ὦξ · καὶ ἐκ, κῆκ · καὶ εἶπε, κῆπε · Ion. ὁ ἕτερος, οὔτερος. The crases in Hdt., and the very few in Hom., begin chiefly with the article.

b. The concurrence of vowels in Hom. is often only apparent, as they were once separated by a Digamma; which, of course, forbade either contraction, crasis, or elision.

134. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse: as, Ion. διπλήσιος for διπλάσιος · Ion. εὐρέη, ἀπόδεξις, μέζων, ἔσσων, for εὐρεῖι, ἀπόδειξις, μείζων, ἥσσων · Dor. and Ep. ἑτᾱρος for ἑταῖρος · Æol. Ἀλκᾱος, ἀρχᾱος, for Ἀλκαῖος, ἀρχαῖος. See 130 c, 131 d.

a. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel, when lengthened in Epic verse, usually passes into a cognate diphthong: as, εἰλήλουθας A. 202, παραι B. 711, πνειή E. 697, εἰν α. 162, for ἐλήλυθας, παρά, πνοή, ἐν.

135. IV. ADDITION OR OMISSION. Vowels are often employed in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often add or drop a vowel, and often double a vowel or insert the half of it (i. e. the *short* for the *long*, 103 b), for the sake of the metre, particularly in *contract verbs*: as,

ἐνί and εἰνί for ἐν · ἡλέ O. 128, for ἡλέε β. 243; κρήνην ἐέλδωρ, for κρήνον ἑλδωρ, A. 41, φάανθεν, ἡβῶσα, ὀρώ, ὀράας, γελῶντες, φῶς, ἐέ, εἰκοσι, ἡέ, for φάνθεν, ἡβῶσα, ὀρῶ, ὀρᾶς, γελῶντες, φῶς, ἔ, εἴκοσι, ἦ.

a. The Ion. is especially fond of the insertion of *ε*: as, Gen. pl. ἀνδρέων, αὐτέων, for ἀνδρῶν, &c.; 2 Aor. inf. εὐρέειν, λιπέειν, for εὐρεῖν, λιπεῖν.

b. The use of elision is extended in the dialects: as, in Hom., to the enclitics μοί, σοί, τοί, ῥά (by aphæresis for ἄρα); to *ι* in ὅτι and in the Dat., both sing. and pl.; to the affix of declension *-αι* in ὅξει' ὀδύναι A. 272; and, as some think, to καί (χ' ὅποσα occurs Anac. 43. 7).

136. In the Dor., Æol., and Ep., a particle often omits its final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require: chiefly ἄρα, ἀνά, κατά, παρά, and ποτί · rarely ἀπό, ὑπό, and (in Æol.) περί · as,

ἄρ σφωε, ἄμ βωμοῖσι, ἄγκρισις, ἀνστάς (166 a), καὶ δὲ δύναμιν, καὶ πάλαι (159 f), καὶ κεφαλῆς, καὶ γόνυ, κακχεῖναι, καὶ ῥόν, κάλλιπον, καμμίξας, παρ Ζηνί, πὸς τόν, ἀππέμψει, ὑββάλλειν, πὲρ σῶ.

a. When three consonants are thus brought together, the first is sometimes rejected : as, κάκτανε, ἀμνάσει, for κάκκτανε, ἀμμνάσει. So, sometimes in the Doric, even before a single consonant : as, καβαίνων.

b. In some of these words, the final vowel was probably a euphonic addition to the original form (102 b). Compare ἀπό and ὑπό (which has also the poetic form ὑπαί) with the Lat. *ab* and *sub*. The old form πρός, in accordance with the rule (160), became πρὸς and προτί, whence the Dor. and Ep. ποτί.

c. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in 160. Compare 165 d. The two words are often written together, even when there is no composition : as, καδδύναμιν, ποττόν.

d. Some of these forms even passed into the Att. and into Ion. prose : as, καθάνης Eur. Or. 308, ἀμβατῶν Mem. 3. 3. 2, ἀμπαύονται Hdt. 1. 181.

CHAPTER IV.

CONSONANTS.

137. The Greek has eighteen CONSONANTS, represented by seventeen letters.

a. In § 4, these consonants are arranged in CLASSES according to the organs which give them their distinctive character, as LABIALS, or lip-consonants, PALATALS, or palate-consonants, and LINGUALS, or tongue-consonants. They are also arranged in ORDERS, according to the method in which they are made by these and assisting organs, as SMOOTH MUTES, made by a simple closure of the organs ; MIDDLE MUTES, so called as intermediate between the smooth and rough ; ROUGH MUTES, or ASPIRATES, in which the breath is sent strongly through the organs partially closed ; SPIRANTS (spirans, *breathing*), similarly formed, but with the organs more open, — one of these specially called a *sibilant*, from its hissing sound ; DOUBLE CONSONANTS, or *compound sibilants*, so named as combining a mute and simple sibilant ; NASALS, in which the passage through the mouth is closed, and the voice is sent through the nose ; and FLUENTS (fluens, *flowing*), so named from their flowing so easily with other consonant sounds ; while the nasals and fluents, all *flowing* sounds of various kind and degree, are classed together as LIQUIDS ; and all the consonants, except the MUTES (*dumb* in comparison with the others), are called SEMI-VOWELS, as *intermediate* in vocality between the vowels and mutes.

b. Consonants of the same class are termed *cognate* ; and those of the same order, *co-ordinate*. The classes are sometimes named from the letters standing at the head : as, the π class, &c. ; so, π, κ, and τ mutes. Some use the term *guttural* instead of *palatal*, and *dental* instead of *lingual*. Euphonic, dialectic, and other interchanges of consonants are most frequent in cognates ; and then, in co-ordinates.

c. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise, a *middle mute*. As a nasal it has *n* for its corresponding Roman letter; as a middle mute, *g* (92 a).

d. The double consonants were formed by the union of a mute with σ ; in ψ and ξ the mute preceding, and in ζ the σ : as, $\gamma\nu\pi\sigma$ $\gamma\acute{\upsilon}\psi$, $\kappa\omicron\rho\alpha\kappa\varsigma$ $\kappa\omicron\rho\alpha\acute{\xi}$ (17), $\Theta\acute{\eta}\beta\alpha\sigma\delta\epsilon$ $\Theta\acute{\eta}\beta\alpha\acute{\zeta}\epsilon$, *to Thebes*.

e. The rough breathing might be regarded as a consonant of the same general class with the spirants, but more open.

138. The early Greek speech appears to have had four semivowels which were not yet as fixed in their character as the consonants afterwards became, and which had corresponding vowels into which they often passed when the later laws of euphony forbade their use: viz., Σ , corresponding to ϵ ; N , corresponding to a ; F , corresponding to v , as *v* in Latin and *w* in English to *u*; and a palatal spirant corresponding to i , as *j* in Latin and *y* in English to *i*, yet partaking perhaps, somewhat more than these consonants, of the nature of a sibilant.

a. The last seems to have had no character distinct from that of the vowel i (cf. 98 a), just as in the old Latin alphabet *i* and *j* were written alike, and *u* and *v*. It will here be distinguished, so far as this seems important, by the use of the capital I , which should then be pronounced nearly like the semivowel *y*, or *i* in *valiant*. It may be distinguished, in speaking, as the *consonant*, *spirant*, or *semivowel* I . Capitals are also sometimes used to distinguish other consonants in an early unfixed state.

b. Some have represented the *consonant* I by *j* or *y*; but these letters are plainly foreign to the Greek.

c. There is naturally much difference of opinion in respect to the extent to which these early elements of the language prevailed.

139. In the progress of the language, these old semivowels met with various fortunes:

1.) They became fixed as *consonants*: the old Σ as σ (Lat. *s*; yet in Lat. formation extensively represented by *r*); the old N as ν (often in Lat. as *m*, which, however, ecthipsis shows to have been a very weak consonant); F , especially in the older or less refined dialects, as β or ϕ (in Lat. as *v*, *f*, or *b*, sometimes also in Eng. as *w*): as, $\sigma\upsilon\varsigma$ *sus*, SWINE (cf. 141), $\lambda\acute{\upsilon}\rho\alpha\nu$ *lyram*, LYRE, $\beta\rho\acute{o}\delta\omega\nu$ *Æol.* for $\rho\acute{o}\delta\omega\nu$, *of ROSES*, Sap. 69 (19).

a. Cf. $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ *volo*, *to WILL*, $\acute{\imath}\varsigma$ and $\beta\acute{\imath}\alpha$ *vis*, *force*, $\beta\acute{\imath}\omicron\omega$ *vivo*, *to live*, $\phi\acute{\epsilon}\rho\omega$ *fero*, *to BEAR*, $\phi\acute{\alpha}\nu\alpha\iota$ *fari*, *to say*, $\phi\acute{\omega}\rho$ *fur*, *thief*.

140. 2.) They were simply *dropped*: as, between two vowels, F regularly, Σ often, and N and I sometimes: as, $\acute{\omega}\phi\omicron\nu$ $\acute{\omega}\acute{\omicron}\nu$ *ovum*, *egg*, $\beta\omicron\varsigma\alpha\varsigma$ $\beta\acute{o}\alpha\varsigma$ *boves*, $\gamma\epsilon\nu\epsilon\sigma\omicron\varsigma$ $\gamma\acute{\epsilon}\nu\epsilon\omicron\varsigma$ *generis*, $\lambda\upsilon\epsilon\sigma\alpha\iota$ $\lambda\acute{\upsilon}\epsilon\alpha\iota$ *lueris* or *luere*, $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$ $\acute{\epsilon}\lambda\acute{\alpha}\omega$, $\mu\acute{\epsilon}\acute{\imath}\zeta\omicron\nu\alpha$ $\mu\acute{\epsilon}\acute{\imath}\zeta\omicron\alpha$, $\pi\lambda\epsilon\acute{\imath}\omega\nu$ $\pi\lambda\acute{\epsilon}\omega\nu$ *more*.

a. So τ in a few, and δ in many words, of Dec. 3. See 207, 217.

b. The two vowels were then often contracted: as, $\beta\omicron\upsilon\varsigma$, $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$ (19), $\lambda\acute{\upsilon}\eta$ or $\lambda\acute{\upsilon}\epsilon\iota$ (37), $\acute{\epsilon}\lambda\acute{\omega}$ (42), $\mu\acute{\epsilon}\acute{\imath}\zeta\omega$ (22).

c. Compare the omission of corresponding letters between two vowels, in Latin: of *v* in the complete tenses, as *audivi* *audii*, *amavisse* *amasse*; of *r* in the Gen. pl., as *nummorum* *nummum*; of *m* by the common

metrical ecthipsis ; and of *j* in such forms as *reice* for *rejice*, Virg. Ec. 3. 96. See 100 b.

141. 3.) They were changed into *common breathings*. So, before an initial vowel, **F** regularly, and **Σ** in some words : as, **Φεσπερα** **έσπέρα** *vespera, evening*, **Φιδειν** **ΐδειν** *video, to see*, **Φοινος** **οῖνος** *vinum, wine*, **Φεαρ** **ζαρ** *ver, Spring* ; **σῦς** and **ῦς** *sus, swine*, **σιστημι** **ΐστημι** *sisto, to stand*, **ἕξ** *sex, six*, **ἐπτά** *septem, seven*, **ἄλς** *sal, salt*, **ὑπέρ** *super, over*. Also **F** before initial **ρ** : as, **Φρηγνυμι** **ρήγνῦμι** *frango, to break*.

a. So in the rude Laconic, the rough breathing is supposed to have taken the place of **σ** when dropped from the middle of some words : as, **μῶα** (**μῶά**) for **μοῦσα** *MUSE*, **πᾶα** (**πᾶά**) for **πᾶσα** *all*, Ar. Lys. 1298, 995.

142. 4.) They were changed into their *corresponding vowels*. So **F** regularly, except as above ; and the others in many formations : as, **ναφς** **ναῦς** *navis, ship*, **βοφ** **βοῦ** (19) ; **γυπν** **γῦπα** (160 e) ; **φανσω** **φανέω** **φανῶ** (152) ; **ῥδιων** **ῥδίων**. **πλειων** **πλείων** (260 s) ; **ῥδεῖα** **ῥδεῖα** (233) ; but for (**εF**) **ευ**, sometimes **ῦ** (see 217 b, 50 **ρέω**).

a. Here contraction often takes place, as in most of the examples above ; and, after a liquid, **ε** and **ι** are sometimes transposed and contracted with the preceding vowel : as, **ῥγγελσα** **ῥγγειλα** (152 b), **ῥητορς** **ῥήτωρ** (153) ; **χερῖων** **χείρων**, **ἀμενῖων** **ἀμείνων** (261), **μελανῖα** **μέλαινα** (233).

143. The PALATAL SPIRANT, or *consonant I*, with a consonant preceding, received yet other changes : thus,

a.) With **λ**, it was assimilated : as, **μαλῖον** **μᾶλλον** *more*. Cf. Lat. *melius* ; and also **ἄλλος** *alius, other*, **ἄλλομαι** *salio, to leap*.

b.) It united with **τ** to form **σ** or **σι** : as, **παντῖα** **πανσα** **πᾶσα** (233), **πλουτῖος** **πλούσιος** *rich*, **ἀθανασῖα** (from **ἀθάνατος**) *immortality*. Hence, we often find **σ** for **τ** before **ι**.

c.) It united with a palatal or lingual mute (or, rarely, with a labial mute or a double palatal) to form **σσ** (in later Attic **ττ**) or **ζ** : as, **ῥκῖων** **ῥσσω** or **ῥττων**, **ταγῖω** **τάσσω**, **κορυθῖω** **κορύσσω**, **πεπῖω** **πέσσω**, **ἀγχῖον** **ἄσσον** · **ὀλιγῖων** **ὀλίζων**, **ἐλπιδῖω** **ἐλπίζω**, **νιφῖω** **νίζω**, **σαλπιγγῖω** **σαλπίζω**. See 233, 261 b, 349.

d. The latter changes show such sibilant force in this element of the language, that some have regarded it as **σ** ; while, on the other hand, some have not distinguished it from the vowel **ι**.

e. Compare, in Eng., *diurnal* and *journal*, and the union of the *y* sound with *t* and *d* to produce sounds like those of *ch* and *j*, as in *nature*, *educate*. Compare also **ζυγόν** with Lat. *jugum*, Germ. *joch*, and Eng. *yoke*.

144. LIQUIDS, from their flowing, semivowel character, often affect or are affected by adjoining vowels :

1. *Syncope*. In some stems, the adjoining vowel is syncopated : as, **μητέρος** **μητρός** (210), **μῑμενω** **μῑμνω** *to remain*, **ῥλϑον** **ῥλθον** *I came*, **κεκαληκα** **κέκληκα** *I have called*. See also 140 for the syncope of the liquid.

145. 2. *Metathesis*. In some cases, a liquid is transposed with a vowel, which is then often contracted with another vowel, or

otherwise changed. In some of these, the liquid is evidently fleeing from combination with a following consonant. Thus, *θάροςος θράσος boldness*, βέβληκα (stem βαλ- βλα-) *I have thrown*, τέτμηκα (s. τεμ-τρε-) *I have cut*, θρώσκω (s. θορ- θρο-) *to leap*. See also 142 a.

a. In the Dat. pl. of syncopated liquids of Dec. 3, and of ἀστήρ *star*, ε is transposed with ρ or ν, and changed to α: as, πατερσι πατράσι, ἀρενσι ἀνάσι (18). The same preference of ρ for the more open vowel appears here, as in 115 a and in the English *rule* compared with *mule*.

146. 3. *Euphesis, &c.* a. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted: as, ἔρρωσα, ἄρρωστος, ἐπιρρώννυμι, from ῥώννυμι *to strengthen* (ἐ-, ἀ-, and ἐπί prefixed); but εὔρωστος (the *diphthong* εὐ prefixed).

b. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted or substituted: as, ἀνέρος (άνρος) ἀνδρός (18), μεσημερία μεσημβρία *midday*; βλώσκω (s. μολ-μλο- βλο-) *to go*, βροτός (s. μορτ- μροτ- βροτ-) *mortalis, MORTAL*.

147. The following laws, mostly euphonic, are observed in the formation and connection of words.

A. IN THE FORMATION OF WORDS.

I. Before a *LINGUAL MUTE*, a *labial* or *palatal mute* becomes *co-ordinate* (137 b); and a *lingual mute*, σ: as,

τέτρι(βτ)πται, τέτα(γτ)κται, πέπει(θτ)σται, κομι(δτ)στ'ός (39); γρα-(φτ)πτ'ός *written*, τυ(χτ)κτός *made*, ψεύ(δτ)στης *liar*; ἑ(πδ)βδομος *seventh*, ὀ(κδ)γδοος *eighth*, γρά(φδ)βδην, βύ(χδ)γδην · ἐτρί(βθ)φθην, ἐτά(γθ)χθην, ἐπί(θθ)σθην, ἐκομί(δθ)σθην (39); ἐδεί(κθ)χθην (45), ἐλεί(πθ)φθην, ὠνομά-(τθ)σθην. Cf. Lat. seri(bt)ptus, re(gt)ctus, tra(ht)ctus, clau(dt)strum.

a. Two lingual mutes may remain together, if both belong to the stem: as, τάττω *to arrange*, Ἀτθίς *Attic*.

148. **II.** Before μ, a *labial mute* becomes μ; a *palatal mute*, γ; and a *lingual mute*, σ: as,

τέτρι(βμ)μμαι, πέπει(θμ)σμαι, κεκόμι(δμ)σμαι (39); δέδει(κμ)γμαι (45); λεῖ(πμ)μμα *remnant*, γρά(φμ)μμα *letter*, τέτυ(χμ)γμαι, ὠνόμα(τμ)σμαι. Cf. Lat. se(cm)gmen.

a. If two μ's or two γ's are thus brought before μ, one of them is dropped: as, πέπε(μπμ, μμμ)μμαι, ἐλήλε(γχμ, γγμ)γμαι (41).

b. This rule has exceptions, when the μ does not belong to an affix of inflection, as ἀκμή *point*, ACME, δραχμή *drachma*, *drachm*, ἀτμός *vapor*, ρυθμός *rhythm*; and in the dialects, even when it does so belong, as in Hom. ἴδμεν *we know*, ἐπέπιθμεν, κεκορυμένος, ἀκαχμένος.

c. In some words, a labial mute becomes μ before ν or before another labial mute: as, σε(βν)μνός *reversed*, στυ(φν)μνός *firm*, τύ(φβ)μβός *tomb*.

149. III. Before the *tense-sign* κ , a *labial* or *palatal* mute unites with it in the cognate rough, and a *lingual* mute is dropped: as,

τέτρι(βκα)φα, τέτα(γκα)χα, πέπει(θκα)κα, κεκόμι(δκα)κα (39); δέδει(κκα)χα (45), κέκο(πκα)φα, γέγρα(φκα)φα, δεδίδα(χκα)χα, ἀνόμα(τκα)κα.

150. IV. ν , before a (a) *labial* or (b) *palatal*, is changed into the *cognate nasal* (4, 137 b); and (c) before a *liquid*, is *assimilated* (104 a): as,

(a) συ(νπ)μπάσχω, ἐ(νβ)μβάλλω, συ(νφ)μφέρω, ἐ(νμ)μμένω, ἔ(νψ)μψῦχος.
(b) ἐ(νκ)γκαλέω, συ(νγ)γγενής, συ(νχ)γχαίρω, ἐ(νξ)γξέω. (c) ἔ(νλ)λλογος, συ(νρ)ρράπτω. Cf. Lat. i(up)mpello, imbibō, immitto, co(nl)loco, cor-rumpo.

d. Before μ in the Perfect passive, ν commonly becomes σ or is omitted: as, πέφα(νμ)σμαι (40), κέκλιμαι (Pf. of κλίνω to bend).

e. Before κ in the Perfect active, ν was commonly omitted, or the form avoided, except by later writers: as, κέκρικα (Pf. of κρίνω to judge); πέφαγκα, Dinarch. 92. 4.

f. In applying Rule IV., enclitics are regarded as distinct words: thus, ὄνπερ, τόνγε. We find, however, final ν sometimes changed upon old inscriptions (as, on the other hand, cases where the rule is disregarded): thus, ΜΕΜΦΣΤΧΑΣ, for μὲν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. 155, 166), for ἄν καί, τὸν λόγον, ἐν Σάμῳ.

151. V. No consonant should stand before σ , except σ itself. This principle, from the great use of σ in formation, requires many changes:

1.) Before σ , a *labial* or *palatal* mute unites with it in the cognate double consonant; and a *lingual* mute is dropped: as,

γύ(πς)ψ, φλέ(βς)ψ, κόρα(κς)ξ, αἵ(γς)ξ, θρί(χς)ξ, σώμα(τς)σι, ἐλπί(δς)ς, κόρυ(θς)ς (17); γρά(φς)ωψω. Cf. Lat. du(es)x, ie(gs)x, tra(hsi)xi, ar(is)s, lapi(ds)s.

a. It will be seen that some of these changes are simply orthographic.

152. 2.) In the *Future* and *Aorist* of *liquid verbs*, the tense-sign σ is changed into ϵ ; which (a) in the *Future* is contracted with the following vowel, but (b) in the *Aorist* is transposed and contracted with the preceding vowel. See 138, 142 a.

Thus, in the Fut. and Aor. of ἀγγέλλω to announce, νέμω to distribute, κρίνω to judge, πλύνω to wash, and δέρω to flay, —

(a) ἀγγε(λς)ω, ἐ(ω)ῶ, νεμ(σς)ω, ἐ(ω)ῶ, κριν(σς)ω, ἐ(ω)ῶ, πλυν(σς)ω, ἐ(ω)ῶ, δερ(σς)ω, ἐ(ω)ῶ.
(b) ἤγγ(ε)λσα, ε(ε)λαειλα, ἔν(ε)ρσα, ε(ε)μαειμα, ἔκρ(ι)νσα, ιεν(α)ῖνα, ἔπλ(ι)νσα, νεν(α)ῖνα, ἔδ(ε)ρσα, ε(ε)ραειρα.

c. Here $\alpha\epsilon$ commonly passes into η , unless ι or ρ precedes (120 h): as, φαίνω to show, σφάλλω to trip, πιαίνω to fatten, περαίνω to complete (s. φαν-, σφαλ-, πιαν-, περαν-); Aor. ἔφηνα (not ἔφηνα, 109 a), ἔσφηλα, ἐπίᾱνα,

ἐπέρᾱνα. But ἰσχναίνω to make lean, κερδαίνω to gain, κοιλαίνω to hollow out, λευκαίνω to whiten, ὀργαίνω, to enrage, πεπαίνω to ripen, αἶρω to raise, and ἄλλομαι to leap, have here $\bar{\alpha}$ (in the two last becoming η in the Ind. through the augment: ἦρα, Subj. ᾠρω); τετραίνω, to bore, has η ; and σημαίνω to give a signal, μαινώ to stain, and καθαίρω to purify, both η and $\bar{\alpha}$. The use of $\bar{\alpha}$ in the liquid Aor. increased in the later Greek.

d. A few poetic verbs retain the old forms with σ : as, κέλλω to land, κύρω to meet, ὀρνύμι to rouse, φύρω to knead, F. and A. κέλω, ἔκελσα, ὄρω, ὤρσα, &c. Add these forms, mostly from Hom., ἦρσα, ἔλσα, ἔρσα, θέρσομαι, κρέσω, ἔκερσα, διαφθέρσω, ἤρσα.

153. 3.) In the *Nominative*, the affix -s after ρ , and sometimes after ν , is transposed as ϵ , and absorbed (118 c) by the preceding vowel: as,

ψ(αρς, αερ)ᾶρ *starling*; πατ(ερς, εερ)ῆρ, ῥήτ(ορς, οερ)ωρ (18); παι(ανς, αεν)ᾶν *præan*; λιμ(ενς, εεν)ῆν, δαίμ(ονς, οεν)ων (18). Cf. Lat. fu(rs)r, pate(rs)r, orāto(rs)r: lie(ns)n, dæmo(ns)n.

a. Except in δάμῃρ *wife*, where σ is simply dropped.

154. 4.) In liquids of Dec. 3, ν is simply dropped before -σι in the Dative plural: as,

μέλα(νσι)σι (23); λιμέ(νσι)σι, δαίμο(νσι)σι, ῥι(νσι)σί (18). For the Dat. pl. of syncopated liquids and ἀστήρ, see 145 a.

155. 5.) In *adjectives* (not participles) in εἰς, ν becomes σ before σ in the feminine, and is simply dropped before σι in the Dat. pl.: as, χαριενσα χαρίεσσα, χαριεντσι χαρίεσι (23).

a. So ν is simply dropped in some derivatives and compounds: as, (σωφρον-συνη) σωφροσύνη *discretion*, ἀγαστονος *howling* (fr. στένω and ἄγαν, which also drops ν , in composition, before κ and μ , as ἀγακλειτός).

156. 6.) Otherwise, ν before σ is changed into α , which is then contracted with the preceding vowel (142, 122): as,

Nom. Sing. Masc. and Fem., and Dat. Pl. μέλ(ανς, αας)ᾶς, π(αντς, ανς, 151. 1, αας)ᾶς, π(ανσα, 233, αασα)ᾶσα, π(αντσι, ανσι, αασι)ᾶσι (23); θ(εντς, ενς, εας)εἰς, θ(ενσα, εασα)εἶσα, θ(εντσι)εἶσι, δ(οντς)οὺς, δ(ονσα)οὔσα, δ(οντσι)οὔσι, δ(οντς)ύς, δῦσα, δῦσι (26); ῥ(ινς)ῥίς (18): Verbs in 3d Pers. Pl. ἴστ(ανσι, αασι)ᾶσι, τιθ(ενσι)ἑᾶσι τιθεῖσι, διδ(ονσι)ῶσι διδοῦσι, δεικν(υνσι)ῶσι δεικνύσι, ἴ(νσι)ᾶσι (45): Fut. σπ(ενδσω, εασω)εἶσω, π(ενθσ, εασ)εἶσομαι.

a. The forms τιθέᾶσι, διδόᾶσι, and δεικνύᾶσι were used by the Attics for the most part, and ἱᾶσι uniformly, without contraction.

b. In nouns, if νθ precede σ , the ν is retained: as, (ἐλμινθς) ἑλμινς *worm*, ἑλμ(ινθσι)νσι (yet others, ἑλμῖτι). It is also retained in some forms in -σαι and derivatives in -σις, from verbs in -νω, as πέφανσαι from φαίνω (40), ἄδρυνσις from ἄδρύνω to ripen. Add the Homeric κένσαι, Ψ. 337. For ἐν, σύν, πάλιν, πᾶν, and ἄν, see 166.

c. In the rough Argive and Cretan, ν seems to have been extensively retained before σ : as, ἐνς, τιθένς, for εἰς, τιθεῖς. Cf. Lat. mens, regens.

157. 7.) In cases not mentioned above, the combinations λσ and ρσ were permitted to stand; except as σ radical after ρ was softened in the later Attic to ρ : as, ἅλς SALT, sea; ἄρσην *mule*, θάρσος *boldness*, κόρση *temple, cheek*, New Att. ἄρῃν, θάρ-

ῥος, κόρῃ. The combination *μσ* does not appear in classic Greek.

158. VI. Between two consonants, *σ inflective* is dropped, and *ν* is changed to *α* (102): as,

τετρι(βσθ)φθαι, τέτριφθε, τετά(γσθ)χθαι (39, 147); ἐφθά(ρντ)ραται (142). This rule applies to cases where the first consonant is not removed by previous rules.

a. So, in composition, δύ(σστ)στονος *lamentable*, δυστομέω *to revile*; and some write compounds like προσσχών with only one *σ*.

159. VII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (a) in *reduplications*, or (b) when both letters are *radical*; but (c) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed: as,

(a) (φεφ)πεφίληκα (42); (χεχ)κέχρημαι · (θεθ)τέθυκα (44); (θιθ)τίθημι (45); (b) (θριχ)τριχός (17); (θαχ)ταχύς *swift*, (θρεχ)τρέχω *to run*, (θρεφ)τρέφω *to nourish*; (c) λύ(θηθι)θητι (37).

d. So ἀμπέχω (ἀμφι ἔχω) *to cover*: and in Aor. pass., ἐτέθην (45), ἐτύθην (44); but here in most words the aspiration remains, as even ἐθρέφθην, ἐθέλχθην, &c.

e. Upon the same principle, ἔχω becomes ἔχω · and whenever ῥ is reduplicated, the first ῥ becomes *smooth*, and, as it then cannot stand at the beginning of a word (93 d), is transposed: as, ῥέριπα ἔρριπα. Yet we find, by a softening of the second ρ, ῥερυπωμένα ζ. 59, ῥεραπισμένα Anacr. Fr. 105, ῥερίφθαι Pind. Fr. 281.

f. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth: as, Σαπφώ Sappho, Βάκχος Bacchus, Ἄτθις (147 a); and, upon the same principle, Ηύρρος (93 d). See also the Epic κὰπ φάλαρα, κακχεύαι (136). In the common language, even a middle mute is not doubled. The consonants chiefly doubled are the semivowels, and τ in ττ used for σσ (169 a).

g. Aspiration is sometimes transferred: as, παθσκω πάσχω *to suffer*. See also 167 b.

h. The tendency of ρ to aspiration may even affect a preceding mute: as, θράσσω from τράσσω, *to trouble*, προίμιον (πρό, οἶμος) *preface*.

i. Some other cases may be added, in which mutes acquire or lose aspiration: as, βρύχω and βρύκω, *to gnash*, κρύβδα and κρύφα, *secretly*. See 167.

160. VIII. The semivowels *ν*, *ρ*, and *ς* are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (a) *dropped*, or (b) *changed* into one of these, or (c) *assumes a vowel*: as

σῶμ(ατ)α, ἦπ(ατ)αρ, κέρ(ατ)ας (17) ; ἔλῡ(ομ)ον, λύ(οιμ)οιμι, ἔλυ(ετ)ε, ἔλυ(οντ)ον, λῡ(οντ)ον, λῡ(εθ)ε (37) ; τίθ(ημ)ημι, ἐτίθ(ημ)ην, ἐδίδ(ωτ)ω, στ(ηθ)ῆθι, δ(οθ)ός (45) ; μέλ(ιτ)ι mel, honey, γάλ(ακτ)α lac, milk ; φ(ωτ)ῶς light ; Voc. π(αῖδ)αῖ, boy ! γύν(αικ)αι, woman ! Cf. Lat. co(rd)r.

d. Both the assumption and the change appear in -σι for -τ, and -νσι for -ντ, in the 3d pers. of verbs : as, ἴστ(ητ)ησι, ἴστ(αντ)ᾶσι (45, 143 b, 156). In applying this rule and the note below, ξ and ψ are considered as combinations ending with s (137 d).

e. A word can end with two consonants, only when the last is σ : as, αἴς· γύψ (γυψς), αἶξ (αἶγς), κόραξ (17). Hence the *formative* ν of the Accusative is changed into α (142) after a consonant, except in a few cases, in which a lingual mute preceding ν is dropped : as,

γύ(πν)πα, κόρα(κν)κα, πύ(δν)δα · κλει(δν)ν and -δα, κόρυ(θν)ν and -θα (17).

f. As final μ and τ or θ so extensively pass into ν and s, they may be considered as having the same corresponding vowels : viz. α corresponding to final μ, and ε to final τ or θ (138).

g. Such cries as ἰδφ δμ Æsch. Sup. 827, and ὠδπ δπ Ar. Ran. 208, and such foreign names as Ἀσμάχ, Ὀροτάλ, and Ἀλιλάτ in Hdt., and Θεύθ and Νηῖθ in Plato, cannot be regarded as exceptions to the laws of Greek words. See also 165 c.

B. IN THE CONNECTION OF WORDS.

161. I. When a *smooth mute* is brought by (a) *crasis* or (b) *elision* before the *rough breathing*, it unites with it to form the cognate *rough* : as,

(a) καὶ ὁ, χῶ · καὶ οἱ, χῶ · τὸ ἱμάτιον, θοῖμάτιον · τοῦ ἑτέρου, θάτέρου · ὅτου ἔνεκα, ὁθοῦνεκα · (b) ἀπὸ οὐ, ἀφ' οὐ · νύκτα ὅλην, νύχθ' ὅλην · and in composition, ἀφίημι (ἀπό, ἱημι), δεχήμερος (δέκα, ἡμέρα), ἐφθήμερος (ἐπτά, ἡμέρα).

c. So in some compounds, even with an intervening ρ : as, φροῦδος (πρό, ὁδός), φρουρός (πρό, ὁράω), τέθριππον (τέτταρες, ἵππος). Cf. 159 h.

162. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

a. Such consonants are termed *movable* ; and in grammars and lexicons are often marked thus : εἶπε(ν), or εἶπε(ν). In most cases, these consonants appear not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true ; and some cases are doubtful. Before the digamma, they were of course not needed to prevent hiatus : δαῖέ Foi E. 4 ; οὐ ρέθεν A. 114.

163. 1.) *Datives plural in ι*, and *verbs of the third person in ε* or simple ι, assume ν at the end of a sentence, or when the next word begins with a vowel : as,

Πᾶσι γὰρ εἶπε τοῦτο · but, Εἶπεν αὐτὸ πᾶσιν.

Πᾶσι λέγουσι τοῦτο · but, Πᾶσιν αὐτὸ λέγουσιν.

a. So, likewise, *adverbs of place in -σι* (properly datives plural), the adverb *πέρυσι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κέ*, *νύ*, and *νύσφι* · as, *ἡ Πλαταιᾶσιν ἡγεμονία · εἴκοσιν ἔτη*.

b. So, also, in a few instances, chiefly poetic, the Plup. and Impf. 3d Pers. in *-ει* (contracted from *-εε*) : as, *ῥῆειν · ἐν* Eur. Ion 1187, *ῥεπολιθεῖν, οὐκ* Ar. Nub. 1347, *βεβλήκειν ὑπέρ* Ξ. 412 ; *προσῆειν* ; *Οὐδέπω* Ar. Pl. 696, *ῥσκειν εἶρια* Γ. 388. The form with *ν* became the common form in the Impf. 3d Pers. *ῥν*, *was*, and *ἐχρῆν* or *χρῆν*, *ought*, even before a consonant : as, *ῥν δέ* i. 2. 3, *ἐχρῆν ταῦτα* Cyr. 5. 5. 9.

c. The *ν* thus assumed is often called *ν paragogic* (in Greek, *ν ἐφέλκυστικόν*, *attached*). It is sometimes employed by the poets before a consonant to make a syllable long by position ; and in most kinds of verse, is used at the end of a line. In Ionic prose it is generally neglected ; but in Attic prose it is sometimes found even before a consonant in the middle of a sentence, while, on the other hand, it is sometimes omitted in closely connected discourse, even where we point with a period.

164. 2.) The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant ; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel : as, *οὕτω φησὶν · μέχρις οὖ*.

a. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed : as, local adverbs in *-θεν* (poet., chiefly Ep., *-θε*), numeral adverbs in *-κις* (Ion. *-κυ*), *ἀμφίς*, *ἄντικρυς*, *ἀτρέμας*, *αὔθις*, *ἔμπας*, *πάλιν*, *ἄφνω(ς)*, *ἐγώ(ν)*, *εὐθύ(ς)*, *ιθύ(ς)*, *μεσηγύ(ς)*.

C. SPECIAL RULES.

165. a. The preposition *ἐξ*, *out of*, has the form *ἐκ* before any consonant : as, *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελάω*, *ἐκθετος*, *ἐκμάσσω*.

b. So in Hom. the compounds *ἀπέξ*, *διέξ*, *ὑπέξ*, and commonly *παρέξ* · but not *πάρεξ* in Hdt. : as, *ὑπέκ κακοῦ* N. 89 ; but *πάρεξ δέ* Hdt. 1. 14 ; *παρέξ τήν* M. 276.

c. The adverb *οὐ*, *not*, before a vowel, has the form *οὐκ*, which becomes *οὐχ* before the rough breathing : as, *οὐ φησιν*, *οὐκ ἔνεστιν*, *οὐχ ὕει*, *οὐκέτι* (which is imitated by *μή*, *not*, in *μηκέτι*).

d. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in 160. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*, except as it also takes the form *οὐχί*.

166. In composition, the preposition *ἐν*, *in*, regularly retains its *ν* before *ρ* and *σ* ; *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ* ; but before *σ* followed by a vowel, changes *ν* to *σ* ; while *πάλιν*, *again*, and *πάν*, *all*, vary in their forms : as, *ἐνράπτω*, *ἐνσεῖω*, *ἐνρυθμος*, yet also

ἔρρυθμος · σύστημα (for σύνστημα), συζυγία · συσσεύω (for συνσεύω), συσσιτία · παλίνσκιος and παλίσκιος, παλίσσυτος, παλίρροος, πάνσοφος and πάσσοφος.

a. The Epic *άν* for *ανά* (136) here imitates *έν* · as, *άνστας*, *άνσχετος*.

DIALECTIC VARIATIONS.

167. A. The dialects often *interchange* consonants : chiefly,

1. COGNATE MUTES (137 b) : as, Ion. *αὔτις*, *δέκομαι*, for *αὔθις*, *δέχομαι* · Æol. *ἀμπί* for *ἀμφί*. Compare *ἀμφω* and *ambo*, *both*, *ἄγχω* and *ango*, *to choke*, *κύκνος* and *cygnus*, *swan*, *μίσγω* and *misceo*, *to mix*.

a. The Æol. and Ion. were both far less inclined than the Att. to aspiration (cf. 93 c). In the new Ion. the smooth mute remains before the rough breathing (161, 165 c) : as, *ἀπ' οὔ*, *δεκήμερος*, *οὐκ ἔει*. In some compounds, this passed into the Att. : as, *ἀπηλιώτης* (*ἀπό*, *ἥλιος*).

b. Aspiration is sometimes *transposed* : as, Ion. *κιθών*, *ένθαῦτα*, *ένθεῦ-τεν*, *Καλχηδών*, for *χιτών*, *ένταῦθα*, *έντεῦθεν*, *Χαλκηδών*.

c. The dialects also varied in the use of the breathings. In place of the rough, the Æolic seems commonly, and the Epic often, to have used the smooth breathing or the digamma. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way : as, *εὔκηλος*, *οὔλος*, *οὔρος*, *ἥελιος*, *ὔμμε*, for *ἐκηλος*, *ὄλος*, *ὄρος*, *ἥλιος*, *ὕμμε*.

168. 2.) CO-ORDINATE MUTES (137 b) : as, Ion. *κ* for *π* in *interrogative* and *indefinite pronouns* and *adverbs* : thus, *κοῖος*, *κοῦ*, *κοτέ*, for *πόιος*, *ποῦ*, *ποτέ* · Dor., *κ* for *τ* in *πόκα*, *ὄκα*, *τόκα*, for *πότε*, *ότε*, *τότε*, and in similar *adverbs of time* ; Æol. *πέμπε* for *πέντε* *quinque*, *five*, *φῆρ* for *θήρ fera*, *wild beast* ; Dor. *γλέφαρον* for *βλέφαρον*, *δᾶ* for *γῆ*, *ὀδελός* for *ὀβελός*, *δρνῖχος* for *δρνῖθος*. Compare *λύκος* and *lupus*, *wolf*, *γλυκύς* and *dulcis*, *sweet*, *τίς* and *quis*, *who?* and Lat. *bis*, *bellum*, fr. *duis*, *duellum*.

3.) LIQUIDS : as, Dor. *ῆνθον*, *βέντιστος*, *φίντατος*, for *ῆλθον*, *βέλτιστος*, *φίλτατος* · Ion. and Att. *πλεύμων* for *πνεύμων* *pulmo*, *lung* ; Ion. *μίν*, Dor. *νίν*. Cf. *λείριον* *lilium*, *LILY*.

a. The interchange of *λ* with another lingual appears in *Ὀδυσσεύς* *Ulixes*, *δάκρυνον* *lacrima*.

169. 4.) *σ* with other letters. E. g.

a. The Dor., Ion., and Old Att. *σσ* passes, for the most part, in the later Att., into *ττ* : as, *τάσσω* *τάττω* (39), *γλῶσσα* *γλῶττα*, *tongue*. So *τ* Att. for initial *σ* in a few words : as, *σήμερον* *τήμερον*, *to-day*.

b. Dor. *τ* for *σ* : as, *Ποτειδάν*, *ἔπετον*, *εἵκατι*, for *Ποσειδῶν*, *ἔπεσον*, *εἵκοσι*. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs : as, *τύ*, *τέ*, for *σύ*, *σέ* (Lat. *tu*, *te*) ; *φατί*, *φαντί*, *φέροντι*, for *φησί*, *φασί*, *φέρουσι* (Lat. *ferunt*). See 160 d.

c. Dor. *σ* for *ν*, and *ν* for *σ* : as, *ένδος* for *ένδον* *intus*, *within*, *έντί* for *έστί* *est*, *is* ; and in the verb-ending of 1st pers. pl. *-μες* for *-μεν* (Lat. *-mus*), as *λέγομες* for *λεγόμεν* (Lat. *legimus*).

d. The Laconic often changes *θ* to *σ*, and final *s* to *ρ* : as, *παλεόρ* Ar. Lys. 988, *σιόρ*, *σέλω*, for *παλαιός*, *θεός*, *θέλω* · *πόϊρ* for *παῖς* (Lat. *puer*, cf. *Marcipor*). Compare the marked correspondence of *σ* and the Lat. *r* ; and in Lat., *arbos* and *arbor*, *honos* and *honor*. For Lac. *μῶα*, *πᾶα*, see 141 a.

170. 5.) The DOUBLE CONSONANTS with other letters : as, old ξύν, later and common σύν (in the Lat. *cum* the σ has been omitted instead of the κ) ; Æol. Ψαπφώ for Σαπφώ · Æol. σκένος, σκίφος, for ξένος, ξίφος · Dor. ψέ, ψίν, for σφέ, σφίν · Ion. διξός, τριξός, for δισσός, τρισσός.

a. For ζ, we find, in the Æol. and Dor., σδ, δδ, and δ : as, ὕσδος, μελίσδω (137 d), παίδδω, μᾶδδα, Δεύς, for ὄζος, μελίζω, παίζω, μᾶζα, Ζεύς.

b. Interchanges of consonants are sometimes poetic rather than dialectic, or simply took place in the progress of the language.

171. B. Consonants are often *doubled, inserted, omitted,* and *transposed* by the poets, especially the Epic, for the sake of the metre : as,

ἐλλαβον, φράσσομαι, νέκυσι, ὄσος, ὄππως, ἔδδεισε, for ἔλαβον, &c. ; πτόλεμος, πτόλις, διχθά, νώνυμος, ἀπάλαμνος, for πόλεμος, πόλις, διχα, νώνυμος, ἀπάλαμος · ἔρεζον, Ὀδυσεύς, Ἀχιλεὺς, φάρυγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος · κραδίη, κάρτιστος, βάρδιστος, ἀταρπύς, for καρδία, κράτιστος, βράδιστος, ἀτραπός.

a. Similar changes are also dialectic, or took place in the progress of the language. E. g., the Æolic, instead of lengthening a vowel before a liquid, often made the syllable long by doubling the liquid : as, ἐμμι for εἰμί *to be*, σπεῖρρω for σπείρω *to sow*, κρίννω for κρίνω *to judge*, ἔσ τελλα for Aor. ἔστειλα. Not unfrequently, that which is poetic in one dialect is used in the prose of another.

THRESHOLD TO BOOK II. b. "GREEK presents the MOST PERFECT SPECIMEN of an *inflectional*, or *synthetic* language. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an *analytic* language ; and next to the Chinese, which has never attained to synthesis at all, few languages are more analytic than the English. A synthetic language will express in *one* word what requires many words for its expression in an analytic language : e. g. πεφιλήσομαι, *I shall have been loved*, Ich werde geliebt worden sein : ὥχeto, *abierat*, il s'en était allé.

c. "The advantage of a synthetic language lies in its compactness, precision, and beauty of form ; analytic languages are clumsier, but they possibly admit of greater accuracy of expression, and are less liable to misconception. If they are inferior instruments for the imagination, they better serve the purposes of reason. Splendid efflorescence is followed by ripe fruit. The tendency of all languages, at least in historic times, is from synthesis to analysis, e. g. from case-inflections to the use of prepositions, and from tense-inflections to the use of auxiliaries. This tendency may be seen by comparing any modern language with its ancestor, e. g. Italian with Latin, Modern with Ancient Greek, Bengali with Sanskrit, Persian with Zend, German with Gothic, or English with Anglo-Saxon.

d. "It is most important to observe that *no inflection is arbitrary*. Among all the richly multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. Parsing loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license, but to regular and well understood laws of phonetic corruption." — *Farrar's Greek Syntax* (from § 7 – 14 of Pt. I.).

BOOK II.

ETYMOLOGY.

Ἑπεα πτερόεντα.

Homer.

172. Etymology treats of the INFLECTION and FORMATION OF WORDS: the former including DECLENSION, COMPARISON, and CONJUGATION; and the latter, DERIVATION and COMPOSITION.

a. INFLECTION is variation in the form of a word to distinguish its different offices or relations (*inflecto, to bend to, change*). A word which is inflected has two parts: the one constituting its *essence*, and receiving no change except as euphony or emphasis may require; the other *circumstantial*, and varying according to its different offices and connections. The former is called the *essential part*, or, by a botanical figure, the STEM or ROOT; and the latter, from its producing the various forms of inflection, the *inflective part*.

b. It is now common to limit the term *root* to primitive elements in the formation of words, while the term *stem* is not thus limited. Syllables or letters belonging to the root are termed *radical*; and others, *formative*.

c. Syllables or letters belonging to the stem are called *essential*; and others, *inflective*. Of the latter, those which precede the stem are termed PREFIXES; and those which follow it, AFFIXES. Affixes are of two kinds: *open*, or *vowel affixes*, those which begin with a vowel; and *close*, or *consonant affixes*, those which begin with a consonant.

d. The last letter, or sometimes letters, of the stem, as *marking* its *character*, are called the STEM-MARK or CHARACTERISTIC; and from this, words and stems are named *mute*, *liquid*, *double-consonant*, *labial*, *pure* (112 a), &c.

e. By the THEME of a word, is meant that form which is first given in grammatical inflection: as commonly, in declension, the Nominative singular, and, if the word has the different genders, the masculine; in comparison, the Positive; in conjugation, the first person singular of the Present indicative active, or, if the verb is deponent, middle (though some prefer the Present infinitive).

CHAPTER I.

PRINCIPLES OF DECLENSION.

173. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

a. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

b. In grammars and lexicons, these distinctions are often marked by the appropriate forms of the article (with the interjection *ὦ* for the Vocative): thus, in *ὁ ταμίης*, or *ταμίης*, *ὦ*, *steward*, the noun is marked as masculine and in the Nom. sing.; while in *ὁ, ἡ τροφός*, *nurse*, it is marked as of the common gender, and in *τὰ σῦκα*, *figs*, as neuter.

174. A. GENDER. The Greek has three genders; the MASCULINE, FEMININE, and NEUTER.

a. Nouns which are both masculine and feminine are said to be of the *common gender*. In the case of most animals, it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἐπίκοινος*, *promiscuous*). Thus, *ὁ λύκος* *wolf*, *ἡ ἀλώπηξ* *fox*, whether the male or the female is spoken of.

b. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form: as, *ὁ, ἡ θεός*, *god, goddess*, and *ἡ θεά* or *θέαινα*, *goddess*. So, likewise, in adjectives.

c. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*: as, *ὁ βασιλεύς* *king*, *ἡ βασίλεια* *queen*; *ὁ σοφός*, *wise*, *ἡ σοφή*, *τὸ σοφόν*.

175. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter, to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are

masculine; and the names of *trees, plants, countries, islands, and cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*: as,

ὁ ἀνεμος *wind*, ὁ Βορρᾶς *Boreas*, ὁ ποταμός *river*, ὁ Νεῖλος *the Nile*, ὁ μήν *month*, ὁ Ἑκατομβαιῶν *June–July*; ἡ συκὴ *fig-tree*, ἡ μηλέα *apple-tree*, ἡ ἀμπελος *vine*, ἡ βύβλος *papyrus*, ἡ χώρα *country*, ἡ Αἴγυπτος *Egypt*, ἡ νῆσος *island*, ἡ Σάμος *Samos*, ἡ πόλις *city*, ἡ Λακεδαίμων *Lacedæmon*; τὸ σῦκον *fig*, τὸ μῆλον *apple*, τὸ τέκνον *child*, τὸ ἀνδράποδον *slave*, τὸ γύναιον, *dim. of γυνή woman*, τὸ παιδίον *little boy or girl*.

176. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or stem, according to the following rules:

I. In the FIRST DECLENSION (15), all words in *-as* and *-ης* are *masculine*; and all in *-a* and *-η*, *feminine*: as, ὁ ταμίας, ὁ ποιητής · ἡ τράπεζα, ἡ τιμή.

II. In the SECOND DECLENSION (16), most words in *-os* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-on* and *-ων* are *neuter*: as, ὁ χορός, ὁ νεώς · ἡ νῆσος, ἡ ἑως *dawn*; ὁ, ἡ θεός *god*, ὁ, ἡ ἄρκτος *bear*; τὸ ὄον, τὸ ἀνώγειον *chamber*.

a. Except when the diminutive form in *-on* is given to feminine proper names: as, ἡ Λεύκτιον, ἡ Γλυκέριον.

177. III. In the THIRD DECLENSION (17 s),

a.) All words in *-eus* are *masculine*; all in *-ω* and *-αυς*, *feminine*; and all in *-α*, *-ι*, *-υ*, *-ος*, and *-ορ*, *neuter*: as, ὁ ἱππεύς, ὁ ἀμφορεύς *amphora*; ἡ ἡχώ, ἡ ναῦς · τὸ σῶμα, τὸ μέλι *honey*, τὸ ἄστυ, τὸ γένος, τὸ ἥτορ *heart*.

b.) All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*: as, ἡ γλυκύτης *sweetness*, ἡ δύναμις *power*, ἡ ποίησις *poesy*, ἡ ρίς, ἡ πόλις.

c.) All *labials* and *palatals*, and all *liquids* (except a few in which *ρ* is the stem-mark) are either *masculine* or *feminine*. Except *palatals*, they are more frequently *masculine*.

d.) Nouns in which the stem ends

1.) in *-ωτ-*, *-αν-*, *-εν-*, or *-ντ-*, are *masculine*: as, ὁ γέλως, *-ωτος*, *laughter*; ὁ παιᾶν, *-ᾶνος*, *psalm*; ὁ λιμήν, *-ένος* · ὁ λέων, *-οντος*, ὁ ὁδός, ὁ γίγας, ὁ ἱμάς, *-άντος*, *thong*. Except τὸ οὖς, ὠτός, *ear*, τὸ φῶς, φωτός, *light* (both contracts), ἡ φρενὴ, φρενός, *mind*, ὁ, ἡ ἀδήν, *-ένος*, *gland*; and a few names of cities (175): as, ἡ Ῥαμνοῦς, *-οῦντος*, *Rhamnus*.

2.) in *-δ-*, *-θ-*, or two *palatals*, *feminine*: as, ἡ λαμπάς, *-άδος*, *torch*, ἡ ἔρις, *-ιδος*, *strife*, ἡ χλαμύς, *-ύδος*, *cloak*; ἡ κόρυς, *-υθος*, *helmet*; ἡ σάλπιγξ, *-ιγγος*, *trumpet*. Except ὁ, ἡ παῖς, παιδός, *child*, ὁ πούς, ποδός, *foot*; ὁ, ἡ ὄρνις, *-ῖδος*, *bird*; ὁ λίγξ, *λυγκός*, *lynx*, and a few other double *palatals*.

3.) in *-ατ-*, or *-ᾱ-*, *neuter*: as, τὸ ἥπαρ, *-ατος*, τὸ κέρας, *-ᾱτος*, τὸ γέρας, *-ᾱος*.

173. B. NUMBER. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἄνθρωπος signifies *man*, the plural ἄνθρωποι, *men* (whether two or more), and the dual ἀνθρώπω, *two men*.

a. The dual is most used in the Attic and Homeric Greek. The Æolic dialect (as the Latin, which it approaches the most nearly of the Greek dialects) and the Hellenistic Greek show scarce a trace of the dual (the New Testament, like the Modern Greek, none), except in δύο, *two*, and ἀμφω, *both* (Lat. *duo*, *ambo*). The fulness of its dual formation is one of the marked features of the Sanskrit.

179. C. CASE. The Greek has five cases: the NOMINATIVE, GENITIVE, DATIVE, ACCUSATIVE, and VOCATIVE. See 801.

a. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases. The cases are also distinguished as *subjective*, *objective*, and *residual*. For their general classification, see 10; for equivalent Latin and English forms, see 14; for the particulars of their use, see Syntax.

b. The Nominative and Vocative are also termed *casus recti*, the *right cases*, and the other three, *casus obliqui*, the *oblique cases*.

180. D. METHODS OF DECLENSION. Words are declined, in Greek, by annexing to the stem certain AFFIXES (172 a, c), which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

a. The first of these methods applies only to masculine and feminine words; but the second and third, to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things: 1. its *stem*; 2. the *declension* to which it belongs; and 3. its *gender* (173 b, 174 s).

b. If the theme (172 e) and gender do not determine the stem and declension, these are commonly shown, as in Latin, by adding the Genitive singular, or its ending. *If the Genitive singular ends in -as or -ης, or in -ov from a theme in -as or -ης, the word is of the first declension; if it ends in -ov from a theme in -os or -ov, the word is of the second declension; if it ends in -os, the word is of the third declen-*

sion. The stem is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίας *steward*, ἡ οἰκία *house*, ἡ γλῶσσα *tongue*, ὁ δῆμος *people*, and ὁ Ἀραβ *Arab*, make in the Gen. ταμίον, οἰκίας, γλῶσσης, δήμου, and Ἀραβος. From these genitives we ascertain that ταμίας, οἰκία, and γλῶσσα belong to Dec. 1, δῆμος to Dec. 2, and Ἀραβ to Dec. 3. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the stems ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these stems the affixes in § 11.

181. Each declension observes the following

GENERAL RULES. 1. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter has also the same affixes, except in the *direct* cases, *singular* and *plural*.

2. In *neuters*, the three *direct* cases have the same form, and in the plural always end in ᾶ.

3. The dual has but two forms: one for the *direct*, and the other for the *indirect* cases.

4. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* has the same form with the *Nominative*.

182. a. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives or epithets, are sufficiently employed in address to require a separate form for this purpose. Hence a distinct Voc. is scarce found in the *participle*, *pronoun*, *article*, or *numeral*. In respect to other words, the following may be added:

b. *Masculines* of Dec. 1 are commonly names or epithets of persons, and therefore form the Voc. sing.

c. In Dec. 2, the distinct form of the Voc. is commonly used, except for euphony or rhythm: as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μενέλαε Δ. 189. Ἡέλιός τε Γ. 277. To avoid the double ε, θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεέ St. Mat. 27. 46.

d. In Dec. 3, few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Att. writers: thus, ὦ πᾶσα πόλι Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἶαν Soph. Aj. 89; but ὦ φίλ' Αἶας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the stem as scarcely to leave it intelligible (160).

183. The Table (12) exhibits the affixes as resolved into their two classes of ELEMENTS: I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are chiefly *euphonic* in their origin, and serve to unite the flexible endings with the stem.

a. These elements, when there is no danger of mistake, may be more briefly called *Flexives* and *Connectives*. The affixes are termed *euphonic*, when they have connecting vowels, and *nude* (*nudus*, *naked*), when they want them. Where the connectives were followed by other vowels, contraction took place in one or another of its forms, though not always according to the common laws. See 7, 13.

b. From the softening use or harsher want of connecting vowels, Dec. 1 and 2 are sometimes distinguished as *Euphonic*, *Weak*, or *Vowel Declensions* (Dec. 1, the *A-Declension*; and Dec. 2, the *O-Declension*); and Dec. 3, as the *Nude*, *Strong*, or *Consonant Declension* (the flexive here being often attached to a consonant).

184. The tables (11 – 13) show, that, in regular declension,

a.) The flexive of the Nom. sing. masc. and (except in Dec. 1) fem. is always *s*.

b.) The Dat. has always *ι*: in the sing., ending with this vowel; in the plur., joining it with *σ*, and in the dual, with *ν*.

c.) The Acc. sing. (except in neuters of Dec. 3) always ends in *ν*, or its corresponding vowel *α* (138); and the Acc. pl. masc. and fem. is always formed by adding *s* to the Acc. sing. (122, 156).

d.) The Gen. pl. and dual always ends in *ν*; which, in the plur., is preceded by *ω*, and in the dual by an *ι* diphthong.

e.) In Dec. 1 and 2, the affixes are all *open* (172 c) and constitute a distinct syllable. In Dec. 3, three of the affixes, *σ*, *ν*, and *σι*, are *close*, and of these the two first, having no vowel, must unite with the last syllable of the stem.

f.) In the singular of Dec. 3, the direct cases neut., and the Voc. masc. and fem., have no affixes.

g.) Words of Dec. 1 and 2 are *parisyllabic* (*par*, *equal*), that is, have the same number of syllables in all their cases; but words of Dec. 3 are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

185. The three Greek and first three Latin declensions correspond. The fourth and fifth declensions in Latin are contract varieties of the third.

The resemblance of Latin to Greek declension is striking, both in its general rules and in many of its special methods. We observe, in examining the comparative table (13),

a.) That final *ν* in Greek corresponds to *m* in Lat., since *μ* could not end a Greek word (160).

b.) That the Lat. Dat., where it differs from the Ablative (the old Indirect Case, 186 f), is only a later form, *e* having passed into the closer *i* by precession.

c.) The euphonic insertion of *r* and *b* in Latin declension, as also greatly in Latin conjugation, to prevent hiatus (100 b).

d.) The correspondence of the Greek *ο* or *ω* and the Latin *u*, in forms where *o* appears in the earlier Latin itself: as, *avos*, *servom*; later *avus*, *servum*. See 116.

HISTORY OF GREEK DECLENSION.

186. a. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases. We might add, of Latin declension also ; for the declension-system of the two languages is so essentially identical, that it must have been mainly developed before the geographical separation of the two races. See 13, 185.

b. Greek declension was progressive. At first, the simple stem was used, as in some languages even at the present day, without any change to denote number or case : thus, *ἰχθύ* *fish*, *γύπ* *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the stem *ε* (the equivalent of our plural sign *s*, 138), the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms : thus,

Sing. *ἰχθύ* *fish*, *γύπ* *vulture* ; Plur. *ἰχθύε* *fishes*, *γῦπε* *vultures*.

c. The next step was to make a separate form to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case : thus,

	Singular.	Plural.
Direct Case,	<i>ἰχθύ</i> , <i>γύπ</i> ·	<i>ἰχθύε</i> , <i>γῦπε</i> .
Indirect Case,	<i>ἰχθύι</i> , <i>γυπι</i> ·	<i>ἰχθύϊν</i> , <i>γυπίν</i> .

d. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative* and *Accusative* cases.

The *Nominative* was formed by adding *ς*, as the sign of the *subject*, to the old Direct forms : thus, Sing. *ἰχθύς*, *γύπς* · Plur. *ἰχθύες*, *γῦπες*.

The *Accusative* was formed by adding to the stem, as the sign of the *direct object*, *ν*, which in the plural took one of the common signs of the plural, *ς* : thus, Sing. *ἰχθύν*, *γύπν* · Plur. *ἰχθύνς*, *γύπνς* · or, by the euphonic change of *ν* into its corresponding vowel (138, 160 e), Sing. *γῦπα*, Plur. *ἰχθύας*, *γῦπας*.

e. (B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing *θ*, or commonly, with a euphonic vowel, *οθ*. At least, the different forms of the Genitive which later occur point to this as a common origin. In the plural, this took the plural affix *ν* : thus, *οθν*. But by the laws of euphony which afterwards prevailed, neither *θ* nor *θν* could end a word (160). Therefore, *θ* either was changed to *ς*, or was dropped, or assumed the vowel *ε* (commonly written, with *ν* paragogic, *εν*, 164 a) ; and *οθν* became *ων* by the absorption of the *θ* (as if *ε*, cf. 160 f). Thus *οθ* became *ος*, *ο*, or *οθεν* ; and *οθν*, *ων*.

f. The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (c.) to the Nominative plural.

In Latin, the old Indirect Case (the Ablative) retained no small share of its subjective offices ; and in the singular, the Dative became extensively

distinct in form, through the precession of the final vowel : as, Abl. *lyrae, sue, re* ; Dat. *lyrae, sui, rei*. In the plural, the old Indirect Case remained, without distinction of form, as both Ablative and Dative.

g. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The old Direct Case singular, which had the simple form of the stem, was likewise retained as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural, the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus :

S. Nom. -s	<i>ἰχθύς</i>	<i>γύψ</i> (<i>γύψ</i>)	P. N.V. -ες	<i>ἰχθύες</i>	<i>γῦπες</i>
Gen. -ος	<i>ἰχθύος</i>	<i>γυπός</i>	Gen. -ων	<i>ἰχθύων</i>	<i>γυπῶν</i>
Dat. -ι	<i>ἰχθύϊ</i>	<i>γυπὶ</i>	Dat. -εσι	<i>ἰχθύεσι</i>	<i>γύπεσι</i>
Acc. -ν, -α	<i>ἰχθύν</i>	<i>γῦπα</i>		(<i>ἰχθύσι</i>)	(<i>γυψί</i>)
Voc. *	<i>ἰχθύ</i>		Acc. -ας	<i>ἰχθύας</i>	<i>γῦπας</i>
D. Dir. -ε	<i>ἰχθύε</i>	<i>γῦπε</i>	Indir. -ιν	<i>ἰχθύϊν</i> (<i>ἰχθύοιν</i>)	<i>γυπὶν</i> (<i>γυποῖν</i>)

h. For the sake of completeness, we have added in the table above two later modifications : viz., the common shorter Dat. pl., formed by dropping *ε* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *σ*, a sign so extensively employed in our own and other languages) ; and the Indirect Case dual prolonged by inserting *ο*, after the analogy of the Gen. sing. and pl.

i. In the Latin, the dual disappeared except in *duo* and *ambo* (178 a).

187. a. We have exhibited above the primitive nude declension, now called the *third*, but entitled to be called the *first*. Subsequently two other modes of declension sprang up, more euphonic in their character, having connecting vowels, which united the flexible endings to the root ; the one having *ο*, now called the *second* declension ; and the other, *α*, now called the *first* (189). These declensions chose rather to drop than to change the final *θ* of the Gen. sing., apparently to avoid confusion with the Nom. ; and likewise to retain the old Direct Case as a Nom. pl., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place (183 a) ; and in the Dat. pl. a shorter form became the more common one, made either by dropping *ι* from the longer form, or by adding the plural sign *ς* to the Dat. sing. For *ε* in the Voc., instead of *ο*, see 114 c. We give as an example of Dec. 2, *ὁ λόγος, word*, and of Dec. 1, *ὁ ταμίας, steward*.

S. N. λόγ(ο-ς)ος	ταμί(α-ς)ας	P. N. λόγ(ο-ε)οι	ταμί(α-ε)αι
G. λόγ(ο-ο)ου	ταμί(α-ο)ου	G. λόγ(ο-ων)ων	ταμι(ά-ων)ῶν
D. λόγ(ο-ι)ω	ταμί(α-ι)α	D. λόγ(ο-εσι, οισι)οις	ταμί(α-εσι, αισι)αις
A. λόγ(ο-ν)ον	ταμί(α-ν)αν	A. λόγ(ο-ας)ους	ταμί(α-ας)ας
V. λόγ(ο)ε	ταμί(α)α	V. as Nom.	

D. N. A. V. λόγ(ο-ε)ω ταμί(α-ε)α G. D. λόγ(ο-ιν)οιν ταμί(α-ιν)αιν.

b. In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *s* or *v* appended, was sometimes retained : as, Nom. *Θυέστᾱ, ἱππότᾱ* (197 b), *ὁ* · Acc. *νεῶ, ἔω, Ἄθω* (199). · So the neuters *τό, ἄλλο, αὐτό, ἐκείνο, ὅ* (199) ; unless these came from old forms ending, like the Lat. *id, illud, istud, quid, quod, and aliud*, in a lingual mute, which later laws of euphony forbade.

c. The Lat. Dec. 1 and 2 have Gen. sing. forms, both with and without a final *s* : as, *familius, aulaī, mensæ ; illius, ejus, totius, servi*.

188. We have thus far treated specially of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. 3 was the simple stem, and in the singular of Dec. 2 had the Acc. form, which suited the *objective* character of the gender. In the plural, it took the same form in both declensions, simply appending, instead of the old *ε, ᾱ* (which, as the corresponding vowel of *ν*, is more *objective* in its character, 138) ; and without a connecting vowel, which was not here needed. The striking analogy of the Latin throughout will be here observed. We give, as examples, *τὸ δάκρυ* (poet.) *tear*, of Dec. 3, and *τὸ σῦκον* *fig*, of Dec. 2.

S. N. A. V.	δάκρυ	σῦκ-ον	P. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δάκρυ-ος	σῦκ-ου	Gen.	δακρύ-ων	σῦκ-ων
Dat.	δάκρυ-ι	σῦκ-ω	Dat.	δάκρυ-σι	σῦκ-οις
D. N. A. V.	δάκρυ-ε	σῦκ-ω	D. G. D.	δακρύ-οιν	σῦκ-οιν

189. a. The declension which is *first* in name was probably *last* in development, and appears to have arisen in the effort to obtain a distinct form for the feminine. This may have taken place somewhat thus. A distinction was made in the theme by appending, instead of the strong flexive *s*, the softer and more objective *ν*. As this could not remain after a consonant, it passed, as in the Acc. of Dec. 3, into the corresponding *α*, to which again in the Acc. *ν* was affixed as the sign of case. The *α* became thus a connecting vowel, and was so adopted throughout. With this view of it, the theme has no flexible ending. The *α* united with all the open flexives, forming long vowels or diphthongs. Through analogy, or to render the distinctive sign of this declension more prominent, *α* was also lengthened, in many words, in the remaining forms : viz., those of the direct cases singular. For distinction from the theme, the form *ος* was preferred in the Gen. sing. Thus, *ἡ οἰκία, house* :

N. V. Sing.	οἰκί(α) ᾱ	Pl.	οἰκίαι	Du.	οἰκίᾱ
Gen.	οἰκί(α-ος) ᾱς		οἰκιῶν		οἰκίαιν
Dat.	οἰκί(α-ι) α		οἰκίαις		οἰκίαιν
Acc.	οἰκί(α-ν) ᾱν		οἰκίας		οἰκίᾱ

b. As, however, this declension, containing no neuters, was more distinctively a personal declension than either of the others, it afterwards received many masculine derivatives referring to persons, and thus became less peculiarly a feminine declension than the Lat. Dec. 1. An example of these masculines, *ταύτας*, has been anticipated for comparison with Dec. 2. These were distinguished from the feminines by the use of the strong flexive *s* in the theme, and the consequent omission of the final

consonant in the Gen. sing. (187 a). For the precession which so prevailed in the sing. of this declension, see 195.

190. The prevention of hiatus by the insertion of aspirate consonants (the successors of the digamma or used like it), and by different modes of contraction (100), has given an especial variety of form, in the *first* and *second declensions*, to the *Dative singular*, which, as the primitive Indirect Case (186 c), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, a natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and in Dec. 2 even as plural, is evidently of great antiquity. It does not occur in names of persons, and is chiefly used where local relations are spoken of. E. g.

Dec. 1. ἐξ εὐνῆφι, *from the bed*, γ. 405 ; ἀπὸ νευρῆφι (163 a) Θ. 300 ; ἡφι βίηφι πιθήσας, *trusting to his strength*, X. 107 ; κεφαλῆφι ἐπεὶ λάβεν II. 762 ; ὡς φρήτρη φρήτρηφι ἀρήγη B. 363 ; χερσίν τε βίηφι τε μ. 246 ; ἀλλ' ἡρὶ φαινομένηφι I. 618, 682 ; κρατερῆφι βίηφι Φ. 501 ; ἐτέρηφι II. 734 ; θύρῃφι ι. 238.

Dec. 2. Ἰλίοφι κλυτὰ τείχεα, *the famed walls of (or at) Troy*, Φ. 295 ; δακρυόφι πλησθεν, *were filled with tears*, P. 696 ; ἀπὸ πασσαλόφι, Ω. 268 ; ἐκ ποντόφι ω. 83 ; ἀπὸ πλατέος πτυόφι N. 588 ; ἐπὶ δεξιόφι N. 308 ; παρ' αὐτόφι μ. 302 ; ἀμφ' ὀστεόφι μ. 45 ; θεόφι μήστωρ ἀτάλαντος H. 366. So ἐσχαρόφι ε. 59, and κοτυληδονόφι ε. 433, as of Dec. 2, while the themes in use are ἐσχάρη of Dec. 1, and κοτυληδών of Dec. 3.

a. The *φ* is likewise inserted in the *Dative plural* of a few words of Dec. 3, chiefly neuters in -ος ; and here serves to lengthen the preceding syllable. These forms were also used as both Gen. and Dat., and sometimes with the force of the singular : as, κατ' ὄρεσφι, *down the mountains*, Δ. 452 ; ἀπὸ στήθεσφι, *from the breast*, Ξ. 214 ; πρόσθ' ἵππου καὶ ὄχεσφι E. 107 ; σὺν ὄχεσφι II. 811 ; ὄρεσφι Λ. 474 (cf. Λ. 479) ; ὑπὸ κράτεσφι, *under the head*, K. 156 ; Ἐρέβεσφι (probably the correct form for Ἐρέβεσφι I. 572, &c.) ; ἐπὶ ναῦφι (σ here dropped), *from the ships*, II. 246.

b. Compare with these forms in -φι, the Lat. Datives *tibi, sibi, nobis, vobis, deabus, civibus, rebus*, and the Latin adverbs of place in -bi : as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in -ηφι when used as Datives are often written incorrectly with an *ι* subscript (-ηφι, 109 a), as though *φι* had been added to the complete Dat. form.

191. 2.) The *ι* appended with the insertion of *θ*. This form became adverbial (chiefly poetic), denoting the *place where* : as, οἴκοθι *at home*, ἄλλοθι *elsewhere*, αὐτόθι, ὅθι, Κορινθόθι. It was mostly confined to Dec. 2 ; and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer : thus, Gen. Ἰλίοθι πρό, *before Troy*, Θ. 561, οὐρανόθι πρό Γ. 3, ἡῶθι πρό ζ. 36 ; Dat. κηρόθι I. 300, ο. 370.

3.) The *ι* appended with the insertion of *χ*. This appears in the Epic ἦχι (less properly written ἦχι, cf. 190 b), for the adverbial Dative ἦ, *where*, A. 607.

4.) The *ι* contracted with the preceding vowel into *αι* or *οι* (119). This simpler mode of contraction now scarcely appears except in adverbial Datives : as, χαμαί humi, *on the ground*, οἴκοι *at home* (but οἶκω *to a house* ; cf. Lat. *domi* and *domus*), πέδοι, Ἴσθμοι, οἶ, ὅποι. Yet ἐν Ἴσθμοι Simon. Fr. 209 ; ἐν Πριανσιοῖ Insc. Cret. ; τοῖ δάμοι Insc. Bœot.

5.) The common form, in which the ι is absorbed by the preceding vowel : as, λύρ(α-ι)α, οἶκ(ο-ι)ω, Ἴσθμῶ, τῶ δῆμῳ.

192. The forms of the Genitive in -οθεν or -θεν (186 e) remained in the common language only as adverbs, denoting the *place whence* : as, οἶκοθεν *from home*, ἄλλοθεν, αὐτόθεν, Ἀθήνηθεν. As examples of their use as decided Genitives, may be cited ἀπ' οὐρανόθεν, *from heaven*, Θ. 365, ἐξ Αἰσχύμηθεν Θ. 304, ἐξ ἀλόθεν Φ. 335, Διόθεν O. 489 ; and the pronominal forms ἐμίζθεν, σέθεν, ἔθεν (27), which even occur in Attic poets.

CHAPTER II.

DECLENSION OF NOUNS.

193. The declension of adjectives is also here treated, so far as it corresponds with the declension of nouns. See 229.

I. THE FIRST DECLENSION.

(For the affixes and paradigms, see 11 – 15, 20 ; for the gender, 176.)

194. The original affixes of Dec. I all had a as a connecting vowel (187, 189). In most of these, the a , if not contracted with a vowel following (183 a), was itself made long. Short a , however, remained in the *singular*,

1.) In the *direct cases* of *feminines* whose stem ended in σ , a double consonant, $\lambda\lambda$, or $\alpha\upsilon\upsilon$: as, μοῦσα, μοῦσαν, τράπεζα (15), γλῶσσα (or γλῶττα, 169 a) *tongue*, δίψα *thirst*, δόξα *opinion*, ἀμιλλὰ *contest*, λέαινα *lioness*.

a. Add a few others in -λα and -να ; as, παῦλα *rest*, ἔχιδνα *viper*, μέριμνα *care*, δέσποινα *mistress* : and a very few in which μ or a mute precedes a ; as, τόλμα *courage*, ἄκανθα *thorn*, διαίτα *mode of life*.

b. Add many feminines in -α pure and -ρα, mostly having a diphthong in the penult, and easily recognized by the accent. The principal classes are, (α) Polysyllables in -εια and -οια, except abstracts in -εια from verbs in -ευω ; as, ἀλήθεια *truth*, εὖνοια *good-will*, βασίλεια *queen*, but βασιλεία *reign*, from βασιλεύω. (β) Female designations in -τρια ; as, ψάλτρια *female musician* : (γ) Dissyllables and some polysyllabic names of places in -αια ; as, μαῖα *good mother*, Ἰστιαία. (δ) Words in -υια ; as, πύα *fly* : (ε) Most words in -ρα, whose penult is lengthened by a diphthong (except αυ), by υ , or by ρρ ; as, μάχαιρα *sword*, γέφυρα *bridge*, Πύρρ.

c. The accent commonly shows the quantity of final a in the theme. Thus, in all *proparoxytones* and *properispomes* it must be *short* by the general laws of accent ; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in -α, Gen. -ας, except the proper names Κίρρ, Πύρρ, and the numeral μία *one*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης* : as, *ναύτης* (14), *Πέρσης* *Persian*, *μυροπώλης* (*μύρον* *perfume*, *πωλέω* *to sell*) *perfumer* ; *Voc.* *ναῦτᾶ*, *Πέρσᾶ* (but *Πέρσης* *Perses*, a man's name, *Voc.* *Πέρση*), *μυροπώλᾶ*.

195. In the singular, long *a* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (115 a) : as, *ναύτης*, *ναύτη*, *Ἀτρείδῃ*, *μοῦσης*, *μοῖσῃ*, *ὥδῃ*, *ὥδῃν* · but *ταμιάς*, *ταμιά*, *θεᾶ*, *θεᾶς*, *λύρᾶ*, *λύρᾶν* (14, 15), *ιδέᾶ* *idea*, *χρεῖᾶ* *need*, *χρόᾶ* *color*.

a. Long *a* likewise remains in the *pures*, *πόᾶ* *grass*, *στοᾶ* *porch*, *γύᾶ* *field*, *σικύᾶ* *gourd*, *καρύᾶ* *walnut-tree*, *ἐλάᾶ* *olive-tree*, *Ναυσικάᾶ* ; in *ἀλαλᾶ* *war-cry*, *ἐπίβδᾶ*, *σκανδάλᾶ*, *γεννάδᾶς* ; and in some proper names, particularly those which are *Doric* or *foreign*, as, *Λήδᾶ*, *Φιλομήλᾶ*, *Λεωνίδᾶς*, *Σύλλᾶς* · and it became *η* after *ρ* or *ρο* in the words *δέρῃ* *leek*, *κόρῃ* *maiden*, *κόρρῃ* (*Ion.* and *Old Att.* *κόρση*, 157) *cheek*, *ἀθάρῃ* *rar*, *αἴθρῃ* *clear sky*, *ρόῃ* *stream* ; in some proper names, as *Τήρῃς* · and in compounds of *μετρέω*, as *γεωμέτρῃς* *land-measurer*, *geometer*. In some words, usage fluctuates between long or short *a* and *η* : as, *Ἀράσπᾶς* *Cyr.* 6. 1. 31, *Ἀράσπῃς* *Ib.* 5. 1. 4, *πείνᾶ* and *πείνῃ*, *hunger*, *πρύμνᾶ* and *πρύμνῃ*, *stern*.

196. **CONTRACTS.** A few nouns, in which the stem ends in *a* or *ε*, and feminine adjectives in *-εα* and *-ση*, are contracted : as, *μνάα* *μνᾶ*, *Ἑρμέας* *Ἑρμῆς*, *Βορέας* *Βορρᾶς* (*ρ* doubled), *συκέα* *συκῇ*, *fig-tree* ; *χρυσέα* *χρυσῇ*, *διπλόη* *διπλῇ*. See 15, 23, 120 e.

DIALECTIC FORMS.

197. a. In the affixes of this declension, the *Doric* dialect retains throughout the original *a* ; while, in the singular, the *Ionian* has *η* in most of those words in which the *Attic* and *Common* dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in *-εᾶ* and *-οῖᾶ* (130) : as, *Dor.* *ὥδᾶ*, *ὥδᾶς*, *ὥδᾶ*, *ὥδᾶν* · *Ion.* *λύρῃ*, *λύρῃς*, *λύρῃ*, *λύρῃν*, *ταμῖς* (yet *Hom.* has *θεᾶ*) · *Ep.* *ἀληθείῃ*, *εὐπλοίῃ*, *New Ion.* *ἀληθῆτῃ*, *μῖτῃ*, for *ἀλήθειᾶ*, *εὐπλοιαῖᾶ*, *μῖᾶ*.

b. In words in *-ης*, the *primitive Direct Case* in *-ᾶ* is sometimes retained by *Hom.* and some of the other poets as *Nom.* (187 b), for the sake of the metre or euphony : as, *ὁ αὖτε* *Θυέστᾶ* *B.* 107 ; *ἱππότᾶ* *Νέστωρ* *B.* 336 ; *εὐρύοπα* *Ζεὺς* *β.* 146 ; *βαθυμήτα* *Χείρων* *Pind.* *N.* 3. 92. Compare *Lat.* *nauta*, *scriba*. So in feminines in *-η*, the poets sometimes retain the old short *a* in the *Voc.* : as, *νύμφᾶ* *φίλῃ* *Γ.* 130 ; *ᾠδῆ* *Δίκα*, *Sapph.* 66 [44]. On the other hand, *Αἰήτῃ* *Ap. Rh.* 3. 386, for *Αἰήτᾶ*, *Voc.* of *Αἰήτης*.

c. The old *Gen.* affixes, *-ᾶο* and *-ᾶων*, which often occur in the *Epic* writers, were contracted as follows : (1) In the *Ion.*, they were regularly contracted into *-ω* and *-ων*, with the insertion of *ε* after a consonant, but commonly in the poets with *synizesis* (120 i, 117 b) : as, *Ἀτρείδ(ᾶο, ω)εω*, *Ἀτρείδ(ᾶων, ὦν)έων* · *Βορέᾶο* *Βορέω*, *Ἑρμείω* *O.* 214, *εὐμμελίω* *Δ.* 47. (2) In the *Dor.*, *ᾶ* absorbed the following vowel, and the affixes became *ᾶ* and *ᾶν* (131 a) : as, *Ἀτρείδ(αο)ᾶ*, *Ἀτρείδ(ᾶων)ᾶν*. (3) In the *Att.*, *ᾶο* and *ᾶων* were contracted into *ου* (by precession from *ω*, 115) and *ῶν* : as, *Ἀτρείδ(αο, ω)ου*, *Ἀτρείδ(ᾶων)ῶν*.

d. In some *masculines*, chiefly proper names, the later Ion. has **εᾶ** in the Acc. for **ην** : as *Λεωνίδαε* Hdt. 8. 15 (**-ην** Id. 7. 206), *δεσπότεᾶ* Id. 1. 11 (so, in some editions, Acc. pl. **-εᾶς** for **-ᾶς** : as, *δεσπότεᾶς* Ib. 111).

198. a. The Dat. pl. in Hom. commonly ends in **-ησι** or **-ης** before a vowel (which may be referred to apostrophe) : as *θεῆσιν* A. 638, *θεῆς εἰς* Γ. 158. In a few instances, **-ης** precedes a consonant : as, *σῆς καί* A. 179, *πέτρης πρὸς η.* 279. We even find *θεαῖς ε.* 119, *ἀκταῖς* M. 284, and *πάσαις χ.* 471 ; where some would change **-αῖς** to **-ης**.

b. Antique, Ion., and Dor. forms are sometimes found in Att. writers ; particularly,

1.) The Dor. Gen. in **-ᾶ**, from some nouns in **-ας**, mostly proper names : as, *ὄρνιθοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας* · G. *ὄρνιθοθήρα*, *Γωβρύα* Cyr. 5. 2. 14 (*Γωβρύου* Ib. 2), *Καλλία* Ages. 8. 3 (*Καλλίου* Symp. 3. 3). So all contracts in **-ᾶς** : as, *βορῶας*, G. *βορῶᾶ*.

2.) The Ion. Gen. in **-εω**, from a few proper names in **-ης** : as *Τήρης*, *Καμβύσης* · G. *Τήρεω* Th. 2. 29, *Καμβύσεω* Cyr. 1. 2. 1 (*Καμβύσου* Ib. 8. 5. 27).

3.) The old Dat. pl. in **-αῖσι**, which is frequent in the poets. So, in Plato, *τέχναισι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

c. For Epic forms in **-φι**, **-χι**, and **-θεν**, see 190 – 192 ; for Dor. and Æol. forms of the Acc. pl., 131 d.

II. THE SECOND DECLENSION.

(For the affixes and paradigms, see 11 – 14, 16, 20 ; for the gender, 176.)

199. The flexible endings of the Nominative and Accusative singular are wanting (187 b),

1.) In the *theme* of the *article* : thus, **ὁ** for **ὅς**. Compare Lat. *ille*, *ipse*, *iste*, *qui*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκείνος*, and **ὅς** · thus, **τό**, *ἄλλο*, *αὐτό*, *ἐκείνο*, **ὅ**, for **τόν**, *ἄλλον*, &c.

a. In crasis with the article (125), and in composition with the definitives *τόσος*, *τόσος*, *τηλίκος*, and *τύπος*, the neuter *αὐτό* more frequently becomes *αὐτόν* · thus, *ταὐτόν* and *ταὐτό*, for *τὸ αὐτό* · *τοιούτον* and *τοιούτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (200), particularly in *ἡ ἔως δυνή*, *ἡ ἄλως threshing-floor*, *ὁ λάγως hare*, *ἡ Κέως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ ᾿Αθως* · thus, Acc. *ἔω* (only), *λάγων* and *λάγω*, *᾿Αθω*. So, in the adjectives *ἀγῆρως* (22), *ἀνάπλεως full*, *ἀξιόχρεως competent*.

200. CONTRACTS. If the stem-mark (172 d) is **α**, **ε**, or **ο**, it may be contracted with the affix. See *ἀγήραος* (22), *ὄστέον*, *νόος* (16) ; and also 120 c, c, i, 121. The contract declension in **-ως** and **-ων**, from **-αος** and **-αον**, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (87 b).

a. If the stem-mark is long α , ϵ is inserted after the contraction (120 i): as, $\nu\tilde{\alpha}\acute{o}s$ ($\nu\omega s$) $\nu\epsilon\acute{o}s$ (16), $\nu\alpha\acute{o}\tilde{u}$ ($\nu\omega$) $\nu\epsilon\acute{\omega}$, $\nu\alpha\tilde{\omega}$ ($\nu\omega$) $\nu\epsilon\tilde{\omega}$, $\nu\alpha\acute{o}\nu$ ($\nu\omega\nu$) $\nu\epsilon\acute{\omega}\nu$. Pl. $\nu\alpha\acute{o}\iota$ ($\nu\omega$) $\nu\epsilon\acute{\omega}$, &c. For the accent, see Prosody, 772 d.

b. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs only with some change. Thus $\epsilon\tilde{\upsilon}\gamma\epsilon\omega s$, *fertile*, is the contract form of $\epsilon\tilde{\upsilon}\gamma\alpha\acute{o}s$ (fr. $(\gamma\alpha\alpha)\gamma\eta$, poet. $\gamma\alpha\tilde{\iota}\alpha$, *earth*), in place of which we find the protracted $\epsilon\tilde{\upsilon}\gamma\alpha\iota\acute{o}s$ and $\epsilon\tilde{\upsilon}\gamma\epsilon\iota\acute{o}s$.

DIALECTIC FORMS.

201. a. The affix of the Gen. sing. $-\alpha-\alpha$ (13), which was commonly contracted to $-\alpha\upsilon$, or, in the \tilde{A} ol. and stricter Dor., to $-\omega$ (130 c), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to $-\alpha\iota\alpha$ (called the *Thessalian* form, and not receiving elision): thus, $\pi\acute{\omicron}\nu\tau\alpha\upsilon$ $\tilde{\iota}\kappa\alpha\rho\iota\alpha\iota\alpha$ B. 145; $\delta\acute{o}\mu\alpha\upsilon$ $\tilde{\upsilon}\psi\eta\lambda\alpha\iota\alpha$ a. 126; $\alpha\iota\alpha$ $\delta\acute{o}\mu\alpha\iota\alpha$ a. 330; $\theta\epsilon\alpha\upsilon$ Pind. O. 2. 37; $\theta\epsilon\alpha\iota\alpha$ Ib. 6. 60; $\mu\epsilon\gamma\acute{\alpha}\lambda\omega$ $\Delta\iota\alpha\alpha$ Alc. 1 [20]; $\acute{\epsilon}\rho\chi\alpha\mu\acute{\epsilon}\nu\alpha\iota\alpha$ Id. 37 [28]; $\pi\omicron\tau\alpha\mu\alpha\iota\alpha$. . . $\tilde{\alpha}\nu\acute{\alpha}\pi\omega$ Theoc. 1. 68; $\mu\alpha\lambda\alpha\kappa\omega$ $\chi\acute{o}\rho\tau\alpha\iota\alpha$ Id. 4. 18.

b. A single contraction, with the insertion of ϵ (120 i), gives the Epic genitives $\Pi\epsilon\tau(\acute{\alpha}\alpha\alpha)\acute{\epsilon}\omega\alpha$ Δ. 327, $\Pi\epsilon\upsilon\epsilon\lambda(\alpha\alpha\alpha)\acute{\epsilon}\omega\alpha$ (v. l. $-\acute{\epsilon}\alpha\iota\alpha$) Ξ. 489. The poetic doubling of ι gives the Epic *dual* form in $-\alpha\iota\iota\nu$ (so always in Hom.).

c. The new Ion. has Gen. forms with ϵ inserted: as, $\pi\upsilon\rho\acute{\epsilon}\omega\nu$ Hdt. 2. 36, $\Sigma\alpha\upsilon\sigma\acute{\epsilon}\omega\nu$ Id. 5. 35. In some proper names in $-\alpha\alpha$, these imitate Dec. 1: as, $\kappa\rho\alpha\iota\alpha\alpha$, $\kappa\rho\alpha\iota\alpha\epsilon\omega$ Hdt. 8. 122 ($\kappa\rho\alpha\iota\alpha\alpha$ l. 6); $\beta\acute{\alpha}\tau\tau\epsilon\omega$, $\kappa\lambda\epsilon\alpha\mu\beta\rho\acute{o}\tau\epsilon\omega$, Id. 4. 160; 5. 32.

d. The old Dat. pl. in $-\alpha\iota\alpha\iota$ is common in the poets of all classes, and in Ion. prose. So, even in Plato, $\theta\epsilon\alpha\iota\alpha\iota$ Leg. 955 e.

e. For Epic or old forms in $-\acute{\alpha}\phi\iota$, $-\alpha\theta\iota$, $-\alpha\iota$, and $-\alpha\theta\epsilon\nu$, see 190 s; for the Dor. and \tilde{A} ol. Acc. pl., 131 d.

f. Contracts in $-\alpha\upsilon s$ from $-\alpha\alpha s$ occur in Hom. and Hdt., though rarely: as, $\nu\alpha\upsilon s$ κ. 240 (here only in Hom.), $\epsilon\tilde{\upsilon}\nu\alpha\upsilon$ Hdt. 6. 105. In words in $-\alpha\alpha s$, $-\alpha\alpha\nu$, Hom. sometimes protracts the ϵ to $\epsilon\iota$ (134 a), and sometimes employs synizesis (117 b).

III. THE THIRD DECLENSION.

(For the affixes and paradigms, see 11–14, 17–21; for the gender, 177.)

202. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the stem in its simple distinct form. This form must therefore be learned from the Genitive, or from some case which has an open affix (172 c).

a. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is, in the Nom. and Voc. sing., in the Acc. sing. in $-\nu$ (where the stem receives the same changes as in the theme), and in the Dat. pl.

b. The change of ν , the original flexive of the Acc. sing., into α , was so extensively required in this declension by the rule (160 e), that α became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is α , if no statement is made to the contrary.

Words of Dec. 3 are divided, according to the stem-mark, or characteristic, into MUTES, LIQUIDS, and PURES (172 d).

A. MUTES (17).

203. LABIALS AND PALATALS. These are all masculine or feminine (177 c). Except in the irregular *γυνή*, the theme ends in *ψ* or *ξ* (151), and the Voc. has no distinct form (182 d).

a. *Γυνή*, *woman, wife*, which has its theme after the form of Dec. 1, and is accented as if dissyllabic throughout, is thus declined : S. N. *γυνή*, G. *γυναικός* (accented as if pronounced *γ'ναικός*), D. *γυναικί*, A. *γυναῖκα*, V. *γύναι* · P. N. *γυναῖκες*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναῖκας* · D. N. *γυναῖκε*, G. *γυναικοῖν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναί*, A. *γυνάς*, according to Dec. 1.

b. In the stem *θριχ-*, *θ* becomes *τ*, except where *χ* is changed (159 b). In *ἡ ἀλώπηξ*, *-εκος*, *fox*, the *ε* of the stem is lengthened in the theme.

204. LINGUALS. In these, the characteristic lingual cannot remain in any case which has either a *close affix* or *no affix* (202 a) ; and if another consonant is thus brought before *σ* or to the end of a word, further change may be required : as,

ἐλπί(δς)s, *κόρυ(θς)s*, *παι(δσι)σί*, *κλει(δν)ν*, (*παιδ*)*παῖ*, *σῶμ(ατ)α*, *λέο(ντ)ν* (17) ; *ἐλμι(νθς)vs* (156 b) ; *φῶ(τ)s*, *ῆπα(τ)ρ* (17) : *ἄνα(κτς, κς)ξ*, *ἄν(ακτ)α*, *δάμα(ρτς)ρ*, *λέ(οντς, ονς, οεν)ων*, *λέ(οντσι)ουσι* (17). Cf. Lat. *æta(ts)s*, *frau(ds)s*, *par(ts)s*.

a. *Barytones* in *-ις* and *-υς* form the Acc. sing. both in *-ν* and less frequently in *-α* : as, *ἔρις*, *κόρυς* (17), *ὁ, ἡ ὄρνις* *bird*, *ἡ χάρις* *grace* ; Acc. *ἔριν*, *ὄρνιν* (160 e), and poet. *ἔριδα*, *ὄρνιθα*, commonly *Χάριτα* as the name of a goddess, but otherwise *χάριν*. So *κλείς* (17), *ὁ γέλως* *laughter*, and the compounds of *πούς* *foot*, have both forms : *κλείν* and *κλείδα*, *γέλωτα* and *γέλων* ; see *Οἰδίπους*, *δίπους* (21, 22). Add *ὁ ἔρως* *love*, and *πάϊς* (poet. for *παῖς*, 105) : in later poets, *ἔρων*, *πάϊν*. In oxytones, the accent served to prevent the lingual from falling away, and thus to forbid the form in *-ν*.

b. If a distinct Voc. is needed, linguals obtain this by dropping the stem-mark (160 a) : as, *παῖ*, *λέον* (17) ; *Ἄρτεμις* *Diana*, *νεάνις* *girl*, *τυραννίς* *sovereignty*, V. *Ἄρτεμι*, *νεάνι*, *τυραννί* Soph. O. T. 380. A few proper names in *-ās*, *-αντος*, then change *ν* as in the theme : as, *Ἀτλās*, *Πολυδάμας*, V. *Ἀτλ(αντ, αν, αα)ᾱ*, *Πολυδάμᾱ* Hel. 6. 1. 5. The Voc. form *ἄνα* is used only in addressing a god, as *Ζεῦ ἄνα* Γ. 351, Soph. O. C. 1485 ; otherwise, *ῶ ἄναξ* or *ῶναξ* (126 γ).

205. STEMS IN -ντ-. When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, the *ς* is changed, if an *O* vowel precedes ; but otherwise the *ν* : as, *λέ(οντς, ονς, οεν)ων*, *γίγ(αντς, ανς, αας)ᾱς* (17, 153, 156) ; *λύ(οντς)ων*, *θ(εντς)είς*, *λύσας*, *δύς* (26).

a. Except *ὁδοῦς* (17), and participles from verbs in *-ωμι* : as, *δίδους*, *δοῦς*, fr. *δίδωμι* (45). Yet Ion. *ὀδῶν* Hdt. 6. 107.

b. Some Latin names received into the Greek have *-ης* in the theme, instead of *-εις* : as, *Κλήμης*, *-εντος*, *Clemens*, *Οὐάλης*, *-εντος*, *Valens*.

c. The host of words whose stems end *-ντ-* may conveniently be made into a separate class (*Liquid-Mutes*), by taking *ντ* as the stem-mark.

206. NEUTER LINGUALS. In these the stem-mark is always τ , which, in the theme, is commonly dropped after $\mu\alpha$, but otherwise gives place to s or ρ (160): as, $\sigma\omega\mu(\alpha\tau)a$, $\phi(\omega\tau)\omega s$, $\kappa\acute{\epsilon}\rho(\alpha\tau)a s$, $\eta\pi(\alpha\tau)a\rho$ (17); $\epsilon\iota\delta(\alpha\tau)\acute{o}s$ (26); $\alpha\lambda\epsilon\iota\phi(\alpha\tau)a\rho$ and $-a$, *unguent*. Cf. Lat. *poēm(at)a*, *co(rd)r*.

a. The τ is also omitted in $\mu\acute{\epsilon}\lambda(\iota\tau)\iota$ *mel*, *honey*; in $\gamma\acute{\alpha}\lambda(\alpha\kappa\tau)a$ *lac*, *milk*, which also drops κ ; and in $\gamma\acute{o}\nu(\alpha\tau)\upsilon$ *genu*, *knee*, and $\delta\acute{o}\rho(\alpha\tau)\upsilon$ *spear*, which have also υ in place of α (cf. 224 c). In the poet. $\eta\mu(\alpha\tau)a\rho$ *day*, ρ takes the place of τ after $\mu\alpha$; and in $\upsilon\delta(\alpha\tau)\omega\rho$ *water*, $\sigma\kappa(\alpha\tau)\acute{\omega}\rho$ *filth*, $\omega\rho$ takes the place of $\alpha\tau$.

207. CONTRACT LINGUALS. a. A few linguals drop the stem-mark (140 a) before some or all of the open affixes, and are then contracted: as, $\kappa\lambda\epsilon\iota\delta a s$ ($\kappa\lambda\epsilon\iota a s$) $\kappa\lambda\epsilon\iota s$ · $\kappa\acute{\epsilon}\rho(\alpha\tau o s, a o s)\omega s$ (17); $\tau\acute{o}$ $\tau\acute{\epsilon}\rho a s$, *prodigy*, P. N. $\tau\acute{\epsilon}\rho\alpha\tau a$ $\tau\acute{\epsilon}\rho\alpha$, G. $\tau\epsilon\rho\acute{\alpha}\tau\omega\nu$ $\tau\epsilon\rho\acute{\omega}\nu$ · \acute{o} $\chi\rho\acute{\omega}s$, *skin*, S. D. $\chi\rho(\omega\tau\acute{\iota}, \omega\iota)\acute{\omega}$ (in the phrase $\acute{\epsilon}\nu$ $\chi\rho\acute{\omega}$). So, in Hom., from \acute{o} $\iota\delta\rho\acute{\omega}s$ *sudor*, *sweat*, \acute{o} $\gamma\acute{\epsilon}\lambda\omega s$ *laughter*, \acute{o} $\xi\rho\omega s$ *love*, S. D. $\iota\delta\rho(\acute{\omega}\tau\iota)\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$, $\xi\rho\omega$ · A. $\iota\delta\rho(\acute{\omega}\tau a, \omega a)\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$.

b. These neuters are contracted in the stem: $\acute{o}\nu s$, $\acute{\omega}\tau\acute{o}s$, *ear*, fr. the old $\acute{o}\nu a s$, $\acute{o}\nu a\tau o s$ (17); $\sigma\tau\acute{\epsilon}\alpha\rho$ $\sigma\tau\eta\rho$, *tallow*, G. $\sigma\tau\acute{\epsilon}\alpha\tau o s$ $\sigma\tau\eta\tau\acute{o}s$ · $\phi\rho\acute{\epsilon}\alpha\rho$ *well*, G. $\phi\rho\acute{\epsilon}\alpha\tau o s$ ($\acute{\alpha}$) $\phi\rho\eta\tau\acute{o}s$. See 120 b, c.

c. So, usually, nouns and adjectives in $-e\iota s$, $-e\upsilon\tau o s$, preceded by \acute{o} or η : as, $\acute{O}\pi(\acute{o}\epsilon\upsilon\tau s, \acute{\delta}\epsilon\iota s)\acute{o}\nu s$, $-(\acute{\upsilon}\epsilon)\acute{o}\nu\tau o s$ (17), \acute{o} $\pi\lambda a\kappa(\acute{\upsilon}\epsilon\iota s)\acute{o}\nu s$ *cake*; $\tau\iota\mu(\acute{\eta}\epsilon\iota s)\acute{\eta}\varsigma$ or $\acute{\eta}\varsigma$ (109 a), $\tau\iota\mu(\acute{\eta}\epsilon)\acute{\eta}\varsigma s a$, $\tau\iota\mu(\acute{\eta}\epsilon\nu)\acute{\eta}\nu$, *honored*. Add some in $-i s$, $-i\delta o s$: as, $\acute{\eta}$ $\delta a\iota s$ $\delta\acute{\alpha}s$ *torch*, $\pi a\rho\eta\iota s$ $\pi a\rho\acute{\eta}s$ *cheek*, $\phi\omega\iota s$ $\phi\acute{\omega}s$ *blister*.

B. LIQUIDS (18).

208. MASCULINE AND FEMININE LIQUIDS. In these the stem always ends in ν or ρ , except in $\acute{\alpha}\lambda s$ (\acute{o} *sal*, *salt*, $\acute{\eta}$ *sea*), of which the singular is rare in Attic prose. For the euphonic changes in the theme and Dat. pl., see 153, 154, 156, 145 a. In $-\nu s$ of the theme, (a) the s is changed after an *E* or *O* vowel; (b) the ν , after ι or υ ; and (c) after α , in nouns the s , but in adjectives the ν : as,

(a) $\lambda\iota\mu(\epsilon\nu s, \epsilon\epsilon\nu)\acute{\eta}\nu$, $\delta a\iota\mu(\acute{o}\nu s)\acute{\omega}\nu$ (18); \acute{o} $\alpha\iota(\acute{\omega}\nu s)\acute{\omega}\nu$ *ævum*, *age*, \acute{o} $\mu(\acute{\eta}\nu s)\acute{\eta}\nu$ *mensis*, *MONTH*; (b) $\rho(\acute{\iota}\nu s, \acute{\iota} a s)\acute{\iota}\varsigma$ (18), \acute{o} $\Phi\acute{o}\rho\kappa(\acute{\upsilon}\nu s)\acute{\upsilon}\varsigma$ *Phorcys*; (c) $\pi a\iota(\acute{\alpha}\nu s)\acute{\alpha}\nu$ (18), $\mu\acute{\epsilon}\lambda(\acute{\alpha}\nu s)\acute{\alpha}\varsigma$ (23).

d. Except \acute{o} $\kappa\tau\epsilon\iota s$, $\kappa\tau\epsilon\nu\acute{o}s$, *comb*; $\epsilon\iota s$, $\acute{\epsilon}\nu\acute{o}s$, *one* (25); the Ion. \acute{o} $\mu\epsilon\iota s$ (as fr. s. $\mu\epsilon\nu$ -, yet G. $\mu\eta\nu\acute{o}s$) for $\mu\acute{\eta}\nu$ *month*, Hdt. 2. 82; and \acute{o} $\mu\acute{o}\delta\sigma\sigma\upsilon\nu$, $-\acute{\upsilon}\nu o s$, *wooden tower*. In the pronoun $\tau\acute{\iota}s$ (28), ν is simply omitted in the theme.

e. Most words in $-i s$ and $-\nu s$ have a second, but less classic form, in $-\iota\nu$ and $-\upsilon\nu$: as, $\rho\acute{\iota}s$ and $\rho\acute{\iota}\nu$, $\Phi\acute{o}\rho\kappa\upsilon s$ and $\Phi\acute{o}\rho\kappa\upsilon\nu$, \acute{o} $\delta\epsilon\lambda\phi\acute{\iota}s$ and $\delta\epsilon\lambda\phi\acute{\iota}\nu$ *dolphin*, *DOLPHIN*.

f. In the Voc. of $\acute{A}\pi\acute{o}\lambda\lambda\omega\nu$, $-\acute{\omega}\nu o s$, *Apollo*, $\Pi\acute{o}\sigma\epsilon\iota\delta\acute{\omega}\nu$, $-\acute{\omega}\nu o s$, *Neptune*, \acute{o} $\sigma\omega\tau\acute{\eta}\rho$, $-\acute{\eta}\rho o s$, *savior*, $\delta\acute{\alpha}\acute{\eta}\rho$, $-\acute{\epsilon}\rho o s$, *brother-in-law*, and of the personal words in 210, the natural tone of address has thrown back the accent as far as possible, and shortened the last syllable of the stem if long: $\acute{A}\pi\acute{o}\lambda\lambda\acute{o}\nu$, $\Pi\acute{o}\sigma\epsilon\iota\delta\acute{o}\nu$, $\sigma\acute{\omega}\tau\epsilon\rho$, $\delta\acute{\alpha}\epsilon\rho$, $\acute{\alpha}\nu\epsilon\rho$, $\pi\acute{\alpha}\tau\epsilon\rho$, $\theta\acute{\upsilon}\gamma\alpha\tau\epsilon\rho$, $\Delta\acute{\eta}\mu\eta\tau\epsilon\rho$. If the accent is not thrown back, oxytone nouns retaining ν or ρ in the theme have no distinct Voc.: as, $\lambda\iota\mu\acute{\eta}\nu$, \acute{o} , $\acute{\eta}$ $\alpha\acute{\iota}\theta\acute{\eta}\rho$, $-\acute{\epsilon}\rho o s$, *ETHER*.

209. NEUTER LIQUIDS. A few nouns in which the stem ends in *ρ* are neuter. They are, for the most part, confined to the singular; and require, in their declension, no euphonic changes of letters. E. g. *πῦρ*, *πῦρός* (14; *υ* lengthened in the monosyllabic stem), *νέκταρ*, *-ᾶρος*, *nectar*.

a. In *ἔαρ* (*Ἑαρ*) *ver*, *spring*, and the poetic *κέαρ* *cor*, *heart*, contraction takes place in the stem: N. *ἔαρ*, poet. *ἦρ*, G. and D. *ἔαρος*, *ἔαρι*, oftener *ἦρος*, *ἦρι*. N. *κέαρ*, in Hom. always *κῆρ*, D. *κῆρι*.

210. SYNCOPATED LIQUIDS. I. In a few familiar liquids, a short vowel is syncopated before the stem-mark: viz.,

a. In these three, the syncope takes place *before all the open affixes*: *ἀνήρ* (s. *ἀνερ-*, sync. *ἀνρ-*, *ἀνδρ-*, 146 b) *man*; *κύων* (s. *κυων*, sync. *κυν-*) *canis*, *dog*, also syncopated in Dat. pl.; *ἄρνός* (s. *ἄρεν-*, sync. *ἄρν-*) *lamb's*, of which the Nom. sing. is not used, but in its place, *ἄμνός* *agnus*, of Dec. 2. See 18.

b. These five are syncopated *in the Gen. and Dat. sing.*: *πατήρ* (18; s. *πατερ-*, *πατρ-*) *FATHER*; *μήτηρ* *MOTHER*, G. *μητέρος* *μητρός*, D. *μητέρι* *μητρὶ*; *θυγάτηρ* *DAUGHTER*, *θυγα(τέρος)τρός*, *θυγα(τέρι)τρί*. ἡ *γαστήρ* *stomach*, *γασ(τέρος)τρός*, *γασ(τέρι)τρί*. ἡ *Δημήτηρ* *Ceres*, *Δήμη(τερος)τρος*, *Δήμη(τερι)τρι*, also Acc. *Δήμη(τερα)τρα*.

c. In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified. For the Dat. pl., see 145 a. *Γαστήρ* has not only *γαστράσι* (Dio C. 54. 22), but also in Hipp. *γαστήρσι*.

d. Compare Lat. *pāter*, *pa(ter)tris*; *māter*, *ma(ter)tris*; *caro*, *carnis*.

211. Comparatives in *-ων* often drop the *υ* before *α* and *ε* in the sing. and pl., and are then contracted (140 b): as,

μείζονα *μείζ(οα)ω*, *μείζονες* *μείζ(οες)ους*, *μείζονας* *μείζους* (22). Both forms are freely used, and even together: as, *ἀμείνονας καὶ κρείττους* i. 7. 3.

a. A like contraction occurs in a few other words, particularly in the Acc. of *Ἀπόλλων* and *Ποσειδών* (itself contr. fr. *Ποσειδάων*, 131 a): *Ἀπόλλωνα* *Ἀπόλλ(ωα)ω* (iii. 1. 6), *Ποσειδῶνα* *Ποσειδῶ*. See for both forms, of which the shorter is especially used with the article, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, *ὁ κυκεών* *mixed drink*, Acc. *κυκεῶνα*, and poet. *κυκεῶ* (κ. 316, *κυκειῶ* Λ. 624); ἡ *γλήχων* *pennyroyal*, A. *γλήχῶνα*, *γλήχω* (Ar. Ach. 874); and by a like syncope of *ρ*, *ὁ ἰχώρ* *ichor*; A. *ἰχώρα* and (only E. 416) *ἰχῶ*.

C. PURES (19).

212. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the stem, either before the affixes -s and -ν, or at the end of a word. Hence,*

213. A.) Before the affixes *-s* and *-v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows:

1.) a. In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words: as,

Simple, ὁ ἱππεύς, -έως (19; stem ἱππε-), βασιλεύς *king*, Θησεύς *Theseus*; *compound*, Σωκράτης, -εος (19; fr. σῶς *entire*, and κράτος *strength*), Ἀριστοτέλης, Δημοσθένης (observe the difference in accentuation).

EXCEPT the simples Ἄρης, -εος, *Mars*, ὁ σῆς, σεός, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -εως, A. πῆχυν (19), ὁ πέλεκυς *axe*, ὁ πρέσβυς *elder* (properly an *adj.*); ὁ ἔχis, -εως, *viper*, ὁ ὄφis *serpent*, πρύτανις *president*, and also κόπις, κόρις, μάρις, and ἔρχis.

b. In *feminine* and *common nouns*, *ε* becomes *ι*: as, ἡ πόλις, -εως, A. πόλιν (19), ἡ δύναμις *power*; ὁ, ἡ μάντις *prophet*.

c. In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words: as,

Simple, ἡδύς, -έος, A. ἡδύν (23), γλυκύς *sweet*, ὀξύς *sharp*; *compound*, ἀκρατής, έός (ἀ *not*, κράτος *strength*), *weak*, ἀληθής *true*, εὐτελής *cheap*, τριήρης *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme*.

EXCEPT a few simple adjectives, in which *ε* becomes *η*: as, σαφής, -έος (22), πλήρης *full*, ὑγιής *healthy*, ψευδής *false*.

d. If the last element of a compound ends in *-ευσ*, *-ις*, or *-υς*, its form is commonly retained: as in ἀρχ-ιερεύς *high-priest*, φιλό-πολις (Gen. -εως, -ιδος, or -ιος, 218) *patriotic*, δί-πηχυς *two cubits long* (yet contracted in neut. pl., as if formed in *-ης*, 219: διπήχ(εα)η iv. 2. 28).

214. 2.) In *monosyllables*, *ο* becomes *ου*; otherwise *ω*: as, βοῦς, βοός, A. βοῦν (19), ὁ χοῦς, χοός, *heap of earth*; but ἡ αἰδώς, -όος, *shame*.

a. This rule applies also to *linguals* in which *ο* precedes the stem-mark: as, πούς, ποδός (17), and its compounds Οἰδίπους, δίπους (21, 22); but εἰδώς, -ότος (26).

b. In *feminine nouns* of more than one syllable, in which the stem ends in *ο*, the affix *s* is absorbed, as if *ε* (142 a). Thus from the stem ἤχο- is formed the theme ἤχ(ος, οε)ῶ (19). So ἡ πειθῶ, -όος, *persuasion*, ἡ Λητώ, -όος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς *dawn*. In these words in *-ῶ* and *-ῶς*, the plural and dual are very rare, and only formed according to Dec. 2: as, λεχώ, N. pl. λεχοί Orph. H. 2. 10; εἰκοῦς, (224 a).

215. B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *s*; and *ο* *characteristic* becomes *οι* or *ου*; as follows:

a.) If the theme ends in *-ης*, *ε* becomes *εs*; but, otherwise, is changed as in the theme: thus, Nom. neut. and Voc. σαφέs (22), ἡδύ (23); Voc. Σώκρατες, πόλι, πῆχυ, ἱππεῦ (19).

b.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (114 b): as, τὸ γένος, -εος (19), τὸ τεῖχος, -εος, *wall*, τὸ ἔθνος *nation*, τὸ ὄρος *mountain*.

EXCEPT τὸ ἄστυ, -εος, *town* (19), the Epic τὸ πῶς, -εος, *flock*, and a few foreign names of natural productions in -ι, as τὸ πέπερι, -εως, *piper*, PEPPER.

c.) In the *Vocative*, *ο* becomes *οἶ*, if the theme ends in -ώ or -ώς; but *ου*, if it ends in -ους: as, ἦχοι (19), αἰδοῖ (fr. αἰδώς, 214); βοῦ (19); and in like manner, Οἰδίπου (21, 214 a).

216. a. After the analogy of *ε* and *ο*, a *characteristic* becomes *αυ* in ἡ ναῦς (s. *να*) *ship*, ἡ γραῦς, γρᾱός, *old woman*; and assumes *ς* in the theme of *neuters*: as, τὸ γέρας, -αος (19), τὸ γῆρας, -αός, *old age*.

For the declension of *ναῦς*, see 19, 21, 222 f. That of *γραῦς* agrees with the Dor. forms of *ναῦς*, as first given, while, in the Acc. pl., it contracts γρᾱας into γραῖς (122 a).

b. In the *Accusative singular* of pures, the inflective *ν* becomes *α* (202 b), except when the theme ends in -ας, -ις, -υς, -αυς, or -ους: as, ἦρωα, ἦχόα, ἱππέα (19); σαφέα (22); but from ὁ λᾱς, *stone*, κῖς, οῖς (contracted from ὄϊς), πόλις, ἰχθύς, πῆχυς, ναῦς, βοῦς, ἡδύς, Acc. λᾱν· κῖν, οῖν, πόλιν, ἰχθύν, πῆχυν, ναῦν, βοῦν (19); ἡδύν (23).

c. Proper names in -ης, -εος, for the most part, admit both forms of the Acc.: as, Σωκράτης (19), A. Σωκράτη (Plat.), Σωκράτην (Xen.); ὁ Ἄρης, *Mars*, A. Ἄρη and Ἄρην (Ἄρεα Soph. O. T. 190). So ἦρως, A. ἦρων Hdt. 1. 167 (ἦρωα 2. 143).

d. When the stem-mark is changed to a *diphthong* before -ς in the theme, the same change is made before -σι in the *Dative plural*: as, ἱππεῦσι, βοусί, ναυσί (19).

217. These changes appear to have chiefly resulted from the earlier mode of preventing hiatus in declension, viz., by attaching consonant elements to the stem (100, 190).

Of these, the most prominent seem to have been, for masculines and neuters, *Ϝ* and *Σ*; and for feminines, the softer *Δ*, which in many words acquired a permanent place (see f below). With this exception, these inserted consonants, in the refining of the language, were (a) *simply dropped between two vowels* (140; hence, except as above, 216 d, in the Dat. pl., originally ending in -εσι, 186 f); and *Δ throughout*. If not between two vowels, the *Ϝ* became *υ* (142), which (b) *formed a diphthong* with an open vowel preceding, but (c) *was absorbed* by a close one; while the *Σ* (d) *remained* where there was *no affix* (139), but (e) before the *affixes* -ς and -ν was absorbed, as if *ε*, by the preceding vowel (142). Before the *Δ*, (f) *α* could remain, but there was a tendency in *ε* before a lingual to pass by precession into *ι* (114 d), so remarkable that in this whole declension there is scarce an instance of *ε* before a characteristic lingual mute. Feminines in -ε-, on losing the inserted *Δ*, took two forms as below (g, h). Thus,

(a) βοFος βοός bovis, ιχθ(υFος)ῦος, ιππ(εFες)ῆες · γέν(εΣος)εος (fr. γένος ; cf. Lat. *gēnūs*, *genēris*, 139), γέρ(αΣος)αος (19) ; ΔιFος Δῖος (21 ; cf. Lat. *dīvus* and *dīus*, and *bovum* for *bovum*), ἡδ(εFος)ῆος (23) ; σαφ(εΣος)ῆος (22).

(b) βοFς βοῦς, βοFν βοῦν, βοF βοῦ, ιππ(εFς)εῦς, ιππ(εF)εῦ, ιππεῦσι, ναFς ναῦς navis, ναυσί (19). In adjectives, and in a few masculine and neuter nouns, short υ takes the place of ευ : as, ἡδεFς ἡδῦς, ἡδ(εF)ῦ (23) ; πῆχ(εFς)ῦς, πῆχῦν, πῆχῦ, ἄστ(εF)ῦ (19).

(c) ιχθυFς ιχθῦς, ιχθ(υF)ῦ, but Dat. pl. ιχθῦσι ; κιFς (or κιIs, Kühn.) κῖς (19).

(d) Nom. neut. σαφεΣ σαφές (22), γέν(εΣ)ος (ε passing into a kindred vowel, 114 b), γέρ(αΣ)ας (19) ; Voc. Σώκρατ(εΣ)ες (19). The peculiar form of the Voc. of ἡχώ and αἰδώς (215 c) may have arisen from the change of s to its corresponding ε, and then contraction with precession (142, 118 b) ; thus, ἡχ(οΣ, οε)οῖ (cf. 214 b).

(e) σαφεΣς σαφής (22), Σωκράτ(εΣς)ης (19), αἰδ(οΣς)ώς (214), ὁ μυΣς μῦς mūs, mouse, G. μυΣος μῦός mūris (a). For ἡχώ, see 214 b ; cf. ἡχοῖ (d).

(f) Ἑλλάς, -άδος, Greece, Μεγαρίς, -ίδος, Megaris. Μεγαρε-, Megarian, had two forms, ΜεγαρεF- masc., and with precession ΜεγαριΔ- fem. ; from the former we have Μεγαρεῦς, -έως, Megarian man, and from the latter (δ retained and becoming the stem-mark), Μεγαρίς, -ίδος, Megarian woman or land. This became the prevalent mode of declining feminines in -ις, if we except the large class of abstract nouns in -σις. Especially many feminine adjectives, or words which are properly such, are thus declined.

(g) The Nom., Acc., and Voc. sing. took the vowel of precession ι, while ε remained in the other cases : as, πόλ(εΔς)ις, πόλ(εΔος)εως, πόλει, πόλιν, πόλι · πόλεις, &c. (19). This became the usual form of feminine pures in -ις, in the Attic and Common Greek.

(h) Precession took place throughout. This became the regular form of feminine pures in -ις in the Ionic (130) : thus, Ion. N. ῖς, G. ῖος, D. ῖι, commonly contracted into -ῖ, A. ῖν, V. ῖ ; Pl. N. ῖες, sometimes contr. into -ῖς, G. ῖων, D. ῖσι, A. ῖας, commonly contr. into -ῖς : as, πόλις, πόλιος, πόλῖ, πόλιν · πόλιες, -ίων, πόλισι, πόλιας, -ῖς. The ι was also the prevalent vowel in the Doric : thus, Dor. πόλις, πόλιος, πόλῖ and πόλει, πόλιν · πόλιες, πολίων, πολίεσσι and πόλεσι, πόλιας.

i. From the classes of words in which they were used, F appears to have been earlier in its prevalence than Δ ; and this than Σ. See 213, 214.

218. As might have been expected, the three last forms (f, g, h) are far from being kept entirely separate ; and are not wholly restricted to feminines (213 a, b, 215 b). Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric, which were less averse than the Attic to hiatus (131 s) : as, ἡ τρίπις keel, G. τρόπεως, τρόπιος, and τρόπιδος · particularly proper names, as Ἴσις, G. -ιδος, -ιος Hdt. 2. 41, D. -ιδι, Ἰσῖ Ib. 59 ; Θέτις, G. Θέτιδος Θ. 370, D. Θέτῖ Σ. 407. Compare 207, 211.

2.) In some pures in -ις, the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms : as, ἡ τύρσις turris, tower, G. τύρσιος vii. 8. 12, but Pl. N. τύρσεις iv. 4. 2, τύρσεων Hel. 4. 7. 6, τύρσεσι Cyr. 7. 5. 10 ; ὁ πόσις spouse, G. -ιος, D. -ει · ἡ μάγαδις, -ιος, a kind of hare, D. μαγάδι vii. 3. 32 ; ὁ ἡ τίγρις tigris, tiger, G. τίγριος, and in later writers τίγριδος, Pl. N. τίγρεις, G. τίγρων · some proper names, as ὁ Σύννεσις, G. -ιος, i. 2. 12, ὁ Ἴρις, G. -ιος vi. 2. 1 ; and the adjectives ἰδρις intelligent, νῆστις abstemious. In like manner, ἡ, ὁ ἔγχε-λυσ (217 b) anguilla, eel, G. ἐγχέλυος, Pl. N. ἐγχέλεις, G. ἐγχέλεων · τὸ πέπερι (215 b), G. -εως and -ιος.

219. II. CONTRACTION. Most pures in *-as*, *-ης*, *-ος*, and *-ω* are contracted in *all* the cases that have *open affixes*; but others, for the most part, only in the *Nom. and Acc. pl.* and *Dat. sing.*; and some, if at all, only in the *Acc. pl.*

a. See 19, and also *σαφής* (which ἡ *τριήρης* and like words, properly adjectives, follow, 213 c), *ύγιής*, and *ήδύς* (22, 23). The common contractions are given in the tables; and also some in brackets which are rare or doubtful. The contractions there shown are sometimes omitted, and others sometimes occur; especially in the poets. For the general laws, see 118 s.

b. Of nouns in *-ω*, the uncontracted form scarcely occurs, even in the poets and dialects. So, in *αἰδώς* and *ήώς* (214 b): G. *-(oos)οὖς*, D. *-οῖ*, A. *-ῶ*, V. *-οῖ*. Cf., in Lat., *Dīdō*, G. *-dūs* (92 b), D. A. V. *-dō*.

c. In proper names in *-κλής*, cont. *-κλῆς* (fr. *κλέος renoun*), the Dat. and sometimes Acc. sing. are *doubly* contracted. See *Ἡρακλέης* (19); and for its Attic forms, Mem. 2. 1. 21–26. For the later Voc. *Ἡρακλες*, used in exclamations, cf. 208 f.

d. For the earlier contraction of the Nom. pl. of nouns in *-eus* into *ῆς*, see 121 e. The uncontracted *Θησέες* occurs (with *Ἡρακλέες* after the Ion. form, 222 d) Pl. Theæt. 169 b.

e. It is not as often that we wish to pass rapidly over a noun which is the *subject* of a sentence, as over one which is a mere *object*. Hence, as we observe from the tables, the Nominative plural is less frequently contracted than the Accusative.

f. Compare the contracts in *-us*, *-uos*, with the Lat. Dec. 4:

ἄρκυς, *net*, *-ῦος*, *-υῖ*, *-ῦν*. Pl. *-(ues)ῦς*, *-ων*, *-υσι*, *-(uas)ῦς*.
arcūs, *bow*, *-(ūis)ūs*, *-uī*, *-ūm*; Pl. *-(ues)ūs*, *-uum*, *-ubus*, *-(ues)ūs*.

g. Of Latin contracts in the nude declension, the three great classes are those with *i*-characteristic, corresponding to the Greek *ε*- (the earlier *e* showing itself in the neut. sing., and often in the fem. theme), as *avis*, *rupes*, *mare*, *mitis*; those with *u*-, corresponding to the Greek *υ*-, as *fructus*, *cornu* (Dec. 4); and those with *e*-, as *res* (Dec. 5, a declension of mixed analogies).

220. In the Attic and Common Greek, the endings *-eos*, *-ea*, and *-eas*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-is*, *-us* and *-eus*, and sometimes of nouns in *-ι* and *-υ*: as, *πόλις*, G. *πόλεος πόλεως*, *πῆχυς*, *-εως*, *ἱππεύς*, *-έως*, *ἄστυ*, *-εος* and *-εως* (19); *πέπερι*, *-εως* (215 b). Also *ὁ Ἄρης* (213 a), G. *Ἄρεος* and *Ἄρεως* (as if from a second theme *Ἄρευς*, cited by grammarians from Alcæus).

b.) In the Acc. sing. and pl. of nouns in *-eus*: as, *ἱππεύς*, Acc. sing. *ἱππέᾱ ἱππέᾱ*, pl. *ἱππέᾱς ἱππέᾱς*.

c. This change appears to be simply a less perfect, and, from the words in which it occurs (those which had dropped F or Δ, 217 i), an earlier mode of contraction. From the accentuation of such words as *πόλεως*, it

is evident that the ϵ (as in *Μενέλεως*, 120 i) has not the full force of a distinct syllable ; while the use of the poets shows that it has not wholly lost its syllabic power. We may infer that it commonly united as a species of semivowel (like our y or w , 117 b) with the vowel following, and thus lengthened it.

d. The poets sometimes complete the contraction by synizesis : as, *βασιλέως* Eur. Alc. 240, *Ἀχιλλέα* Id. Iph. A. 1341. Instances also occur, in the Attic poets, of the unchanged Gen. in *-εος*, of the Acc. in *-εῶ* and *-εῶς*, and of the Acc. sing. regularly contracted into η : as, *Νηρέος* Eur. Ion 1082, *πόλεος* Id. Hec. 866 ; *φονέα* Ib. 882 ; *ἐνγγραφή* Ar. Ach. 1150, *Ὀδυσσῆ* Eur. Rh. 708, and even *ιερῆ* Id. Alc. 25. The regularly contracted Acc. pl. in *-εῖς*, instead of *-εῶς*, is sometimes found in Attic writers, and became in the later Greek the common form : *βασιλεῖς* Mem. 3. 9. 10.

e. If another vowel precedes, the ϵ is commonly absorbed by the *-ως*, *-ᾶ*, and *-ῶς* : as, *Πειραιεύς* Piræus, G. *Πειρ(αιέως)αιῶς*, A. *Πειρ(αιέα)αιᾶ* · *χοᾶς* (224 f).

f. Grammarians give the name *Attic Genitive* to the form in *-εως* ; and also to the Gen. pl. in *-εων* when accented upon the antepenult, the accent then showing a like use of ϵ ; as, *πόλεων* (19). The regularly contracted *πηχῶν* occurs iv. 7. 16.

g. The Gen. in *-εως* is also found in a few adjectives in *-ις* (213 d) ; in *ἡμισυς*, *half* (G. *-εος* ; later *-εως* and *-ους*, and also Neut. pl. *-(εα)η*) ; and, in later writers, in other adjectives in *-υς* (thus, *βραχέως* Plut.).

DIALECTIC FORMS.

221. (A.) Dialectic changes affecting the AFFIX.

a. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-α*, in words in which it has commonly *-ν* ; as, *εὐρέα* Z. 291, *νῆα* or *νέα*, *πόληα*, for *εὐρύν*, *ναῦν*, *πόλιν* · *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ion. often forms the Acc. of nouns in *-ῶ* or *-ῶς*, *-όος*, in *-οῦν* (in the Æol. and stricter Dor. *-ων*, 130 c) : as, *Ἴω* *Io*, *Λητώ* *Latona*, *ῥῶς* *dawn*, A. *Ἴοῦν* Hdt. 1. 1, *Λητοῦν*, *ῥοῦν* (*Λατῶν* Insc. Cret., *Ἑρων* Sapph. 75, or 91).

b. In the Gen. pl., the Ion. sometimes changes *-ων* to *-εων* (135 a, cf. 201 c) ; and perhaps the Dor., to *-αν* : as, *χηνέων* Hdt. 2. 45, *μυριάδων*, *ἀνδρέων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν* · *αἰγᾶν* for *αἰγῶν* (?) Theoc. 8. 49.

c. In the Dat. pl., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-εσι*, *-εσσι*, and *-σσι* (186 f, h, 171). Hom. uses the four forms, though *-εσι* rarely. The forms *-εσσι* and *-εσι* are also common in Dor. and Æol. prose ; and *-εσι* is used in Ion. prose after the stem-mark ν . Thus, *χερσίν* A. 14, *χείρεσσι* Γ. 271, *χείρεσι* Υ. 468 ; *ποσί* E. 745, *ποσσί* B. 44, *πόδεσσιν* Γ. 407 ; *ἔπεσιν* B. 73, *ἔπεσσι* δ. 597, *ἐπέεσσιν* B. 75 ; *δαιτυμόνεσι* Hdt. 6. 57. So, ϵ dropped between two vowels (217 a), *βόεσσι* B. 481, *νάεσσι* Pind. P. 4. 98, *ἀριστήεσσι* A. 227.

d. In the Dual, the Epic prolongs *-οιν* (as in Dec. 2, 201 b) to *-οιῖν* : thus, *ποδοιῖν* Ξ. 228, *Σειρήνοιῖν* μ. 52.

222. (B.) Dialectic changes affecting the STEM, either simply or in connection with the affix.

a. Many changes result from dialectic preferences of vowels (130 s) : as, Ion. *θῶρηξ*, *νηῦς*, *γρηῦς*, for *θώραξ*, &c. : Dor. *ποιμᾶν*, *ώκύτᾶς*, *νᾶες*, for

ποιμήν, &c. ; χήρ for χείρ ; ὦς, βῶς, ἀχῶς, for οὖς, βοῦς, ἡχοῦς ; for κλείς *key*, Dor. (κλαῖς clāvis) κλαῖς, Ion. κληῖς, Old Att. κλής.

b. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction (131). The Epic has here especial license. In the poets, contractions are often made by synizesis (117 b), which are not written. In respect to the usage of Homer, we remark as follows : (1) In the Gen. sing., contraction is commonly omitted, except in nouns in -ῶ and -ῷς, G. -όος. In a few instances, -εος is contracted into -εως (131 b), or synizesis occurs : as, Ἐρέβους Θ. 368, θέρεως η. 118 ; Πηλῆος A. 489, πόλιος B. 811. (2) In the Dat. sing., both the contracted and uncontracted forms are freely used in most words : as, γήραι and γήραι or γήρα (119), τείχει and τείχει, ἥρωι and ἥρω H. 453. See 21. The endings -ι, -υ, and -οι are almost always contracted : as, κνήστι A. 640, νέκυι II. 526, ἥοι I. 618. (3) The endings -εα, -εων, and -εας are commonly uncontracted, except by synizesis : as, θεοειδῆ Γ. 27, ἀλγεᾶ Ω. 7, νέα ι. 283 ; σιγηθεῶν K. 95 ; πολέας A. 559. So πόλιος θ. 560 ; but Τυδῆ Δ. 384, Ὀδυσῆ τ. 136 (21 ; so βασιλῆ Oracle in Hdt. 7. 220). (4) The ending -εες is used both with and, oftener, without contraction : as, πρωτοπαγεῖς νεοτευχέες E. 194. (5) The neut. plur. ending -αα, with scarce an exception, is contracted or drops one α (cf. d) : as, κέρα, δέπα, γέρα B. 237. The form with the single short α sometimes occurs in the Attic poets : as, κρέα Ar. Pax 192. (6) For the Homeric forms of οἷς, see 21. Those of οὖς (17) and γραῦς (§ 216 a) are, N. οὖς, G. οὔατος · P. N. οὔατα, D. οὔασι, ὥσι · N. γρηῦς, γρηῦς, D. γρηῖ, V. γρηῦ, γρηῦ (the Gen. and Acc. supplied by γραῖης and γραῖαν of Dec. 1).

c. In common nouns in -εύς, the characteristic εF before a vowel regularly becomes η, in the Epic : as, ἱππῆος, ἱππῆες (21 ; ἱππεῖς A. 151, and βασιλεῖς Hes. Op. 246, are doubtful). Doubtful examples of this change appear in Hdt. (βασιλῆος, βασιλῆα, 7. 137, &c.) ; while the regular inflection of these nouns in Ion. prose, and in the Dor., is in -έος, &c. In proper names in -εύς, the Epic has much freedom in using the long or short vowel according to the metre. So in Ἄρης and πόλις (21). These Ep. and Ion. forms are not wholly unknown to Att. poetry, or even prose (85 c, d) : as, βασιλῆας Eur. Ph. 829, contr. βασιλῆς Æsch. Aj. 390.

d. In words whose root ends in εε-, the Epic often unites these vowels into η (as regularly in proper names in -κλήης), or into ει ; but sometimes protracts the first ε into ει or η. In many instances, the root is shortened by the poets, or in dialectic prose, by dropping one ε. E. g., forms of κλέος, *fame*, and of its compounds in -εης, κλείᾱ Hes. Th. 100, κλέα I. 189, εὐκλείας K. 281, εὐκλέας Pind. O. 2. 163, ἀκλῆεις M. 318, ἀγακλῆος II. 738, δυσκλέᾱ B. 115 (so εὐρρέιος Z. 508, ὑπερδέα P. 330, but ἐπιδέεες Hdt. 4. 130 ; see σπέος and Πάτροκλος, 21) ; Ἡρακλῆης Hes. Th. 318, Hdt. 2. 43 (Ἡρακλῆς Ib. 145), Pind. O. 6. 115 ; G. Ἡρακλῆος Ξ. 266, Ἡρακλέος Hdt. 2. 43, Pind. O. 3. 20 ; D. Ἡρακλῆι θ. 224, Pind. I. 5. 47, Ἡρακλεῖ Hdt. 2. 145, Ἡρακλεῖ Pind. P. 9. 151 ; A. Ἡρακλῆα Ξ. 324, Ἡρακλέᾱ Hdt. 2. 43, Pind. O. 10. 20, Ἡρακλέην Theoc. 13. 73.

e. In κέρας and τέρας (207), the τ is commonly omitted in dialectic Greek ; and then in these, as in other neuters in -ας, -αος, the later Ionic often changes α into ε (130 b), except in the theme : as, κέρεος, κέρεϊ, κέρα, κερέων, τέρεος, γέρα, Hdt. For the Ion. and Dor. forms of words in -ις, -εως, and -ις, -ιδος, see 217, 218.

f. In ναῦς (ναῖς, nāvis, 217 b, 19, 21), the original α remains throughout in the Dor. ; but in the Ion. passes by precession either into η, or with short quantity, especially in the later Ion., into ε. The Att. retains the α in the diphthong αυ, but has otherwise η or ε (the latter having appar-

ently been inserted in the Gen. sing. and pl. after the contraction of $\tilde{\alpha}o$ and $\tilde{\alpha}\omega$, 120 i; and the Gen. dual having followed the analogy of the other numbers). In the Att. poets, the Ion. forms occur rarely, the Dor. oftener: as, $\nu\eta\acute{o}s$ Eur. Iph. T. 1385, $\nu\alpha\acute{o}s$ Soph. Ant. 715.

IV. IRREGULAR NOUNS.

223. Irregularities in the declension of nouns, which have not been already noticed, may be chiefly referred to two heads: *variety of declension*, and *defect of declension*.

A. VARIETY OF DECLENSION.

a. A noun may vary, (1.) in its *stem*; (2.) in its *method* of declension; and (3.) in its *gender* (180). In the first case, it is termed a *metaplast* ($\mu\epsilon\tau\alpha\pi\lambda\alpha\sigma\tau\acute{o}s$, *transformed*); in the second, a *heteroclite* ($\acute{\epsilon}\tau\epsilon\rho\acute{o}\kappa\lambda\iota\tau\omicron>s$, *of different declensions*); in the third, *heterogeneous* ($\acute{\epsilon}\tau\epsilon\rho\omicron\gamma\epsilon\nu\acute{\eta}s$, *of different genders*).

b. Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

c. The lists which follow are designed both to exemplify the different kinds of irregularity, or *anomaly*, and likewise to present, in classes, the principal anomalous nouns (some of which might have been also placed under other heads, as doubly irregular).

224. 1. METAPLASTS.

Metaplasism has mostly arisen from a change of the stem, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old stem, especially in the poets and in the dialects. The double stem may be,

a.) In **ον-** and in **ο-** (cf. 140, 211): $\eta\ \acute{\alpha}\eta\delta\acute{o}\nu$, $-\acute{o}\nu\omicron>s$, *nightingale*; from the stem $\acute{\alpha}\eta\delta\omicron-$, G. $\acute{\alpha}\eta\delta\omicron\upsilon>s$ Soph. Aj. 629, D. $\acute{\alpha}\eta\delta\omicron\iota$ Ar. Av. 679: $\eta\ \beta\lambda\acute{\eta}-\chi\omega\nu$, Ion. $\gamma\lambda\acute{\eta}\chi\omega\nu$, $-\omega\nu\omicron>s$ and (s. $\beta\lambda\eta\chi\omicron-$) $-\omicron\upsilon>s$, *penningroyal*: $\eta\ \Gamma\omicron\rho\gamma\acute{\omega}$, $-\omicron\upsilon>s$, and $\Gamma\omicron\rho\gamma\acute{\omega}\nu$, $-\acute{o}\nu\omicron>s$, *Gorgon* (A. pl. $\Gamma\omicron\rho\gamma\omicron\upsilon>s$, 214 b, Hes. Th. 274): $\eta\ \epsilon\acute{\iota}\kappa\acute{\omega}\nu$, $-\acute{o}\nu\omicron>s$, *image*; (s. $\epsilon\acute{\iota}\kappa\omicron-$) G. $\epsilon\acute{\iota}\kappa\omicron\upsilon>s$ Eur. Hel. 77, A. $\epsilon\acute{\iota}\kappa\acute{\omega}$ Hdt. 7. 69; Pl. A. $\epsilon\acute{\iota}\kappa\omicron\upsilon>s$ Ar. Nub. 559: $\eta\ \chi\epsilon\lambda\acute{\iota}\delta\acute{\omega}\nu$, $-\acute{o}\nu\omicron>s$, *swallow*; (s. $\chi\epsilon\lambda\iota\delta\omicron-$) V. $\chi\epsilon\lambda\iota\delta\omicron\iota$ Ar. Av. 1411.

b.) In **α-** and in **-ε** (ε- esp. Ion., 222 e): $\tau\acute{o}\ \beta\rho\acute{\epsilon}\tau\alpha>s$, $-\epsilon\omicron>s$, *wooden image*, poet.: $\tau\acute{o}\ \kappa\nu\acute{\epsilon}\phi\alpha>s$, *darkness*, G. Ep. $\kappa\nu\acute{\epsilon}\phi\alpha\omicron>s$, Att. $\kappa\nu\acute{\epsilon}\phi\omicron\upsilon>s$ Ar. Eccl. 291, later $\kappa\nu\acute{\epsilon}\phi\alpha\tau\omicron>s$ Polyb., D. $\kappa\nu\acute{\epsilon}\phi\alpha\iota$ Cyr. 4. 2. 15: $\tau\acute{o}\ \kappa\acute{\omega}\alpha>s$, *fleece*, poet., π. 47; Pl. N. $\kappa\acute{\omega}\epsilon\alpha$ v. 3, D. $\kappa\acute{\omega}\epsilon\sigma\iota$ γ. 38: $\tau\acute{o}\ \omicron\upsilon\delta\alpha>s$, *floor*, poet., G. $\omicron\upsilon\delta\epsilon\omicron>s$, D. $\omicron\upsilon\delta\epsilon\acute{\iota}$ $\omicron\upsilon\delta\epsilon\iota$, in Hom.

c.) In **F-** and **Faτ-**: $\tau\acute{o}\ \gamma\acute{o}\nu\upsilon$, $\gamma\acute{o}\nu\alpha\tau\omicron>s$, *genu*, *KNEE*, and $\tau\acute{o}\ \delta\acute{o}\rho\upsilon$, $-\alpha\tau\omicron>s$ (s. $\delta\omicron\rho F-$, $\delta\omicron\rho-$ 140, $\delta\omicron\rho\upsilon-$ 142, $\delta\omicron\upsilon\rho-$ 145, $\delta\omicron\rho Fa\tau-$, $\delta\omicron\rho\alpha\tau-$, $\delta\omicron\upsilon\rho\alpha\tau-$), *spear*. For the forms of $\delta\acute{o}\rho\upsilon$ (late theme $\delta\omicron\upsilon\rho\alpha>s$ Antiphil. 9), see 21. Those which occur of $\gamma\acute{o}\nu\upsilon$ correspond: Ion. and poet. $\gamma\acute{o}\nu\alpha\tau\omicron>s$, $-\alpha\tau\alpha$, $-\acute{\alpha}\tau\omega\nu$, $-\alpha\sigma\iota$ ($-\alpha\sigma\sigma\iota$ v. l. I. 488); also poet. $\gamma\omicron\upsilon\nu\acute{o}s$, $\gamma\omicron\upsilon\acute{\nu}\alpha$, $\gamma\omicron\upsilon\acute{\nu}\omega\nu$, and $\gamma\acute{o}\nu\omega\nu$ Sap. 14 [25], $\gamma\omicron\upsilon\acute{\nu}\epsilon\sigma\sigma\iota$.

d.) With and without α- final : ὁ κάλως, *cable*, (s. καλα-, Att. Dec. 2), G. κάλω · Ion. κάλος, -ου, ε. 260 and Hdt. ; in later Ep., Pl. κάλωες, &c., Ar. Rh. 2. 725 : ὁ λαγώς, *hare* (s. λαγα-, Att. Dec. 2), G. λαγῶ · Ion. λαγός, -οῦ, Hdt., also Pl. N. λαγοί Soph. Fr. 113, A. Dor. (131 d) λαγός Hes. Sc. 302 ; Ep. λαγῶος, -οῦ, K. 361 : ὁ ὀρφῶς and ὀρφός, a sea-fish, G. ὀρφῶ and ὀρφοῦ.

e. Lingual and Pure : ὁ, ἡ ὄρνις, *bird*, G. ὄρνιθος (Dor. ὄρνιχος, 168), D. ὄρνιθι, A. ὄρνιν and ὄρνιθα · Pl. ὄρνιθες, &c. ; (s. ὄρνε-) N. ὄρνις, A. ὄρνιν, Pl. N. ὄρνεις, G. ὄρνειων, A. ὄρνεις and ὄρνις (218) ; also τὸ ὄρνεον, -ου : ὁ σῆς, *moth*, G. σεός and later σητός : ὁ φθόις, contr. φθοῖς, *cake*, G. φθοιός · Pl. N. φθόεις, A. φθόεις and φθοῖς Ar. Pl. 677 ; also ἡ φθοῖς, -ῖδος : ὁ χρώς, *skin, surface*, -ωτός, -ωτί (χρῶ, 207 a), &c. ; Ion. and poet. G. χροός, D. χροῖ, A. χροά.

f.) Various Double : δορυξ(ός)οῦς and -ξός Ar. Pax 447, -οῦ, *spear-maker* : Ζεύς (s. ΖεF-, ΔιF-, Ζαν-) ; see 21, and cf. Lat. Jupiter (Zeῦ πάτερ Γ. 276), Jovis, divus : ὁ θεράπων, -οντος, *attendant* ; poet. A. θέραπα, N. pl. θέραπες Eur. Ion 94 : ὁ, ἡ μάρτυς (Æol. and late μάρτυρ), -ῦρος, *witness* ; A. μάρτυρα, rarer μαρτυν, D. pl. μάρτυσι · Ep. ὁ μάρτυρος, -ου, π. 423 : ὁ Σαρπηδών, -όνος and -οντος, V. Σαρπηδον E. 633 : ἡ σμῶδιξ, -ιγγος, *weal*, Ep., B. 267, Ψ. 716 : τὸ φάος, -εος -ους Cyr. 4. 2. 26, *light*, poet. ; contr. φῶς, φωτός : ὁ, ἡ φάρυγξ, -υγγος, poet. -ῦγος ι. 373, *throat* : ὁ Φόρκυς, -ῦος and -ῦνος, Phoreys : ἡ χεῖρ, *hand*, G. χειρός and χερός, &c. (for the common forms, see 18 ; for the rest, the poets and Ion. prose) : ὁ χοῦς, a measure, G. χοός, &c., like βοῦς (19) ; from s. χοε-, the better Att. G. χοέως χοῶς, A. χοεᾶ χοᾶ, Pl. D. χοεῦσι, A. χοεᾶς χοᾶς (120 f) : τὸ χρέος (Ep. χρεῖος), -εους, *debt* ; fr. s. χρᾶε-, N. (χράος, χρώς) χρέως, G. (χράεος, χράους, χρώς) χρέως (120 i).

g. ἡ Θέμις, *Themis*, as a common noun, *right, law*, G. Θέμιδος, Ep. Θέμιστος β. 68, Ion. Θέμιος Hdt. 2. 50, Dor. Θέμιτος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun : thus, θέμις ἐστί, *it is lawful* ; φασὶ . . . θέμις εἶναι, *they say that it is lawful*, Pl. Gorg. 505 d ; τὸ μὴ θέμις, *that which is not lawful*, Æsch. Sup. 335.

h. ἡ πνύξ (s. πυκν-, as in adj. πυκνός, *crowded* ; by met., from the difficulty of appending s in the theme, πνυκ-), G. πυκνός and later πνυκός.

i. Poetic, mostly Epic, forms (with the themes to which they are referred or allied, in parentheses) : A. pl. Αἰθιοπῆας A. 423 (ὁ Αἰθίοψ, -οπος, *Ethiopian*) ; ἡ δῶς Hes. Op. 354 (δόσις *gift*) ; G. λιβός Æsch. Ch. 292, A. λιβα Id. Fr. 49 (ἡ λιβάς *libation*) ; ὁ λῖς O. 275, A. λῖν A. 480 (λέων *lion*) ; D. μᾶστι Ψ. 500, A. μᾶστιν ο. 182 (ἡ μᾶστιξ *scourge*) ; αἱ στάγες Ar. Rh. 4. 626 (σταγών *drop*) ; τὸ ὕδος, D. ὕδει Hes. Op. 61 (ὕδωρ *water*).

j. Many prolonged forms are used in poetry or dialectic prose : as, Ἀθηναία, σεληναία, ἀναγκαίη, Περσεφόνη, Πηνελόπεια, for Ἀθηνα Minerva, σελήνη moon, ἀνάγκη necessity, Περσεφόνη Proserpina, Πηνελόπη.

225. 2. HETEROCLITES.

a. Of the FIRST and SECOND DECLENSIONS. Some *personal nouns* have forms both in -os and in -ης or -ας, particularly compounds of ἄρχω (where the form in -os is usually more Att.) : as, ὁ γυμνασίαρχος and -άρχης, *gymnasiarch* ; ὁ ἀδολέσχος and -ος, *prater*.

b. Of the FIRST and THIRD DECLENSIONS : ὁ Ἄιδης, -ου, poet. Ἄϊδης, *Hades* ; Dec. 3, Ep. G. Ἄϊδος, D. Ἄϊδι · also poet. Ἀϊδωνεύς, -έως, Ion. -ῆος : ἡ γυνή (203 a) : ὁ λάας, contr. lās, lapis, *stone*, G. λάος M. 462, and λάου Soph. O. C. 196, D. λαῖ, A. λααν, λάν, and λᾶα Call. Fr. 104, Pl. N. λαες, &c. : ὁ μύκης, *mushroom*, G. μύκητος and μύκου : Οἰδίπους (21) : ἡ πτυχή, -ῆς, and mostly Ep. πτύξ, -υχός, *fold* : ἡ φρίκη, -ης, poet. φρίξ, -ῖκος, *shudder, ripple*.

c. Some personal derivatives have double forms in -της, -του, and in -τήρ, -τήρος, or -τωρ, -τορος : as, οἰκητής, οἰκητήρ, and οἰκῆτωρ, *dweller* ; θηρατής or θηρευτής, -ήρ, or -ωρ, *hunter*.

d. Add some proper names, mostly in -ης, of which a part admit a double formation throughout, as Θαλῆς, Θάλεω (198. 2 ; late -οῦ) and Θάλητος · but others only in part : as, Τισσαφέρνης, -ους, but ὦ Τισσαφέρνη ii. 5. 3 ; Στρεψιάδης, -ου, but ὦ Στρεψιάδες Ar. Nub. 1206 ; Δημήτηρ, A. -τρα (210 b) and -τραν Pl. Crat. 404 b. Some refer to this head the double Acc. in 216 c.

e. Add, also, the Epic D. pl. ἀγκαλίδεσσι Σ. 555 (ἡ ἀγκάλη *arm*) ; D. ἀλκί (always in the phrase ἀλκί πεποιθώς) E. 299 (ἀλκή *might*) ; ἡ ἄρπαξ Hes. Op. 354 (ἄρπαγή *robbery*) ; G. δαίτης, &c., γ. 44, also δαιτύος X. 496 (ἡ δαίς, -τός, *feast*) ; A. ἰώκα A. 601 (ἡ ἰωκή *battle-din*) ; Acc. κρόκα Hes. Op. 536 (ἡ κρόκη *woof*) ; G. νησάων Call. Del. 66 (ἡ νῆσος *island*) ; D. ὑσμῖνι Θ. 56 (ὑσμίνη *battle*) ; A. φύγα (only in φύγαδος, *to flight*) Θ. 157 (ἡ φυγή *flight*).

f. Of the SECOND and THIRD DECLENSIONS : τὸ δάκρυον and poet. δάκρυ (14), lacrima (168 a), *tear*, G. δακρύον, D. δακρύω · Pl. N. δάκρυα, G. δακρύων, D. δακρύοις and δάκρυσι Th. 7. 75 : τὸ δένδρον, -ου, and Ion. δένδρεον, *tree* ; Dec. 3, D. δένδρει, A. δένδρος Hdt. 6. 79 ; Pl. N. δένδρη, D. more Attic form δένδρεσι iv. 8. 2, Th. 2. 75, but δένδροις iv. 7. 9 : ὁ ἱκτῖνος, -ου, *hawk* ; Dec. 3, rarer A. ἱκτῖνα Ar. Fr. 525, N. pl. ἱκτῖνες Paus. 5. 14 : ὁ κλάδος, -ου, *twig* ; Dec. 3, poet. D. κλαδί, A. κλάδα, Pl. D. κλάδεσι Ar. Av. 239, A. κλάδας : ὁ κοινωνός, -οῦ, *sharer* ; Dec. 3, Pl. N. κοινωνες Cyr. 8. 1. 25, A. κοινωνας Ib. 7. 5. 35 (κοινωνούς 36) : τὸ κρίνον, -ου, *lily* ; Dec. 3, Pl. N. κρίνεα Hdt. 2. 92, D. κρίνεσι Ar. Nub. 911 : ὁ μόσσυν, -ῦνος, *wooden tower*, D. μόσσυνι γ. 4. 26 ; Dec. 2, D. pl. μοσσύνους Ib. : ὁ ὄνειρος and τὸ ὄνειρον, *dream* (fr. ὄναρ, 228 a), G. ὀνείρου and ὀνείρατος · Pl. ὀνείρατα and sometimes ὄνειρα : Πάτροκλος (21) : τὸ πῦρ, πυρός (14), *fire* ; Dec. 2, Pl. N. πῦρά, *watch-fires*, D. πῦροῖς vii. 2. 18 : ὁ στίχος, -ου, *row* ; Dec. 3, poet. fem. G. στιχός II. 173, Pl. N. στίχες, A. στίχας Ar. Eq. 163 : ὁ υἱός (21) : ὁ, ἡ φύλαξ, -ακος, poet. and Ion. ὁ φύλακος, -ου, *guard* : ὁ ψάρ, ψᾶρός, and later ψᾶρος, -ου, *starling*.

g. Some contracts in -ους of Dec. 2 have also forms, mostly late, like those of βούς (19) : as, ὁ νοῦς *mind*, ὁ πλοῦς *voyage*, G. νοός, 1 Cor. 14. 19, πλοός Acts 27. 9, D. νοῖ Rom. 7. 25 ; ἡ πρόχους *ever*, D. pl. πρόχουσι Ar. Nub. 272.

h. Some verbals have double forms in -ος, -ου, and -εύς, -έως, or -τήρ, -τήρος : as, ὁ πομπός and πομπεύς, *guide*, ὁ τροφός and τροφεύς, *nourisher*, ὁ ἰατρός and poet. ἰατήρ, *healer*.

i. Add the poetic D. pl. ἀνδραπόδεσσι II. 475 (τὸ ἀνδράποδον *slave*) ; ὁ δμῶς Hes. Op. 428 (δμῶς, -ῶς, *servant*) ; ὁ ἔρος Ξ. 315, A. ἔρον I. 92 (ἔρως, -ωτος, *love*) ; G. pl. μηλάτων Lyc. 106 (τὸ μῆλον *sheep*) ; A. οἶκα, only in οἶκαδε, *homeward*, Hom., and even in Att. prose, vii. 7. 57 (ὁ οἶκος *house*) ; τὰ προσώπατα σ. 192, D. προσώπασι II. 212 (πρόσωπον, *face*).

j. Of the ATTIC SECOND and THIRD DECLENSIONS : ἡ ἄλως *threshing-floor*, G. ἄλω, ἄλωνος, and poet. ἄλωος · also Ep. ἡ ἀλὼή · ὁ ἀρχιερεὺς, -έως, and ἀρχιέρεως or -ιέρως, -ω, Hdt. 2. 37, *high-priest*; ἡ ἕως *dawn* (s. 'ā-), G. ἕω, D. ἕω, A. ἕω (199) ; Dor. 'āws (s. 'āo-), G. ἀ(δ)οςοὺς · Ion. ἡώς, G. ἡοὺς, D. ἡοῖ, A. ἡῶ and ἡοῦν (221 a) ; ὁ μήτρως, -ως and rarely -ω, *maternal uncle*, Pl. μήτρως · ὁ Μίνως, -ω and -ως, *Minos* ; ὁ πάτρως, -ως and -ω, *patruus, paternal uncle*, Pl. πάτρως · ὁ ταῶς (pron. by the Athenians ταῶς, Athen. ix. 397 e ; see 93 e), -ῶ and -ῶνος, *peacock*, Pl. N. ταῶ, ταοί, and ταῶνες · ὁ τυφῶς and τυφῶν, -ῶ and -ῶνος, *whirlwind*.

226. 3. HETEROGENEOUS NOUNS.

The names of things without life naturally vary in gender, according to the conceptions formed by the mind (175). Hence there are many words in which two genders are associated, either throughout or in part ; chiefly the neuter, as the natural gender of things without life, with the masculine or feminine, the genders of personification. E. g.

a. Of DEC. I. ἡ τιᾶρα or ὁ τιᾶρας Hdt. 1. 132, *tiāra or tiāras, turban*.

b. Of DEC. II. ὁ δεσμός *band*, Pl. τὰ δεσμά, οἱ δεσμοί, and poet. τὰ δέσματα · τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά · ὁ θεσμός (Dor. τεθμός) *institute*, Pl. οἱ θεσμοί and τὰ θεσμά · ὁ λύχνος *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι · τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα · ὁ σῖτος *corn*, Pl. τὰ σῖτα · τὸ στάδιον *stadium*, Pl. τὰ στάδια and οἱ στάδιοι · ὁ σταθμός *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά *stations*, τὰ σταθμά *balances* : ὁ Τάρταρος (ἡ Pind. P. 1. 29), Pl. τὰ Τάρταρα, *Tartarus, Tartara*.

c. Things, when viewed *collectively*, seem least akin to persons ; and other masculines and feminines occur with which a neuter pl. is associated (chiefly in the poets and dialects) : ὁ δρυμός *thicket*, ὁ ἔπανλος *stall*, ὁ ἴσος *arrow*, ἡ κέλευθος *way*, ὁ κύκλος *circle*, ὁ ῥύπος *filth*, and others.

d. Of DEC. III. τὸ ἄορ, ἄορος, poet., *sword* ; A. pl. ἄορας ? ρ. 222 : τὸ πλήθος, -eos, and less common ἡ πληθύς, -ύος, *fulness* : τὸ κᾶρᾶ and (Soph. Ph. 1457) κᾶτα, *head*, poet., G. κᾶτός (τῆς, Eur. El. 140), D. κᾶτί and κᾶρα Soph. El. 445, A. like N. and also masc. κᾶτα Soph. Ph. 1207, pl. κᾶτας Eur. Ph. 1149. The following forms are found in Homer (while some non-Att. poets have even forms fr. κάρη or κᾶρα as a fem. of Dec. 1, as κάρη Theog. 1018 ; so κᾶραν Æsop. 94) :

S. N. A. κᾶρη, κᾶρ II. 392,

G. κᾶρητος καρήᾱτος κᾶτός κᾶᾱτος κᾶῖθεν λ. 588 κᾶρήνου

D. κᾶρητι O. 75 καρήᾱτι κᾶτί μ. 99 κᾶᾱτι χ. 218 Mar. 12

P. N. A. κᾶρ Cer. 12 καρήᾱτα κᾶτα θ. 92 κᾶᾱτα T. 93 κᾶρηνα

G. P. 437 κᾶτων χ. 309 κᾶήνων

D. κᾶσί, κᾶτεσφι, K. 152, 156 A. 44

e. Of DEC. I. and II. τὸ δρέπανον and ἡ δρεπάνη, *sickle* ; ἡ ἑσπέρα, Ep. ὁ ἑσπερος, *vespera and vesper, evening* (also τὰ ἑσπερα ρ. 191) : ἡ πλάνη and ὁ πλάνος, *error* ; ἡ πλευρά and τὸ πλευρόν, *rib* ; ὁ φθογγός and ἡ φθογγή, *voice* ; ἡ χώρα and ὁ χώρος, *space*.

f. Of DEC. I. and III. ἡ βλάβη and τὸ βλάβος, -eos, *injury* ; ἡ δίψα and τὸ δίψος, *thirst* ; ἡ νάπη and τὸ νάπος, *dell* ; τὸ πάθος and ἡ πάθη, *suffering* ; ἡ σκάφη and τὸ σκάφος, *scapha, skiff* ; ἡ στέγη and τὸ στέγος, *roof*.

g. Of DEC. II. and III. ὁ ἀστήρ, -έρος, and τὸ ἄστρον, *astrum, star* ; ὁ ὄχος (Dor. ὅχος), -ου, τὸ ὄχος, -eos, and τὸ ὄχημα, -ατος, *carriage* ; ὁ and τὸ σκότος (also ἡ σκοτία), *darkness* ; ὁ and τὸ σκύφος, *cup*.

B. DEFECT OF DECLENSION.

227. a. Some nouns receive *no declension*, as the names of the letters, some foreign proper names, and a few other words, chiefly foreign : thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

b. A few shortened or foreign proper names, whose stem ends with a vowel, receive *s* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension : as,

Γλοῦς (21) ii. 1. 3 ; ὁ Διονῦς (fr. Διώνῡσος, *Bacchus*), A. Διονῦν, G. D. V. Διονῦ · ὁ Μηνᾶς (fr. Μηνόδωρος) Th. 5. 19, D. Μηνᾶ, A. Μηνᾶν, G. V. Μηνᾶ · ὁ Μάσκας, D. Μάσκα, A. Μάσκαν, G. V. Μάσκα, i. 5. 4 ; ὁ Ἰαννῆς 2 Tim. 3. 8, D. Ἰαννῆ, A. Ἰαννῆν, G. V. Ἰαννῆ · ὁ Ἰησοῦς, *Jesus*, A. Ἰησοῦν, G. D. V. Ἰησοῦ.

c. Many nouns are defective in *number*. Thus,

1. Many nouns, from their signification, want the *plural* : as, ὁ, ἡ αἰθήρ, *æther*, τὸ ἔλαιον *oleum*, οἷλ, ἡ ταχυτής, *swiftness*. Proper and abstract nouns do not require a plural, except when employed as common nouns.

2. The names of *festivals*, some names of *cities*, and a few other words want the *singular* : as, τὰ Διονύσια *the feast of Bacchus*, αἱ Ἀθῆναι *Athēnæ, Athens*, οἱ Δελφοί *Delphi*, οἱ ἐτήσια *the trade-winds*.

228. Some nouns are employed only in particular *cases*, and these, it may be, occurring only in certain forms of expression : as,

a. Neut. Nom. and Acc. : ὄναρ *sleep, dream*, ὕπαρ *waking, reality* ; ὄφελος *advantage* ; τέκμαρ and Ep. τέκμωρ, *mark* : Poet., δέμας *instar, body, form* ; ἡδός *pleasure* ; δῶ (s. δωμ-, 160) A. 426 (τὸ δῶμα *domus, house*), pl. Hes. Th. 933 ; κρῖ (s. κριθ-, cf. βρῖ, ῥά, 238 b) Θ. 564 (ἡ κρῖθή *barley*) ; ἄλφι (s. ἀλφιτ-) Hom. Cer. 208 (ἄλφιτον *barley-meal*) ; γλάφυ *hollow*, Hes. Op. 531 ; ἔρι Philet. (τὸ ἔριον *wool*).

b. Neut. λίπα *with oil*, indecl., chiefly as Dat. ζ. 227 ; Du. N. and A. ὄσσε *eyes*, poet., M. 466, Pl. ὄσσων, ὄσσοις, Eur. Hec. 915, 1105.

c. Fem. G. μάλῃς (μασχάλη, *ala, axilla, arm-pit*), in the phrase ὑπὸ μάλῃς, *under the arm, secretly*, Hel. 2. 3. 23 (also ὑπὸ μάλῃν late) ; D. δαῖ (ῖ) *battle*, Ep., N. 286 (kindred A. δάϊν Call. Fr. 243) ; A. ἐπίκλην (ἐπῖκλησις, -εως, *surname*) Pl. Tim. 38 c ; A. νίφα *nivem, snow*, Hes. Op. 533 (whence ἡ νιφάς, -άδος, *snow-flake*).

d. Dat. λῖτι, Ep., Σ. 352, A. sing. or pl. λῖτα Θ. 441 (τὸ λίνον *linum, LINEN*) ; Voc. masc. and fem. ᾧ μέλε, *my friend*, in familiar address, Ar. Lys. 157 ; Voc. ᾧ τάν or τᾶν (also written ᾧ ταν or ᾧταν), *my good sir* (ὁ ἔτης, -ου, *comrade*), Attic, Pl. Apol. 25 c.

e. A word which is only employed in a *single case*, is termed a *monoptote* (μόνος *single*, πτώσις *case*) ; in *two cases*, a *diptote* ; in *three*, a *triptote* ; in *four*, a *tetraptote*.

CHAPTER III.

DECLENSION OF ADJECTIVES.

(For paradigms, see 22 – 26, 28.)

229. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (173 s). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

a. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the stem, theme, and declension of the masculine, as the general stem, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἄδικος, -ον · σαφής, -ές · μῶρος, -ᾶ, -ον · ὁ, ἡ δέπουν, -οδος, τὸ δέπουν.

230. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are chiefly confined to the masculine and feminine genders, or even to one of these. E. g.

Dec. 1, ὁ γεννάδας, -ου, *noble*, ὁ μονίας, -ου, *solitary*, ὁ ἐθελοντής, -οῦ, *voluntary*: Dec. 3, ὁ γυμνής, -ήτος, *light-armed*; ἡ μανιάς, -άδος, *frantic*, ἡ πατρὶς, -ίδος, *native*, ἡ Τρωάς, -άδος, *Trojan*; ὁ, ἡ ἀγνώς, -ῶτος, *unknowing*, ὁ, ἡ ἄπαις, -αῖδος, *childless*, ὁ, ἡ δρομάς, -άδος, *running*, ὁ, ἡ ἡλιξ, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ήτος, *half dead*.

a. In indirect cases of Dec. 3, where all the genders have the same form, such adjectives are sometimes employed in poetry (rarely in prose) as neuter: as, μανιάσιν λυσσήμασιν, *with frantic ravings*, Eur. Or. 270; δρομάδι κώλῳ, *with swift limb*, Id. Hel. 1301; ἀκμῇτι τῷ σώματι Paus. 6. 15. 3. A neuter is sometimes supplied from a kindred or derived root: as, ὁ, ἡ ἄρπαξ, -αγος, *ravacious*, τὸ ἀρπακτικόν.

231. II. In ADJECTIVES OF TWO TERMINATIONS (22), the *masculine* and *feminine* agree, but the *neuter* differs in those cases which have special neuter affixes.

a. It is only in Dec. 2 and 3 that adjectives can have a neuter (176 s); and in Dec. 3, labials and palatals do not form it, on account of the maiming of the stem which this would require (160).

b. The neuter must have *two distinct forms*, and can have only two, one for the direct cases sing., and the other for the direct cases pl. (181). Hence, every complete adjective must have two terminations. A neut. pl. is sometimes given, though rarely, to adjectives which do not form the neut. sing.: as, τίκα πατρὸς ἀπάτορα, ‘fatherless,’ Eur. Herc. 114.

c. In *δίπους* (22), and similar compounds of *πούς*, *foot*, the neut. sing., on account of the difficulty of forming it from the stem, is formed from the theme, after the analogy of contracts of Dec. 2 (23): thus, *ὁ, ἡ τρίπους*, -*οδος*, *three-footed*, *τὸ τρίπουν*. Some of these compounds have secondary, chiefly poetic, forms in Dec. 2: as, *τρίπος* X. 164, *Ἴρις ἀελλόπος*, 'storm-footed,' Θ. 409, *πουλύπου* Ar. Fr. 235.

232. III. ADJECTIVES OF THREE TERMINATIONS (23 s) differ from those of two in having a distinct form for the *feminine*. It is only in Dec. 1 that the feminine has a separate form. These adjectives, therefore, are of two declensions, adding the *feminine* forms of the *first* to the *masculine* and *neuter* of the *second* or *third*; as follows:

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple stem*.

a. If the stem ends in *ε, ι, ρ*, or *ρο*, the feminine is declined like *θεά*: otherwise, like *ᾠδή* (15): as, *μῶρᾱ, μῶρᾱς· σοφή, σοφῆς· χρυσείᾱ, διπλόη* (23); *φίλιος, -ᾱ, -ον, friendly, ἄθρόος, -ᾱ, -ον, dense; καλός, -ή, -όν, beautiful; δῖος* *dīvus, divine*, F. *δίᾱ*, Ep. and Lyr. *διᾱ* a. 14.

b. The first example is accented in 23, as in the older Attic: *μῶρος*. In the later Attic and Common Greek, it became an oxytone: *μωρός*.

233. **RULE II.** If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *stem modified by the consonant I*; as follows:

a. After *ε* or a liquid, *I* became *ι*, which was contracted, either directly or through transposition, with the preceding vowel (142 a): as, *ἡδε- (ἡδεΙ-) ἡδεῖα, μελαν- (μελανΙ-) μέλαινα* (23); *πιερ- (πιερΙ-) πίειρα* *fat*.

b. The *I* united with a preceding *τ* to form *σ* (143 b): as, *παντ- (παντΙ- πανσ-) πᾶσα, χαριεντ- (χαριεντΙ- χαριενσ-) χαρίεσσα* (23, 155, 156); *λυντ- (λυντσ-) λύουσα, θεντ- (θενσ-) θεῖσα, δυντ- (δυνσ-) δῦσα* (26).

c. In *perfect participles*, this *σ* united, as *ε*, with a preceding *ο*, to form *υι*: as, *εἶδοτ- (εἶδοτΙ- εἶδοσ- εἶδοε-, 142) εἰδυῖα* (26).

a. The *σ* remained, if the *ο* had already been contracted with another vowel: as, *ἑσταοτ- ἑστωτ- ἑστῶσα* (26). Here the neuter has not only the contracted *ἑστ(αός)ῶς*, but also the syncopated *ἑστός*.

β. Before the ending *-ᾱ* of Dec. 1, the nice Greek ear preferred a *diphthong* to *σ* preceded by a short vowel (194. 1, b). But this diphthong must not be *ευ*, as the concurrence of open sounds thus produced seems also to have been displeasing. Hence the contraction, in this case, of *οε* into the closer diphthong *υι*.

d. If the stem, after these changes, ends in *ι* or *ρ*, the feminine is declined like *μῦια* · but, if it ends in *σ* or *ν*, like *μοῦσα* or *τράπεζα* : as, *ἡδεῖα, ἡδεῖās · πᾶσα, πάσης · μέλαινα, μελαίνης* (23); *πίειρα, πιείρας*. See 15, 194.

e. For the fem. termination *-εῖα*, the shorter *-εῖ* (*α* added to the simple stem) is commonly used in Ion. prose, and sometimes in Ep. and other poetry (sometimes Ion. *-έη*, especially in Hipp.) : as, *βαθέα, εὐρέα* Hdt. 1. 178, *βαθέην* Ib. 75, *βαθέης* E. 147 (but *βαθε.ης* B. 92), *ώκέα* B. 786, *ἀδέα* Theoc. 3. 20, *ταχεῶν* Theog. 715. So, very rarely, even in Attic prose, as some think. On the other hand, the poets, in a few instances, prolong *-έα* of the neut. pl. to *-εῖα* for the sake of the metre (134 a) : as, *όξεῖα* Hes. Sc. 348, *ἀδεῖα* Soph. Tr. 122 (so *σκιόειν* for *σκιόεν*, Ap. Rh. 2. 404, *δακρυόειν* Id. 4. 1291).

234. Of those words which belong to the general class of ADJECTIVES (173), the following have three terminations :

1.) All *participles* : as, *λύων, θείς, λύσας, εἰδώς* (26).

a. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *stem, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension* : thus, in Gen. *λύντος*, the stem of conjugation is *λυ-*, and the affix *-οντος* · while the stem of declension is *λυνοντ-*, and the affix *-ος*.

2.) All *comparatives and superlatives in -ος* : as, *σοφώτερος, -α, -ον, wiser ; σοφώτατος, -η, -ον, wisest*.

3.) All *numerals*, except cardinals from 2 to 100 inclusive : as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4.) The *article and adjective pronouns* (28), except *τίς* (*τις*).

5.) Of *adjectives* commonly so called, *simples in -ος, -εις, and -υς*, with some others : as, *μῶρος, σοφός, χαρίεις, ἡδύς, πᾶς, μέλας* (23) ; *έκών, -ούσα, -όν, willing ; τάλας, -αινα, -αν, wretched ; τέρην, -εινα, -εν, tender* (23 d).

b. For the most part, *simples in -ος* have *three terminations*, and *compounds*, but *two*. Yet some compounds have three, and many simples, particularly derivatives in *-ειος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-ικός, -τός, and -τέος*, have more commonly three terminations. A distinct fem. is most found in oxytones, and least in proparoxytones. In many words, usage is variable (d, e, f).

c. Adjectives in *-ως*, of the Attic Dec. 2, have but two terminations : as, *ἀγήρως* (22), *ό, ἡ εὐγεως, τὸ εὐγεων, fertile*. For *πλέως*, see 236.

d. In words in which the fem. has commonly a distinct form, the form of the masc. is sometimes employed in its stead : as, Adjectives in *-ος* (particularly in Att. writers, 174 b), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. 6. 21, *ἀναγκαῖον* Th. 1. 2, *κλυτός* B. 742 ; Adjectives in *-υς* and *-εις* (chiefly in the poets), *ἡδύς* μ. 369, *ἀδέα* Theoc. 20. 8, *θηλύς* T. 97, *πουλύν* K. 27, *γενεὰν θηλύν, female sex*, Eur. Med. 1083, *ἀνεμοέντων αἰγίδων* Æsch. Ch. 592 ; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, e), *ἀπορώτερος* Th. 5. 110, *δυσεμβολώτατος* Id. 3. 101, *όλοώτατος* δ. 442, *τιθίντες* Æsch. Ag. 560, *τηλικούτος* Soph. El. 614, O. C. 751.

e. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important: as, τῷ χεῖρει, *the two hands*, vi. 1. 8 (the fem. form τὰ is especially rare, Soph. Ant. 769); τούτῳ τῷ ἡμέρα, *these two days*, Cyr. 1. 2. 11; τούτοις δὲ τοῖς κινήσεσιν Pl. Leg. 898 a; δύο τινέ ἐσσιον ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα . . . τούτῳ Pl. Phædr. 237 d; ἰδόντες καὶ παθοῦσα Soph. O. C. 1676; πληγέντες Θ. 455.

f. On the other hand, a distinct form is sometimes given to the fem. in words in which it is commonly the same with the masc.: as, ἀθανάτη K. 404, Isocr. 192 b, αὐτόμαται iv. 3. 8, διαδόχη Dem. 1206. 10, θηροφόνη Theog. 11, πολυξέναν Pind. N. 3. 3, πολυτιμήτη Ar. Pax 978, for the common ἡ ἀθάνατος, &c. This use is especially Epic and Lyric.

235. To some adjectives, feminine forms are supplied from a kindred or derived stem. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (174 b). The feminines thus supplied most frequently end in -is, G. -idos (217 f), but also in -as, G. -ados, in -eia, -eira, &c. Thus,

a. Masculines in -ης of Dec. 1, and in -εύς of Dec. 3, have often corresponding feminines in -is, -idos. These words are chiefly patrials and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ πολίτης, -ου, *belonging to a city* (θεοὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολίτις, -ιδος · ὁ ἰκέτης, ἡ ἰκέτις, *suppliant*; ὁ Σκύθης, ἡ Σκύθις, *Scythian*; ὁ Μεγαρεύς, -έως, ἡ Μεγαρίς, *Megarian*.

b. The compounds of ἔτος *year* (in -ης, -ες of Dec. 3, but sometimes in -ης, G. -ου of Dec. 1), have often a special fem. in -is, -idos: as, ὁ, ἡ ἐπτέτης, τὸ ἐπτέτες, *seven years old*, and ἡ ἐπτέτις, -ιδος · τὸν ἐξέτη καὶ τὴν ἐξέτην Pl. Leg. 794 c; τὰς τριακοντούτεϊς σπονδάς Th. 1. 23, but τριακοντουτίδων σπονδῶν Ib. 87.

c. Some compounds in -ης, -ες have a poetic (particularly Epic) fem. in -eia: as, ἡριγενής, -ές, *early-born*, ἡ ἡριγένεια A. 477; ἡδυεπεία, Hes. Th. 965, θεσπιέπεια Soph. O. T. 463, μονογένεια, Ar. Rh. 3. 847.

d. Add ὁ, ἡ πῖων, and ἡ πείρα, τὸ πῖον, *fat*; ὁ πρέσβυς, *old, venerable*, fem., chiefly poet., πρέσβῃ, πρέσβειρα, and πρεσβῆς · ὁ, ἡ μάκαρ, and ἡ μάκαιρα, *blessed*, poet.; ὁ, ἡ πρόφρων, and Ep. ἡ πρόφρασσα K. 290, *kind*; ὁ, ἡ εὐπάτωρ, ἡ εὐπάτειρα and εὐπατέρεια, Z. 292, *of noble sire*; and some others.

236. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following:

a. μέγας *great*, and πολὺς *much* (24). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the stems μεγα- and πολε-, according to Dec. 3. The other cases are formed from the stems μεγαλ- and πολλ-, according to Dec. 1 and 2. The Voc. μέγαλε occurs once, Æsch. Th. 822. From its signification, πολὺς has no dual. In Hdt., the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms (24 g) sometimes occur in the Attic poets.

b. ὁ πλέως, ἡ πλέᾱ, τὸ πλέων, *full*. The masc. and neut. are formed from s. πλα-, according to the Attic Dec. 2 (200); the fem. is formed from s. πλε- (with Nom. pl. πλέα in imitation of masc., according to some

editors, Soph. El. 1405). Ion. πλέος plenus, Ep. πλείος, -η, -ον. So, likewise, in Att. writers, the neut. pl. πλέα Cyr. 7. 4. 6, and the pl. compounds ἐμπλεοι, ἐκπλεα Cyr. 6. 2. 7, περίπλεα Ib. 33 (but ἐκπλεω Ib. 1. 6. 7). In like manner ἴλεα Pl. Phædo 95 a, N. pl. from ἴλεως, -ων, contr. from ἴλαος, -ον.

c. ὁ πῤῥᾱος (24; by some written πῤῥᾱος, 109 a), *mild*, borrows fem. and plur. forms from πῤῥᾱς, which occurs Pind. Py. 3. 125, while the Ion. neut. πῤῥῆ is found Hom. Mar. 10.

d. ὁ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from s. σα- are blended with forms from s. σω- (contr. from σασ-), belonging partly to Dec. 2, and partly to Dec. 3. Thus,

	ὁ, ἡ		τὸ
S. N.	(σας)σῶς Ar. σῶς iii. 1. 32	σῶα Hel.	{ (σασ)σῶν vii. 6.
A.	(σασ)σῶν Th. σῶν Lys. 109. 3	σῶαν Dem.	{ σῶον Hdt. [32.
P. N.	ii. 2. 21 σῶαι, (σῶες) σῶς Dem.	σῶαι Hdt.	{ (σασ)σᾶ Eur.
A.	Luc. σῶους, (σῶας) σῶς Dem. 93. 24.		{ σῶα Hel. 1. 1. 24.

In Hom., forms from σῶος prevail, τ. 300. With the above may be compared the Homeric (ζαος) ζῶς E. 87, Acc. ζῶν II. 445, = ζῶς, ζῶν, *living* (iii. 4. 5).

237. a. Some adjectives vary in the mode of declension from the same stem: as,

Dec. 1 and 3, κελαινῶπαν Soph. Aj. 954, and κελαινῶπεςσι Pind. P. 4. 377, *dark*; Dec. 2 and 3, ἀλάστωρ *accursed*, ἀλαστροῖσι Soph. Ant. 974; εὐτρίχου Eur. Here. 933, εὐτρίχες Ven. 4. 6, *well-haired*; εὐώπης Eur. Or. 918, A. sing. εὐῶπα Soph. Ant. 530 (also ἡ εὐώπης Id. Tr. 523), *beautiful*; μονάμπυκον Eur. Hel. 1567, μονάμπυκας Id. Alc. 428, *unmated*. See below, and 236 d.

b. In compounds of γέλως *laughter*, and κέρας *horn*, we find both the Att. Dec. 2 and Dec. 3: as, φιλόγελως, -ων, G. -ω and -ωτος, *laughter-loving*, βούκερω παρθένου, 'heifer-horned,' Æsch. Pr. 588. Shorter forms also occur, according to the common Dec. 2: as, νήκεροι *hornless*, Hes. Op. 527.

c. Adjectives in -ις vary in declension like substantives (118).

d. Among other examples of *varied inflection*, we notice the Homeric ὁ εὔς B. 819, and ἡὺς II. 464, *good, brave*, τὸ εὔ, εὔ, and ἡὺ, G. εῖος A. 393 (cf. 222 c), A. εὔν and ἡὺν, G. pl. neuter εἶων Ω. 528; ὁ ἐρίηρος Δ. 266, *trusty*, Pl. ἐρίηρες, ἐρίηρας, Γ. 47, 378; ὁ πολύρρηνος λ. 257, *rich in sheep*, Pl. πολύρρηνες I. 154 (cf. πολύαρνι, 238 d); αἰπὺς ὄλεθρος N. 773, Ἴλιον αἰπύ O. 71, Ἴλιος αἰπεινή N. 773, πόλιν αἰπὴν N. 625, αἰπὰ ῥέεθρα Θ. 369, Πήδασον αἰπῆεσαν Φ. 87; ἀργῆτι Γ. 419, ἀργέτι Α. 818, ἀργῆτα and ἀργέτα; ἀργύφειον Σ. 50, ἀργυφόν Ω. 621; πόλιν . . . εὐτείχειον A. 129, πόλιν εὐτείχεα II. 57; Τροίην ἐριβῶλακα Γ. 74, Τροίην ἐρίβωλον I. 329; πολέτλας ε. 171, πολυτλήμων σ. 319, πολύτλητοι λ. 38.

e. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied. Cf., in Lat., hilaris and hilarus, *cheerful*, iniquus and -ētus, *restless*, opulens and -entus, *opulent*, præcox, -coquis, and -coquus, *precocious*.

238. Among DEFECTIVE ADJECTIVES, we notice,

a.) The following, chiefly poetic: ὁ, ἡ ἄδακρυς, τὸ ἄδακρυ, *tearless*, Acc. ἄδακρυν (the other cases supplied by ἀδάκρυτος, -ον); so πολύδακρυς *tearful*; ὁ πρέσβυς (for fem. see 235 d) *old*, as subst. *elder, ambassador* (in the last sense G. πρέσβεως Ar. Ach. 93), A. πρέσβυν, V. πρέσβυ· Pl. πρέσβεις, πρεσβῆες Hes. Sc. 245, *elders, ambassadors*, G. πρέσβειων, D.

πρέσβεσι, πρεσβεῦσιν Lyc. 1056, A. πρέσβεις, Du. πρέσβη Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by ὁ πρεσβύτης, *old man*, and ὁ πρεσβευτής, *ambassador*); φροῦδος, -η, -ον, *gone*, which, with the Nom. throughout, has the Gen. φρούδου Soph. Aj. 264.

b.) Poetic *feminines* and *neuters*, which have no corresponding masc. : as, ἡ πότνια A. 357 (sometimes πότνι v. 61) *revered*, τὴν πότνιαν, αἱ πότνιαι (yet πότνιε Orph. H. 10. 20); ἡ θάλεια *rich*, H. 475; ἀνδρολέτειρα *man-destroying*, Æsch. Th. 314; κυδιάνειρα *ennobling*, Δ. 225; εὐρυάγνια *wide-streeted*, Δ. 52; εὐρυοδείης λ. 52; ἵπποδάσεια *crested*, P. 295; ἀμφιδάσειαν O. 309; ἡ λῆς and λισσή, μ. 79, γ. 293 (akin to λείος *smooth*); τὸ βρῖ (s. βριθ-) Hes. ap. Strab. 364 (βριθύς *heavy*); τὸ ῥά (s. ῥαδ-) Soph. Fr. 932 (ῥάδιος *easy*; cf. δῶ, κρῖ, 228 a); τὰ ἦρα and ἐπίηρα, *pleasing*, γ. 164, A. 572.

c.) Poetic *plurals* which have no corresponding sing. : as, οἱ θαμέες K. 264, and ταρφέες Λ. 387 (yet ταρφύς Æsch. Th. 535), -εῖαι, -έα, *thick, frequent*; ἐρυσάρματες . . . ἵπποι II. 370; οἱ πλέες Λ. 395, τοὺς πλέας B. 129 = πλέονες, πλέονας, *more*.

d.) Poetic *oblique cases* which have no corresponding Nom. : as, τοῦ δυσδάμαρτος *unhappily wedded*, Æsch. Ag. 1319; καλλιγύναικος *having beautiful women*, Sapph. [135], Ἑλλάδα καλλιγύναικα B. 683; πολύαρνι Θυέστη B. 106; πολυδένδρεσσιν Eur. Bac. 560; ὑψικέρῳτα πέτραν Ar. Nub. 597; χέρῃ, χέρη, also Pl. χέρηες, χέρηα or χέρεια, A. 80, Δ. 400, &c. (as fr. χερ- *hand*, 224 f; *under the hand of, subject, inferior, worse*).

CHAPTER IV.

NUMERALS.

239. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1) the CARDINAL, answering the question, πόσοι; *how many?* (2) the ORDINAL, answering the question, πόστος; *which in order?* or, *one of how many?* (3) the TEMPORAL, answering the question, ποστᾶιος; *on what day?* or, *in how many days?* (4) the MULTIPLE (multiplex, *having many folds*), showing to what extent anything is *complicated*; and (5) the PROPORTIONAL, showing the *proportion* which one thing bears to another.

a. See 52 for the most common numerals, with some of the interrogatives, indefinites, diminutives, &c., which correspond to them.

240. 1. CARDINAL. The first four cardinals (25), and those above 100 are declined; the latter as adjectives of Dec. 2 and 1. The rest are indeclinable. Cf. the Lat. cardinals.

a. Εἷς, from its signification, is used only in the sing.; δῶ, only in the dual and pl.; and the other cardinals only in the pl., except with collective nouns in such expressions as ἀσπὶς μυρία καὶ τετρακοσία, 10,400 *infantry*, i. 7. 10, ἵππον ὀκτακισχίλην, 8,000 *horse*, Hdt. 7. 85.

b. *Εἷς* has two stems, *έν-* and *μι-*. Its compounds *οὐδεῖς* and *μηδεῖς* (written, with more strength, *οὐδὲ εἷς*, *μηδὲ εἷς*) have a plur. of the masc. or comm. gender.

c. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*. The Dat. pl. *δυσί*, found in late writers and Hipp., also occurs (?) Th. 8. 101. Both *δύο* (*δύω*) and *ἄμφω*, *both* (which is placed in 25, as partaking of the nature of a *numeral*, with that of an emphatic pronoun), are sometimes indecl. (in Hom. never otherwise): as, *δύο πλέθρων* i. 2. 23, *ναυτὶ δύο* Th. 5. 4 (so rarely in Att. poets or with a dual noun, and oftener in the Gen. than in the Dat.); *δύο μοιράων* K. 253, *δύω καλόνεσσι* N. 407, *χερσὶν ἄμ' ἄμφω* Hom. Cer. 15.

d. In the derivatives from *έννέα*, *έννα-*, for *ένα-*, is a less classic form.

e. In *τεσσαρεσκαίδεκα*, and the later *δεκατέσσαρες*, *δεκατρεῖς*, the *τρεῖς* and *τέσσαρες* are declined: *δεκατρεῖς*, *δεκατρία*, *δεκατριῶν* · *τοῖς τεσσαρσικαίδεκα*. Yet we sometimes find *τεσσαρεσκαίδεκα*, and later even *τεσσαρακαίδεκα* used as indeclinable; as in Hdt. 1. 86, Mem. 2. 7. 2. The compounds from 13 to 19, both cardinal and ordinal, are often written separately: as, *τρεῖς καὶ δέκα* i. 5. 5, *τρία καὶ δέκα* Hdt. 1. 119, *τέσσαρες καὶ δέκα* · *τρίτον καὶ δέκατον* Th. 5. 56, *τέταρτον καὶ δέκατον*, Ib. 81, *πέντε ἢ ἑκκαίδεκα* Cyr. 1. 4. 16, *πέμπτη ἢ ἕκτη καὶ δεκάτη* Hel. 4. 6. 6; also *ἐν καὶ εἰκοστόν* Th. 8. 109.

f. The cardinals become *collective* or *distributive* by composition with *σύν* · as, *σύνδυο* *bīni*, *two together*, or *two at a time*, vi. 3. 2, *σύντρεῖς* *terni*, i. 429, *συνδῶδεκα* *duodēni*, Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά*, *κατά*, and, in some connections, *εἰς* and *ἐπὶ* · as, *ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας*, *6 companies, each 100 men*, iii. 4. 21; *κατὰ τετρακισχιλίους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατόν*, *100 deep*, Cyr. 6. 3. 23; *ἐπὶ τεττάρων*, *4 deep*, i. 2. 15.

g. The numeral *μύριοι*, 10,000, is distinguished from *μυρίοι*, pl. of *μυρίος* *vast*, *countless*, with which it was originally one, by the accent.

2. The ORDINAL NUMBERS are all derived from the cardinal, except *πρῶτος*, and are all of Dec. 2 and 1. They all end in *-τος* (Eng. *-th*), except *δεύτερος*, *ἔβδομος*, and *ὄγδοος* · and those from 20, upwards, all end in *-οστός* (Lat. *-esimus*). Cf. the formation of ordinals in Lat. and Eng.

3. The TEMPORAL NUMBERS are formed from the ordinals by changing the final *-ος* into *-αῖος*, *-ᾱ*, *-ον*: as, *τρίτος* *τριταῖος*, v. 3. 2, *πέμπτος* *πεμπταῖος*, vi. 4. 9. From *πρῶτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ον*.

4. The MULTIPLE NUMBERS end in *-πλόος*, contracted *-πλοῦς* (Lat. *-plex*), and are declined like *διπλόος*, *διπλοῦς* (23).

5. The PROPORTIONAL NUMBERS have double forms, in *-πλάσιος*, *-ᾱ*, *-ον* (Lat. *-plus*), and, more rarely, *-πλασίων*, *-ον*, G. *-ονος*. Thus the ratio of 2 to 1 is expressed by *διπλάσιος* *duplus*, or *διπλασίων* (but *δὺς τοσαύτη* Th. 6. 37); and that of 10 to 1, by *δεκαπλάσιος* or *δεκαπλασίων*. The ratio of 1 to 1, or of equality, is expressed by *ἴσος* (Ep. *ἶσος*), *-η*, *-ον*.

241. II. NUMERAL ADVERBS. a. The numeral adverbs which reply to the interrogative *ποσάκις*; *how many times*? all end in *-άκις* (Lat. *-ies*), except the three first: as, *δεκάκις* *decies*, *ten times*, *έννεακαίεικοσικαίεπτακοσίοπλασιάκις* 729 times, Pl. Rep. 578 c.

b. These adverbs are employed in the formation of the higher cardinal and ordinal numbers: as, *δισχίλιοι* bis mille, 2,000, *πεντακισχιλιοστός* 5,000th; also written separately, as *τετράκις γὰρ χίλιοι* Th. 6. 31.

c. Other numeral adverbs relate to *division, order, place, manner, &c.*: as, *δίχα* or *διχῇ*, poet. *διχθά*, in two divisions, *τρίχα*, -*χῇ*, or -*χθά*, in 3 divisions; *δεύτερον* secondly, *τρίτον* thirdly; *τριχοῦ* in 3 places, *πενταχοῦ* in 5 places; *πενταχῶς* in 5 ways, *ἑξαχῶς* in 6 ways; *διχόθεν* from 2 sides, *τριχόθεν* from 3 sides.

III. NUMERAL SUBSTANTIVES. These, for the most part, end in -*άς*, -*άδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers: as, *δέκα μυριάδες*, *ten myriads* = 100,000, i. 7. 10; *ἑκατὸν μυριάδες*, *a million*.

242. a. When numerals are combined, the less commonly precedes with *καί* but often the greater with or without *καί*: as,

πέντε καὶ εἴκοσι, *five and twenty*, i. 4. 2; *τριάκοντα καὶ πέντε*, *thirty and five*, Ib.; *τετταράκοντα πέντε*, *forty-five*, v. 5. 5; *σταθμὶ τρεῖς καὶ ἐνενήκοντα*, *παρασάγγαι πέντε καὶ τριάκο. τα καὶ πεντακόσιοι*, *στάδις πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; *σταθμοὶ διακόσιοι δεκαπέντε*, *παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε*, *στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα*, vii. 8. 26. See v. 5. 4, and § 240 e.

b. From the division of the Greek month into *decades*, the days were often designated as follows; *μηνὸς βοηδρομιῶνος ἕκτη ἐπὶ δέκα*, *upon the [6th after 10] 16th of the month Boëdromion*, Dem. 261. 12; *ἀνθεστηριῶνος ἕκτη ἐπὶ δεκάτῃ*, Id. 279. 17; *βοηδρομιῶνος ἕκτη μετ' εἰκάδα*, 'the 26th,' Id. 265. 5. This mode of combining numbers by a preposition was extended by the poets and later writers: as, *τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς*, Æsch. Pr. 773.

c. Instead of adding eight or nine, *subtraction* is often employed: as, *νῆες . . . μὲν δέουσαι τεσσαράκοντα*, *forty ships wanting one* [40 - 1 = 39], Th. 8. 7; *ναυσὶ δυοῖν δεούσαις πενήκοντα* [50 - 2 = 48] Ib. 25; *ἐνὸς δέον εἰκοστὸν ἔτος* Th. 8. 6 (cf. *ὄγδοον καὶ δέκατον ἔτος* 7. 18); later, *ἑξήκοντα ἐνὸς δέοντος . . . ἔτη*, *sixty years, one wanting*, Plut. Pomp. 79. In like manner, *τριακοσίων ἀποδέοντα μύρια* Th. 2. 13.

d. In fractions, the denominator may be expressed; or, if it is only greater by one than the numerator, it may be understood: as, *τῶν πέντε τὰς δύο μοίρας*, $\frac{2}{5}$, Th. 1. 10, *τῶν δύο μερῶν*, of $\frac{2}{3}$, Ib. 104, *τὰ πέντε μέρη*, $\frac{5}{6}$.

e. The combinations of *fractions* with whole numbers are variously expressed: thus, (α) *τρία ἡμιδαρικά*, *three half-darics*, i. e. $1\frac{1}{2}$ darics, i. 3. 21: (β) Particularly in Herodotus, *τρίτον ἡμιτάλαντον*, *the third talent a half one*, i. e. $2\frac{1}{2}$ talents (so Germ. *dritthalb*), Hdt. 1. 50; *ἑβδομον ἡμιτάλαντον + τέταρτον ἡμιτάλαντον* = *τάλαντα δέκα*, $6\frac{1}{2} + 3\frac{1}{2} = 10$, Ib. (cf. Lat. *sestertius*, fr. *semis-tertius*): (γ) Less classic, *δύο καὶ ἡμίσειαν μνᾶν*, *δύω καὶ ἡμισὺν δραχμαί*, Poll. 9. 56, 62: (δ) *ἐπίτριτον*, *a third in addition*, i. e. $1\frac{1}{3}$, Vect. 3. 9; *ἐπίπεμπτον*, $1\frac{1}{5}$, Ib.: (ε) *ἡμιόλιον*, *half as much again*, i. e. $1\frac{1}{2}$, i. 3. 21.

CHAPTER V.

PRONOUNS.

I. SUBSTANTIVE (27).

243. 1. PERSONAL, ἐγώ, σύ, οὖ. These pronouns have special laws of declension.

a. The analysis of these pronouns (27 e) shows that the numbers vary in the *stem*; that the connective is *ε* in the sing. and pl., and *ω* in the dual; that the Acc. sing. has no flexive (the primitive Direct Case remaining as Acc., while the Nom., in the 1st and 2d Persons, has the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared; compare the Latin); that the Dat. pl. has the flexive of the old Indirect Case (186 c), except in the form σφίσι, where the connective *ε*, in imitation of other forms of this case, becomes *ι*; and that, in the contraction of the connectives and flexives, *ε* passes into its kindred *ο* in the Dat. sing. (114 b). The dual of the 3d Pers. was distinguished from that of the 2d, by the accent (pointing, as it were, to a more distant object), and by remaining uncontracted.

b. The pronoun οὖ is used both as a simple personal pronoun, and as a reflexive; but in the common language not greatly in either sense. See Syntax. To complete its inflection, the Ep. σφωέ and σφωῶν, and the Ion. σφέα are added in 27 a.

244. 2. REFLEXIVE, ἐμαυτοῦ. σεαυτοῦ, ἐαυτοῦ. These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by joining the personal pronouns with αὐτός.

a. In the plur. of the 1st and 2d Persons, and often of the 3d, the two elements remain distinct: ἡμῶν αὐτῶν. Otherwise, the old Direct Case of the personal pronoun unites with the forms of αὐτός; while, in the 1st Pers., and often in the other two, contraction takes place: (ἐμε-αυτοῦ) ἐμαυτοῦ, σε-αυτοῦ σεαυτοῦ, ἐ-αυτοῦ ἐαυτοῦ.

3. RECIPROCAL. This pronoun is formed by doubling ἄλλος, *other*: ἀλλήλων, for ἀλλάλλων. From its nature, it wants the Nom. and the sing., and is not common in the dual.

245. 4. INDEFINITE, ὁ δεῖνα. This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*.

a. It is used to designate a particular person or thing, which the speaker either cannot, or does not care to name; in the language of Matthiæ, it “indefinitely expresses a definite person or thing”: Τὸν δεῖνα γινώσκεις; *Do you know Mr. So and So?* Ar. Th. 620. Ὁ δεῖνα τοῦ δεινὸς τὸν δεῖνα εἰσαγγέλλει, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the sing. this pronoun is of the three genders; in the plur. it is masc. only, and wants the Dat. It is sometimes indeclinable: as, τοῦ δεῖνα Ar. Th. 622.

b. The article is an essential part of this pronoun ; and it were better written as a single word, ὁδεῖνα. It appears to be simply an extension of the demonstrative ὅδε, by adding -iv- or -iva, which gives to it an indefinite force (cf. 253 b), making it a *demonstrative indefinite*. When -iv- was appended, it received a double declension ; when -iva, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

246. HISTORY. a. The distinction of *person*, like those of *case* and *number* (186 b, c), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d Persons, but also in the dual forms of the verb common to these persons.

b. The most natural way of designating one's self by gesture is to *bring home the hand* ; of designating another, to *stretch it out* towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally *keep the voice at home* as much as is consistent with enunciation ; while we denote another by a *forcible emission* of it, a *pointing*, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns : μέ, Lat. and languages derived from it, Saxon, &c., *me*, Germ. *nich*, Sans. *má*, Zend *mám* ; verb-endings -μι, -μαι, Lat. -mī, -mus, -mur, Sans. -mi, -mas, &c. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a *sibilant*, a *lingual*, or a *strong breathing*. Hence we find all these as roots of the 2d and 3d personal pronouns : σέ, ξ, ré · Art. ὁ, τό · verb-endings, -s, -t, -τε, -τον, -σαι, -ται, -σθε · Lat. *te*, *se*, *vos*, *hic*, -s, -t, -tis, -tur ; Sans. *tvā*, *sa*, *tat*, -sī, -ti, -tha, -sē, -tē ; Eng. *thou*, *he*, *she*, *the*, -eth, -s, &c. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

c. The μ- of the 1st Pers. passed in the old plur. (which afterwards became the dual, 186 g) into the kindred ν- (cf. Lat. *nos*) ; and in the sing., when pronounced with emphasis, assumed an initial ᾱ (cf. Æol. ᾱσφι, ᾱσφε), which passed by precession into ε. In the new plur., the idea of plurality was conveyed by doubling the μ (ᾱμμ-, in the Ep. and Æol. ᾱμμες, ᾱμμε, &c.) ; or more commonly by doubling the ᾱ to η (115 a), pronounced with the rough breathing (ῥμ-, in ῥμεῖς, &c.), or, in the Dor., to ᾱ (ᾱμ-, in ᾱμές, &c.).

d. From this the new plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, α, the deepest of the vowels, into υ, the most protrusive (ῥμμ-, in the Ep. and Æol. ῥμμες, &c. ; and ῥμ-, in ῥμεῖς, &c.). With the exception of this imitative plural, the plur. and dual of the 2d and 3d Persons have the same root, in which plurality is expressed by joining two of the signs of these persons (σφ- = σ + φ, the latter remaining in the Lat. *vos*). In the separation of the two persons, the sign σ- became appropriated to the pronoun of the 2d Pers. (but in the Dor., τ-, as in the Lat., and also in the verb-endings -τε, -τον, -tis) ; and the rough breathing to that of the 3d Pers. (in an early state of the language, this was φ-, 247 a ; in Lat. it became s- ; while in the article we find both the rough breathing and τ-, and in verb-endings of the 3d Pers. both σ, and more frequently τ).

c. In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening ; in the 1st Pers. by a double prefix to the μ , thus, $\epsilon\text{-}\gamma\text{-}\sigma\text{-}\mu$ (the γ being inserted simply to prevent hiatus), or, as μ cannot end a word, $\epsilon\gamma\sigma\nu$, which would pass, by the familiar change of ν to its corresponding vowel and contraction (142), into ($\epsilon\gamma\sigma\alpha$) $\epsilon\gamma\omega$ (cf. Sans. *aham*, Zend *azem*, Dor. and Ep. $\epsilon\gamma\omega\nu$, Bæot. $\acute{\iota}\omega\nu$, $\acute{\iota}\omega$, Lat. *ego*, Ital. *io*, Germ. *ich*, Engl. *I*, and the verb-ending of the 1st Pers. $-\omega$, Lat. $-o$) ; in the 2d Pers. by affixing ϵ , which with the preceding ϵ passed into υ in the common Greek (cf. 217 b), but in the Bæot. into $\sigma\upsilon$ (cf. Lat. *tū*, 92 b) ; in the 3d Pers. perhaps by affixing Δ , before which precession took place (217 f), so that the form became $\epsilon\Delta$, and from this, $\acute{\iota}\Delta$ or $\acute{\iota}\Delta$, and, by dropping the Δ , $\acute{\iota}$ or $\acute{\iota}$ (this obsolete form is cited by Apollonius ; cf. Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc. $\acute{\iota}\nu$ or $\acute{\iota}\nu$, of which $\mu\acute{\iota}\nu$ and $\nu\acute{\iota}\nu$ are strengthened forms. For the other substantive pronouns, see 244, 245.

247. DIALECTS. The dialectic forms of the PERSONAL PRONOUNS arise chiefly,

a.) From *variation of stem* : as, Dor. and Æol. $\tau\text{-}$ for $\sigma\text{-}$ (169 b ; sometimes Ep., or even Ion.), $\tau\acute{\upsilon}$ tu, Sap. 1. 13, $\tau\acute{\epsilon}$ te, Theoc. 1. 5, $\tau\omicron\acute{\iota}$ A. 28, Hdt. 1. 9 ; Æol. and Ep. $\epsilon\text{-}$ for the rough breathing, $\epsilon\acute{\epsilon}$ Alc. 56 [84], $\epsilon\omicron\acute{\iota}$ Sap. 2. 1 (so originally in Hom., 98 e, 162 a) ; Dor. $\acute{\alpha}\mu\text{-}$, $\acute{\upsilon}\mu\text{-}$, Æol. and Ep. $\acute{\alpha}\mu\text{-}$, $\acute{\upsilon}\mu\text{-}$ (130 a, 167 c), for $\acute{\eta}\mu\text{-}$, $\acute{\upsilon}\mu\text{-}$, $\acute{\alpha}\mu\omega\nu$, $\acute{\alpha}\mu\acute{\iota}\nu$ Theoc. 2. 158, 5. 106, $\acute{\alpha}\mu\acute{\epsilon}$ Ar. Lys. 95 ; Dor. $\phi\text{-}$, $\psi\text{-}$, Æol. $\acute{\alpha}\sigma\phi\text{-}$, for $\sigma\phi\text{-}$, $\phi\acute{\iota}\nu$ Call. Di. 125, $\psi\acute{\iota}\nu$ Sophr. 83, $\psi\acute{\epsilon}$ Theoc. 4. 3, $\acute{\alpha}\sigma\phi\iota$ Sap. 98 [40], $\acute{\alpha}\sigma\phi\epsilon$ Alc. 92 [80], (d, e).

b.) From *want of contraction*, or from *peculiar contraction* (131 b) : $\acute{\epsilon}\mu\acute{\epsilon}\sigma$ K. 124, $\sigma\acute{\epsilon}\sigma$ Hdt. 1. 8, $\tau\acute{\epsilon}\sigma$ Alem. 16, $\acute{\epsilon}\sigma$ B. 239 ; $\acute{\eta}\mu\acute{\epsilon}\epsilon\varsigma$ Hdt. 2. 6, $\acute{\upsilon}\mu\acute{\epsilon}\epsilon\varsigma$ Id. 6. 11 ; $\acute{\eta}\mu\acute{\epsilon}\omega\nu$ Γ. 101, $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$ Theoc. 8. 25, $\acute{\alpha}\mu\mu\acute{\epsilon}\omega\nu$ Alc. 77, $\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$ Hdt. 3. 50, $\acute{\upsilon}\mu\mu\acute{\epsilon}\omega\nu$ Alc. 77, $\sigma\phi\acute{\epsilon}\omega\nu$ Hdt. 1. 31 ; $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$ Ib. 30, $\acute{\upsilon}\mu\acute{\epsilon}\alpha\varsigma$ β. 75, $\sigma\phi\acute{\epsilon}\alpha\varsigma$ Hdt. 1. 4 ; $\nu\omega\epsilon$ Cor. 16, $\sigma\phi\omega\acute{\epsilon}$ A. 8 ; (with precession, in imitation of the Gen.) $\nu\omega\acute{\iota}$ Δ. 418, $\sigma\phi\omega\acute{\iota}$ A. 336 ; $\nu\omega\acute{\iota}\nu$ X. 88, $\sigma\phi\omega\acute{\iota}\nu$ A. 257, $\sigma\phi\omega\acute{\iota}\nu$ A. 338 ; $\acute{\epsilon}\mu\acute{\epsilon}\nu$ A. 88, $\mu\acute{\epsilon}\nu$ Hdt. 7. 209, $\sigma\acute{\epsilon}\nu$ Id. 1. 9, $\epsilon\acute{\upsilon}$ Γ. 464, $\tau\epsilon\upsilon$ · $\acute{\epsilon}\mu\acute{\upsilon}$, $\acute{\upsilon}$ (cf. 20 b), $\tau\omicron\acute{\upsilon}$ Cor. 2 (246 e).

c.) From *lengthening or repeating the connective* (134 a, 135) : $\acute{\epsilon}\mu\acute{\epsilon}\iota\sigma$ A. 174, $\sigma\acute{\epsilon}\iota\sigma$ Γ. 137, $\epsilon\acute{\iota}\sigma$ Δ. 400 ; $\acute{\eta}\mu\acute{\epsilon}\iota\omega\nu$ E. 258, $\acute{\upsilon}\mu\acute{\epsilon}\iota\omega\nu$ Δ. 348, $\sigma\phi\acute{\epsilon}\iota\omega\nu$ Δ. 535, $\sigma\phi\acute{\epsilon}\iota\alpha\varsigma$ ν. 213 ; $\acute{\epsilon}\acute{\epsilon}$ Γ. 171, $\epsilon\acute{\omicron}\acute{\iota}$ N. 495, $\acute{\epsilon}\acute{\epsilon}\iota\sigma$ (ν. l. $\epsilon\acute{\omicron}\acute{\iota}\sigma$) Ap. Rh. 1. 1032, $\tau\acute{\epsilon}\acute{\epsilon}\iota\sigma$ (ν. l. $\tau\epsilon\acute{\omicron}\acute{\iota}\sigma$) Θ. 37, $\tau\epsilon\acute{\omicron}\acute{\upsilon}$ Sophr. 76.

d.) From *want of a connective* : $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ Alem. 58, $\acute{\alpha}\mu\mu\epsilon\varsigma$ Φ. 432, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ Ar. Ach. 760, $\acute{\upsilon}\mu\mu\epsilon\varsigma$ A. 274 ; $\acute{\alpha}\mu\mu\acute{\iota}\nu$ N. 379, $\acute{\upsilon}\mu\mu\acute{\iota}$ Z. 77, $\acute{\upsilon}\mu\mu\acute{\iota}$ K. 551, $\sigma\phi\acute{\iota}\nu$ A. 73, $\sigma\phi\acute{\iota}$ Γ. 300.

e.) From the retention of *primitive forms having no flexive* : $\acute{\alpha}\mu\acute{\iota}$, $\acute{\upsilon}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\mu\epsilon$, Ar. Lys. 95, 87, 1076, $\acute{\alpha}\mu\mu\epsilon$ A. 59, $\acute{\upsilon}\mu\mu\epsilon$ Ψ. 412, $\sigma\phi\acute{\epsilon}$ A. 111.

f.) From the use of *different endings* : as, Gen. Ep. $-\theta\epsilon\nu$ (192), $\acute{\epsilon}\mu\acute{\epsilon}\theta\epsilon\nu$, $\sigma\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\theta\epsilon\nu$, A. 525, 180, 114, $\mu\acute{\epsilon}\theta\epsilon\nu$ Sophr. 46 ; Gen. Dor. and Bæot. $-\sigma\varsigma$ (186 e), $\acute{\epsilon}\mu\acute{\epsilon}\sigma\varsigma$ and cont. $\acute{\epsilon}\mu\acute{\epsilon}\sigma\varsigma$, $\tau\epsilon\acute{\upsilon}\varsigma$, Epich., $\tau\acute{\epsilon}\sigma\varsigma$ Sophr. 75, $\acute{\epsilon}\mu\omicron\delta\varsigma$, $\tau\epsilon\omicron\delta\varsigma$, $\acute{\epsilon}\omicron\delta\varsigma$ (c), Cor. ; Dat. sing. Dor. and Bæot. $-\acute{\iota}\nu$, $\acute{\epsilon}\mu\acute{\iota}\nu$ Theoc. 2. 144, $\tau\acute{\epsilon}\acute{\iota}\nu$ δ. 619, $\tau\acute{\iota}\nu$ Pind. O. 5. 16, $\acute{\epsilon}\acute{\iota}\nu$ Cor., $\acute{\iota}\nu$ or $\acute{\iota}\nu$ Hes. Fr. 66 ; Acc. sing. $-\nu$, $\mu\acute{\iota}\nu$ A. 29, Hdt. 1. 9, $\nu\acute{\iota}\nu$ Pind. O. 1. 40 (246 e), so Dor. $\tau\acute{\iota}\nu$ Theoc. 11. 39 ; Dat. pl. $-\sigma\iota$ (ν, $\acute{\alpha}\mu\mu\epsilon\sigma\iota\nu$ Alc. 91 [78]).

g.) From the *retraction of the accent*, or *shortening the last syllable*, or both ; and also from an extension of *enclitic use* : $\acute{\eta}\mu\acute{\iota}\nu$ (ν. l. $\acute{\eta}\mu\acute{\iota}\nu$) A. 147, $\acute{\upsilon}\mu\acute{\iota}\nu$ (ν. l. $\acute{\upsilon}\mu\acute{\iota}\nu$) α. 373, $\acute{\eta}\mu\acute{\iota}\nu$ (ν. l. $\acute{\eta}\mu\acute{\iota}\nu$) λ. 344, $\acute{\eta}\mu\alpha\varsigma$ (ν. l. $\acute{\eta}\mu\acute{\alpha}\varsigma$) π. 372, $\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$ (ν. l. $\acute{\upsilon}\mu\acute{\epsilon}\omega\nu$) O. 494 ; $\sigma\phi\acute{\epsilon}\omega\nu$ Σ. 311, $\sigma\phi\acute{\epsilon}\alpha\varsigma$ B. 96, $\sigma\phi\acute{\alpha}\varsigma$ E. 567. Cf. i.

h.) Add the strengthened Nom. forms $\acute{\epsilon}\gamma\omega\nu$ A. 76 (in Hom. only before

a vowel), *τύνη* E. 485 (so Dor. *ἐγώνη*, as if the particle *νή*, *truly*, were added to the pronoun; cf. *ἔγωγε*, *σύγε*); the Bæot. Nom. *ἴων*, *ἴω* (246 e), strengthened *ἰώνγα* (130 b) Cor. 12, *ἰώγα* Ar. Ach. 898; the Dor. Nom. *τύ* used also as Acc. (cf. 186 c) Theoc. 1. 56; and the Ion. Acc. neut. pl. *σφέα* Hdt. 1. 46.

i. Some of these forms are also found in the Attic poets: as, *ἐγών* Æsch. Pers. 931; *ἐμέθεν* Eur. Or. 986, *σέθεν* Id. Alc. 51, *ἐθεν* Æsch. Sup. 66; *νίν* (often, and without distinction of number or gender) Id. Pr. 55, Soph. El. 436, *μίν* (rarely) Æsch. Th. 453, Soph. Tr. 388, *σφέ* (often; also in sing.) Id. Ant. 44; *ὑμμε* Ib. 846, *ἀμίν* Æsch. Eum. 347; *ἡμῖν* or *ῆμιν* Soph. El. 17, 41, *ὕμιν* or *ὕμιν* Id. Ant. 308, *ῆμας* Id. Aj. 21, *ὕμας* Ib. 1274 (v. l. *ῆμās*, *ὕμās*), *σφας* Ib. 839. This retraction of the accent belongs especially to Sophocles.

248. REFLEXIVE PRONOUNS. In these the New Ionic compounds the *Genitive* of the personal pronouns with the forms of *αὐτός*, contracting *οαν* into *ωυ* (131 e): *ἐμε(ο-αυ)ωυτοῦ*, *ἐμεωυτῆς*, *ἐμεωυτῶ*. In Hom., the elements are always distinct: as, *ἐμ' αὐτόν* A. 271, *σοὶ αὐτῶ* Γ. 51, *ἐ αὐτήν* Ξ. 162. The Dor. doubles *αὐτός* to make the forms *αὐταύτου*, &c., which occur chiefly in Pythagorean fragments. Apollonius cites the sportive Nom. *ἐμαυτός* from the Metœci of the comedian Plato.

II. ADJECTIVE (28).

249. All the pronouns which are declined in 28, may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and *τ-* (cf. 246 b, d), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

a. To this definitive the Greeks gave the name *ἄρθρον*, *artus*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *ARTICULUS*, *small joint*, from which has come the English name, *article*.

b. This definitive, when used as a *demonstrative*, or simply as the *definite article*, naturally *precedes* the name of the person or thing spoken of; but when used as a *relative*, usually *follows* it: as, *οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες*, *this is THE man WHOM you saw*; *τὸ ῥόδον δ ἀνθεῖ*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic. Compare the different uses of the Germ. *der*, the Anglo-Saxon *se*, the Eng. *that*, &c.

c. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, though with many exceptions in the dialects and poets, and some even in Attic prose (see Syntax); and other pronouns arose from it by derivation and composition. The forms *τός* and *τή* of the Nom. sing. became obsolete. Special care is required in distinguishing the forms of *ὁ*, *ὅς*, *οὗ*, *τίς*, and *τις*. Forms which have the same letters may be often distinguished by the accentuation (see Prosody): as, *οἱ*, *οἶ*, *οἷ*. Special care is also required in distinguishing the forms of *οὗτος*, those of *αὐτός*, the combined forms of *ὁ αὐτός*, *the same*, and the contracted forms of *ἐαυτοῦ*.

A. DEFINITE.

250. 1. ARTICLE, ὁ, ἡ, τὸ. The *prepositive article*, or, as it is commonly termed simply, the *article*, unites the *proclitic aspirated forms* of the old definitive, ὁ, ἡ, οἱ, αἱ, with the *τ-forms* of the *neuter*, the *oblique cases*, and the *dual*.

2. RELATIVE, ὅς, ἣ, ὅ. The *postpositive article*, or, as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive. See 786, 788 g.

251. 3. ITERATIVE, αὐτός, -ή, -ό. This pronoun appears to be compounded of the particle αὖ, *again, back*, and the old definitive τός (249 c). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

a. The article and αὐτός are often united by crasis (125) : as, αὐτός, *the same*, ταύτόν (199 a) or ταυτό (Ion. ταυτό Hdt. 1. 53, § 131 e), ταύτου, ταύτά, for ὁ αὐτός, τὸ αὐτό, τοῦ αὐτοῦ, τὰ αὐτά.

252. 4. DEMONSTRATIVE. The primary demonstratives are οὗτος, *this*, compounded of the article and αὐτός · ὅδε, *this*, compounded of the article (declined as usual) and δε, an inseparable particle marking *direction towards*; and ἐκεῖνος, *that*, derived from ἐκεῖ, *there* (28 l).

a. The definitives of *quality*, *quantity*, and *age*, τοῖος talis, *such*, τόσος tantus, *so much*, τηλικός so old, and τύννος tantulus, *so small*, are strengthened, in the same manner as the article, by composition with αὐτός and δε · thus, τοιοῦτος and τοιόσδε, *just such*, τοσοῦτος and τοσόσδε, *just so much*, τηλικοῦτος and τηλικόσδε, τυννοῦτος. These compound pronouns are commonly employed, instead of the simple (which are chiefly poetic), even when there is no special emphasis.

b. In these compounds with αὐτός, if the affix of the first element has an O vowel, it unites with αὖ- to form ου; but otherwise, it is absorbed : as, (ὁ αὐτός) οὗτος, (ἡ αὐτή) αὕτη, (τοῦ αὐτοῦ) τούτου, (τῆς αὐτῆς) ταύτης, (οἱ αὐτοί) οὗτοι, (αἱ αὐταί) αὗται, (τῶν αὐτῶν) τούτων · (τόσος αὐτός) τοσοῦτος, (τόση αὐτή) τοσαύτη.

c. To demonstratives, for the sake of stronger expression, an ι is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short : as, οὗτοσί, αὐτῇι, τουτί, *hence*, Fr. celui-ci, *this here* (28) ; ἐκεινοσί illic, Fr. celui-là, *that there* ; ὀδί, τοσουτοσί.

d. This ι *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs : as, οὐτωσί, ὦδί, νυνί, ἐνταυθί, ἐντευθενί. So, in comic language, even with an inserted particle, νυνμενί Ar. Av. 448, ἐργεταυθί Id. Th. 646, ἐνμεντευθενί Ath. 269 f. See 163 a.

5. POSSESSIVE. The possessive pronouns are derived in Greek, as in other languages, from the personal ; and are

arranged in 28 according to the person and number of the pronouns from which they are formed.

e. Ἡμέτερος has a distinct Voc. Θ. 31 : ὦ πάτερ ἡμέτερε Κρονίδη.

B. INDEFINITE.

253. 1. The SIMPLE INDEFINITE is *τις*, which has two stems : *τιν-*, declined throughout after Dec. 3 ; and *τε-*, declined in the Gen. and Dat. only, after Dec. 2 (except that the Gen. sing. imitates the personal pronouns) with contraction : thus,

τις, *τι* (the *ν* omitted as in the theme, 208 d), *τινός*, &c. : G. *τέο του* Cyr. 8. 5. 7, *τοῦ* ; Soph. O. T. 1435, D. *τέω τω* A. 299, i. 9. 7, *τῷ* ; Soph. El. 679 ; and, in the compound, *ἔτου* i. 9. 21, Æsch. Pr. 170, *ἔτω* ii. 6. 23, Pl. G. *ἔτεων ἔτων* vii. 6. 24, D. *ἑτέοις ἑτοῖς* Soph. Tr. 1119, *ἑτοῖσι* Ar. Eq. 758 (so, rarely, *τοῖσι* ; Soph. Tr. 984). See c, and 254 b.

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent. See Syntax, 563 s.

a. Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic* ; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms *τις* and *τι* of the indefinite are written with the *grave* accent, or *without* an accent. See 784 a, 787 b.

b. The stems *τε-* and *τιν-* may be traced back to the great pronominal root *τ-*, here rendered indefinite by the additions made. The definite and positive would naturally be denoted by the shorter form, to express the decision of the mind ; but the indefinite and uncertain by a prolonged form, to express the doubt and hesitation with which the mind dwells upon it. Cf. 245, 272 d.

c. The short *ι* of *τις*, and the omission of *ν* in *τι*, suggest an intermediate root *τι-*, formed from *τε-* by precession, and afterwards increased by *ν* (cf. 218). To this intermediate root may be referred, according to Dec. 2, the Æol. *τίω* ; Sapph. 55 [34], *τίοισιν* Id. 109 [113] ; and the Dor. neut. pl. (*τια*) *σά* (cf. 143 b) Ar. Ach. 757.

254. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-* ; thus, *οὐτινος*, but *ὅτεο ἔτου*.

a. Of the double forms of the Gen. and Dat., the longer prevail in Attic prose, and the shorter in Attic poetry.

b. The form *ἄσσα*, Att. *ἄττα* (169 a) appears to be compounded of *ἄ* and the Dor. *σά* (253 c). In certain connections, it passed into a simple indefinite, and then, by a softer pronunciation, became *ἄσσα*, *ἄττα* · *ποῖα ἄττα* Cyr. 3. 3. 8 ; *ἄσσα* A. 554, *ἄττα* Pl. Gorg. 497 a. Cf. 255 e.

c. In *ὅ τι* a space is used to distinguish it from the conjunction *ὅτι*. See 96 d. Some editors thus separate other forms of this compound.

255. DIALECTIC FORMS. a. *Article* (28 i, j). With *οι* and *αι* of the Nom. pl., the old forms *τοί* and *ταί* are also used, especially for the sake of metre, euphony, or emphasis, in the Dor. and Ion. (chiefly the

Ep.) ; and, rarely, even in Att. poetry. So in the compound οὗτος, N. pl. τοῦτοι, ταῦται, Sophr. 54, 88.

b. *Iterative*. The New Ion. often inserts ε in αὐτός and its compounds, before a long vowel in the affix (135 a, 28 l). This belongs especially to Hippocrates and his imitator Aretæus ; in Hdt., it is chiefly confined to the forms in -ω and -ων of αὐτός and οὗτος : as, αὐτέω, αὐτέων and αὐτῶν, Hdt. 1. 133, αὐτέων τουτέων Ib. 2. 3.

c. *Demonstrative* (28 l, m). The shorter κείνος is also used by the Att. poets for the sake of the metre ; and, according to some, even occurs in Att. prose, as Hel. 2. 3. 48. The Dor. τῆνος, from the root τ-, is thought by some less distant in its reference.

d. *Possessive*. Some of the forms in 28 n also occur in Att. poetry : as, ὅς, τεός (in Tragic Chorus), ἀμός or ἀμός (sometimes used for ἐμός, as in Eng. *our* for *my*).

e. *Indefinite*. For dialectic forms, see 28 o, 253 c. Hom. and Hdt. have also regular forms from ὅστις. Some references are added : ὅστις (= ὅστις, but the first part undeclined) Γ. 279 (ἵστις Γ. 167), ὅ ττι (171) Θ. 408, τέο Hdt. 1. 58, τευ (131 b) B. 388, τέο ; B. 225, τεῦ ; Hdt. 5. 106, ὅττεο α. 124, ὅτευ Hdt. 1. 119, ὅττευ ρ. 121, τεω Π. 227, τέω ; Hdt. 1. 117, ὅτεω Ib. 95, ὅτινα θ. 204 (ἔντινα B. 188), pl. ὅτινα (v. l. τίνα) X. 450 (ἄτινα A. 289), τέων Hdt. 5. 57, τέων ; Ω. 387, ὅτεων κ. 39, τέοισι Hdt. 9. 27, τέοισι ; Id. 1. 37, ὀτέοισιν O. 491, ὀτέησιν Hdt. 2. 66 v. l., ἄσσα τ. 218, ὅτινας O. 492 (οὔστινας Δ. 240), ἄσσα Hdt. 1. 138.

CHAPTER VI.

COMPARISON.

256. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, COMPARATIVE, and SUPERLATIVE.

a. Comparative and superlative forms may be analyzed into the BASE, which is commonly the stem of the positive ; the CONNECTIVE, which varies according to euphony, metre, and other influences ; and the DEGREE-SIGN, to which, in the adjective, are also attached the AFFIXES OF DECLENSION. See 29.

I. COMPARISON OF ADJECTIVES.

A. BY -τερος, -τατος.

257. In adjectives, the *comparative* is usually formed in -τερος, -ᾱ, -ον, and the *superlative* in -τατος, -η, -ον. In receiving these affixes, the endings of the theme are changed as follows :

1.) -ος, preceded by a long syllable, becomes -ο- ; by a short syllable, -ω- : as,

κούφος <i>light</i> ,	κουφύτερος, -ᾶ, -ον,	κουφότατος, -η, -ον.
σοφός <i>wise</i> ,	σοφώτερος <i>wiser</i> ,	σοφώτατος <i>wisest</i> .

a. A syllable before a mute and liquid is here regarded as long : as, σφοδρός *vehement*, σφοδρότερος, -ύτατος.

b. The change to -ω- takes place to avoid the succession of too many short syllables. Epic verse admits only two short syllables in succession. Some exceptions to the rule occur in the poets for the sake of the metre : as, κακοξυνώτερος v. 376, λαρώτατος β. 350, δῖζυρότερον P. 446 ; δυσποτμώτερα Eur. Ph. 1348, εύτεκνώτατε Id. Hec. 620. Some except κενός *empty*, and στενός *narrow* (as having also the forms κεινός and στεινός), even in prose.

c. Adjectives contracted in the theme are commonly contracted in the Comp. and Sup. : as, πορφύρεος πορφυρούς, *purple*, πορφυρ(εώ)ώτερος, πορφυρ(εώ)ώτατος · αξιόχρ(αος)εως *worthy*, -χρεώτερος, -χρεώτατος.

d. In a few words, -ος is dropped ; and, in a few, it becomes -αι-, -εσ-, or -ισ- : as, commonly,

παλαιός *ancient*, παλαιότερος, -αίτατος · so γεραίός *old*, σχολαῖος *at leisure*, περαιός *opposite* ; φίλος *dear*, φίλτερος, φίλτατος · (-ος -αι-) φίλος *friendly*, φιλαίτερος, -αίτατος · ἥσυχος *quiet*, ἥσυχαιτερος, -αίτατος · so εὔδιος *serene*, ἴδιος *private*, ἴσος *equal*, μέσος *medius*, MIDDLE, ἑρθριος *at dawn*, ὄψιος *late*, πλησίος *near*, πρῶιος *early* : (-ος -εσ-) ἐρρῶμένος *strong*, ἐρρῶμενέστερος, -έστατος · so ἄκρατος *unmixed*, ἄσμενος *glad*, ἐπίπεδος *level*, and contracts in -οος, as ἀπλ(ύος)οὺς *simple*, ἀπλ(οέσ)ούστερος, -ούστατος · (-ος -ισ-) λάλος *talkative*, λαλίστερος, -ίστατος · so ὀψοφάγος *dainty*.

e. Μέσος, and νέος *novus*, NEW, have old superlatives of limited and chiefly poetic use in -ατος : μέσατος *midmost*, Ar. Vesp. 1502, Ep. μέσσατος Θ. 223, νέατος *novissimus*, *last*, A. 712, Soph. Ant. 627, Ep. νείατος, B. 824. Cf. ἔσχατος, (πρόατος) πρῶτος, ἱπατος (262 d) ; and Poet. μύχατος *inmost*, πύματος *last*.

258. 2.) -εις, and -ης of Dec. 3, become -εσ- ; and -υς becomes -υ- : as,

χαρίεις *agreeable*, χαριέστερος, -έστατος · τολμ(ήεις)ῆς *daring*, τολμ(ήέσ)ήστατος (207 c) Soph. Ph. 984 ; σαφής *evident*, σαφέστερος, -έστατος · πένης *poor*, πενέστερος, -έστατος · ὀξύς *sharp*, ὀξύτερος, -ύτατος.

a. In adjectives of Dec. 1, -ης becomes -ισ- : as, πλεονέκτης, -ου, *conferous*, πλεονεκτίστατος.

259. 4.) In adjectives of other endings, -τερος and -τατος are either added to the simple stem, or to the stem increased by -εσ-, -ισ-, -ο-, or -ω- : as,

τάλας, -ανος, *wretched*, ταλάντερος, -τατος · so μέλας *black*, μάκαρ, *blessed*, μακάρτατος · (-εσ-) σώφρων, -ονος, *discreet*, σωφρονέστερος, -έστατος · so most adjectives in -ων, also ἀφήλιξ, -ικος, *elderly*, ἀφηλικέστερος · (-ισ-) ἄρπαξ, -αγος, *rapax*, *rapacious*, ἄρπαγίστατος · (-ω-) ἐπίχαρις, -ιτος, *pleasing*, ἐπιχαριτώτερος, -ώτατος · βλάξ *slack*, βλακώτερος, -ώτατος (v. l. -ο- or -ισ-) Mem. 3. 13. 4 ; 4. 2. 40.

a. No part of inflection is less strictly bound by rule than comparison (while the poets have here, as elsewhere, especial freedom) ; and the forms above stated are sometimes interchanged or varied from regard to metre, euphony, brevity, &c. : as, σχολαιώτερον i. 5. 9 ; ἥσυχώτερος, Soph. Ant.

1089 ; ἀπλ(ός)οὺς *unfit for sea*, ἀπλοώτερος, Th. 7. 60 ; εὐπνοώτερος, Eq. 1. 10 ; διπλός duplus, DOUBLE, διπλότερος, Mat. 23. 15 ; σπουδαῖος earnest, -αιέστατος, Hdt. 1. 133, -αιότατος, Id. 2. 86, πτωχός poor, -ότερος and -ιστερος, Ar. Ach. 425 ; ὑβριστής insolent, -τότερος, -τότατος, v. 8. 3, 22 ; ἐπιλήσμων forgetful, ἐπιλησμότατος, Ar. Nub. 790 ; πέπων ripe, πεπαίτερος Æsch. Fr. 244 ; ἄχαρις disagreeable, ἀχαρίστερος v. 392 ; ἰθύς straight, ἰθύντατα, for the sake of the metre, Σ. 508 ; φαεινός, shining, -νότερος, Σ. 610, φαάντατος v. 93.

B. BY -ίων, -ιστος.

260. A few adjectives are compared by -ίων and -ιστος, commonly adding these to the *root* of the word.

a. In adducing examples, a noun or verb will sometimes be introduced, as showing well the base : κακός *bad*, κακίων, κάκιστος · ἡδύς *pleasant* (ἡδω *to please*), ἡδίων, -ιστος · αἰσχρός *shameful* (αἰσχος *shame*), αἰσχίων, -χιστος · so. ἐχθρός *hostile*, κυδρός *glorious*, poet., and in Sup. οἰκτρός *pitiable* (ἔχθος *hatred*, κῦδος *glory*, οἶκτος *pity*), ἐχθίων, κυδίων, οἰκτιστος · ἀλγεινός *painful* (ἄλγος *pain*), ἀλγίων, -γιστος · κερδαλέος *gainful* (κέρδος *gain*), poet. κερδίων, -διστος · καλός *beautiful* (κάλλος *beauty*), καλλίων, -ιστος · (βελτ-, akin to βέλος, *weapon* ?), βελτίων *melior, better*, βέλτιστος *best*.

b. This was an early method of comparison, retained in a few common words, and in poetic forms of some others. For the declension of comparatives in -ων, see 22, 211. The ι in -ίων is regularly long in the Att. poets, but short in the Epic and Doric. Yet ἡδίων Eur. Sup. 1101.

261. The different forms of the Comp. in -ων are well explained by reference to -Ιων as their common origin, and to the various changes of the *consonant* Ι. Thus, we notice, besides the use of the corresponding vowel ι,

a.) Contraction (sometimes with transposition), or omission between two vowels (142, 140) : as, πολὺς *much* (base πολε-, sync. πλε-), πλείων or πλέων *more*, πλείστος *most*, Lat. plus, plurimus ; μικρός *small* (με-) μείων *minor*, rare poet. μείστος *minimus* ; ῥάδιος *easy* (ῥᾱ-) ῥάων, ῥᾶστος (Ion. ῥήϊων, ῥήϊστος, δ. 565) ; (λω-, akin to Dor. λῶ *to desire*, neut. pl. λῶια *desirable*, Theoc. 26. 32) λῶϊων, β. 169, Att. λῶων, vi. 2. 15, λῶστος ; (ἄρ-, ἄρε-, in ἀρετή *virtus, valor, virtue*) ἀρείων poet., braver, better, ἀριστος *best* ; (ἄμεν-, cf. amēnus) ἀμείνων *better* ; (χερ- or χερ-, 238 d) χείρων (Ep. χερείων A. 114) *inferior, worse*, χείριστος.

b.) The change into σσ (ττ) or ζ (143 c), the preceding vowel, if short, now becoming long by nature : as, τᾶχύς *swift*, (θαχ-, 159 b ; θαχίων) θάσσω or θάπτω, τᾶχιστος · ἐλαχύς Ep., *small*, ἐλάσσω, ἐλάχιστος · μακρός *long* (μᾶκ-, μῆκ-), μάσσω poet., μήκιστος · κρατύς Ep., *strong*, (κρατίων) κρείσσω, κράτιστος (κρέσσω, Hdt. 1. 66, κάρτιστος, A. 266, § 134, 171) ; ὀλίγος *little*, ὀλίζων Ep., ὀλίγιστος · μέγας *magnus, great*, μείζων *major* (Ion. μέζων Hdt. 1. 202), μέγιστος *maximus*.

c. Some Comparatives have a double form in -ίων and -σων · as, βραδύς *bardus, slow*, βραδίων, Hes. Op. 526, βράσσω K. 226 ; παχύς *pin-guis, fat*, παχίων Arat. 785, πάσσω, §. 230.

d. Of the Comp. forms πλείων and πλέων, the Attic uses more the

former, especially in the contracted cases ; but in the neut. sing., prefers πλέον, especially as an adverb. It sometimes syncopates πλείον to πλείν, but only in such phrases as πλείν ἢ μύριοι, *more than* 10,000. Hdt. prefers πλέων, often contracting εο to ευ : as, πλείυν, πλείυνος. The Epic varies according to the metre.

e. Most adjectives compared by -ων, -ιστος, have also forms, often more common, in -τερος, -τατος : as, ἀλγεινός, μακρός, μικρός, -ότερος, -ότατος : βραδύς, παχύς, ταχύς, -ύτερος, -ύτατος : βέλτερος and βέλτατος, Æsch. ; φίλος, φίλτατος, Cyr. 4. 3. 2, φιλαίτερος, i. 9. 29, φιλάτερος, Mem. 3. 11. 18 ; φιλίων τ. 351, φίλιστος, Soph. Aj. 842. Other adjectives compared in both ways are αἰσχρός, ἐχθρός, οἰκτρός, κακός, βαθύς *deep*, βραχύς *short*, γλυκύς *dulcis, sweet*, πρεσβύς *old*, ὠκύς *swift*, &c.

f. New poetic or late comparatives are made by changing -ων into -ότερος or -τερος : as, χείρων χειρότερος, O. 513, χειρώτερος, B. 248, μειώτερος, ἀμεινώτερος, ἀρειώτερος, μειζώτερος, 3 Ep. Joh. 4 ; λωύτερος, a. 376, ῥήτερος, Σ. 258 ; so ῥήττατα τ. 577.

C. IRREGULAR COMPARISON.

262. Many adjectives (a) are *defective* or *redundant* in comparison ; and some comparatives and superlatives are formed (b) from *positives which are not in use*, (c) from words which are themselves *comparatives* or *superlatives*, or (d) from *other parts of speech*. Some of these are usually referred to positives in use, which have a similar signification. Thus,

(a) Only those words which express properties that may exist in different degrees, are compared ; except in a *modified sense*, for *hyperbole*, or for *comic effect* : as, μόνος *alone*, μονώτατος *alonest*, most emphatically *alone*, Ar. Pl. 182. See c and d.

(b) Several forms, not strictly synonymous, are commonly referred to ἀγαθός, *good* : thus, ἀγαθός, ἀμείνων, ἄριστος : βελτίων, βέλτιστος : κρείσσω, κράτιστος : λῶων, λῶστος : poet. φέρτερος, φέρτατος and φέριστος (late ἀγαθώτατος, Diod. 16. 85). So, χείρων and χείριστος are referred to κακός : ἥσσω, ἥκιστος, to κακός or μικρός : ἐλάσσω, ἐλάχιστος, to μικρός or ὀλίγος. See 260 a, 261 a, b.

(c) *Double Comparison*. ἔσχατος *last, extreme*, ἐσχατώτερος (Οὔτε γὰρ τοῦ ἐσχάτου ἐσχατώτερον εἶη ἂν τι Aristl. Metaph. 10. 4), ἐσχατώτατος, Hel. 2. 3. 49 ; ἐλάχιστος *least*, ἐλαχιστώτερος *less than the least*, Ephes. 3. 8 ; πρῶτος *first*, πρώτιστος *first of all*, B. 228 ; πρότερος *before*, comic προτεραίτερος Ar. Eq. 1164,

ΚΛΕΩΝ. Ὅρᾱς ; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝ. Ἄλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

(d) *Comparatives and Superlatives from other parts of speech*. βασιλεύς *king*, βασιλεύτερος *more kingly, a greater king*, I. 160, βασιλεύτατος *the greatest king*, I. 69 ; ἐταῖρος *friend*, ἐταιρότατος *best friend*, Pl. Gorg. 487 d ; κλέπτης *thief*, κλεπτίστατος *most adroit thief*, Ar. Plut. 27 ; κύων *dog*, κύντερος *more dog-like, more impudent*, Th. 483, κύντατος K. 503 ; αὐτός *himself*, αὐτότερος Epich. 2 (1), αὐτότατος (*ipsissimus* Plant. Trin. 4. 2) *his very self*, Ar. Plut. 83 ; ἄγχι or ἄγχου *near*, ἀγχότερος *nearer*, Hdt. 7. 175, ἄγχιστος Soph. O. T. 919 ; ἄνω *up*, ἀνώτερος *upper*, ἀνώτατος *uppermost*, Hdt. 2. 125 (cf. 263 ; so κάτω *down*, -ώτερος, -ώτατος, Cyr. 6. 1. 52 ; and late forms fr. ἔξω *without*, ἔσω *within*, and πρόσω *forward*, ἐξώτερος *exterior*, &c.) ; ἡρέμα *quietly*, ἡρεμέστερος *more quiet*, Cyr. 7. 5.

63 ; προὔργου of importance, προὔργιατερος more important, Pl. Gorg. 458 c, προὔργιατάτος · ἐξ ex, out of, ἔσχατος (104) extrēmus, uttermost ; πρό præ, before, πρότερος prior, former, πρῶτος (257 e) primus, first ; ὑπέρ super, OVER, ὑπέρτερος superior, ὑπέρτατος and ὑπατος suprēmus, highest ; ὑπό (?) sub, sus-, below, ὕστερος later, ὕστατος last.

c. We find explanations of the formations in d, in the use of prepositions as adverbs, and of adverbs as adjectives ; in the fact that many nouns were originally adjectives ; and in the still more important fact, that in the earliest period of language there was as yet no grammatical distinction of the different parts of speech. Add, as poetic forms which may be traced to nouns, κήδιστος, I. 642, κούροτερος, Δ. 316, ῥιγίων, -ιστος, Α. 325, μύχατος, μυχοίτατος φ. 146, ὀπλότερος, -τατος, B. 707, χρυσότερος, Sap. 39 [96], &c. ; and, to adverbs, ἀφάρτερος, Ψ. 311, νέρτερος, Eur. Ph. 1020, ὀπίστερος, -τατος, Θ. 342, παρότερος, -τατος, Ψ. 459, περαιότερος, Pind. O. 9. 159, ὑβίτερος, Theoc. 8. 46, ὑψίων Pind. Fr. 232, ὕψιστος, Æsch. Pr. 720, &c.

II. COMPARISON OF ADVERBS.

263. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives ; but other adverbs by -τέρω and -τάτω : as,

σοφῶς (fr. σοφός, 257) wisely, σοφώτερον more wisely, σοφώτατα most wisely ; σαφῶς (σαφής, 258) evidently, σαφέστερον, σαφέστατα · αἰσχροῦς (αἰσχρός, 260 a) basely, αἰσχίον, αἰσχιστα · ταχέως (ταχύς, 261 b) quickly, θάσσον, θάπτον, τάχιστα · ἄνω up, ἀνωτέρω, ἀνωτάτω · ἐκάς afar, poet. and Ion. ἐκαστέρω, ἐκαστάτω.

a. Adverbs from which adjectives are formed are sometimes compared in the first method : as, ὀψέ late, πρῶτ early, ὀψιατερον, -τατα, &c. (257 d). So μάλα very, μᾶλλον (143 a), μάλιστα.

b. The adverbial Sup. has sometimes the neut. sing. form, chiefly when denoting time or place : as, πρῶτον καὶ ὕστατον, first and last, Pl. Menex. 247 a.

c. The adverbial termination -ως is sometimes given to the Comp. ; and, rarely, to the Sup. : as, χαλεπωτέρως more severely, Th. 2. 50, μειζόνως Th. 4. 19, ξυντομωτάτως most concisely, Soph. O. C. 1579.

d. Some adverbs vary in their comparison : as, ἐγγύς near, ἐγγυτέρω, ἐγγυτάτω · ἐγγύτερον, ἐγγύτατα · less Att. ἐγγίον, ἐγγιστα · ἄγχι or ἀγχοῦ poet. and Ion., near, ἄσσον Α. 335 (143 c), ἄγχιστα Æsch. Sup. 1036, ἄσσοτέρω (cf. 261 f) ρ. 572, ἀγχοτάτω Hdt. 2. 24.

264. HISTORY OF COMPARISON. a. So far as we can trace comparison in the Greek, it appears to have commenced with an *emphatic* annexation of the old article, in its strong form **τος**, to the stem of the positive, with a connecting vowel where needed : as, νέ-α-τος, THE new one, i. e. the newest ; μέσ-α-τος, THE middle one (257 e). So, in numerals, τρί-τος λόγος, THE No. 3 book.

b. This form was then strengthened by doubling the root of the article : -ττ-ος. And now two forms arose. The first τ became σ : -στ-ος (147) ; or a euphonic vowel was inserted : -τατ-ος. Connectives

were also prefixed according to need or preference. Thus from φίλος, φίλιστος, and φίλτατος or φιλαίτατος : among ordinals, χιλιοστός. The Latin shows the *t* in a few of the first numerals, but preferred as the superlative sign *m* (perhaps akin to *m* in magnus, μέγας), which was afterwards strengthened by *s*, with a connecting vowel, to *sim*, or to prevent the succession of too many short syllables, *ssim* : quartus, sextus, minimus, decimus, ma(gs)ximus, millesimus, altissimus. The *t* appears in German ordinals, and, aspirated, in English ordinals ; while the *st* appears both in Germ. ordinals, and in the Germ. and Eng. superlative : vierte, fourth, hundertste, hundredth, weiseste, wisest.

c. The comparative *distinguishes* or *separates* one person or thing from another in respect to the possession of some quality ; and this separation has been extensively expressed by a *liquid prolongation* of the adjective. In Greek, both *ν* and *ρ* were used for this purpose, with a connecting vowel, viz. *ο* before *ν* (cf. 114 c), and *ε* before *ρ*. After the analogy of the superlative, *ι* (or *ι*) was prefixed to *-ον-* ; and *τ*, with the preceding connective, to *-ερ-* : φιλίων, φίλτερος, φιλαίτερος. The two Greek forms are mingled in the Lat. *-ior* ; and the *r* appears also in the Germ. and Eng. : longior, länger, longer. The Sanskrit has analogies to the forms of both Greek and Lat. comparison. Its prevalent form is Comp. *-turas* (*-τερος*), Sup. *-tamas* (*-τατος*, *-ιμυς*).

CHAPTER VII.

GENERAL PRINCIPLES OF CONJUGATION.

265. Verbs are conjugated, in Greek, to mark five distinctions : VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject* ; the second, how it is related to *time* ; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject. See 802.

a. These distinctions are marked by PREFIXES, by AFFIXES, and also, to some extent, by CHANGES IN THE STEM. For a general view of the distinctions, see 30 ; for the particulars, see Syntax. For the prefixes and affixes, see 31 s, and Chapters VIII. and IX. ; for changes in the stem, see 49 and Ch. X.

266. A. VOICE. The Greek has three voices : the ACTIVE, MIDDLE, and PASSIVE (30 a).

a. The Middle is so called as *intermediate* between the Active and Passive, representing the subject of the verb not only as *acting*, but also as, more or less directly, *acted upon*: as, from λούω, *to wash*, ἐλουσάμην *I washed myself, I bathed*.

b. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of simply as *passive*, or as *middle*. Even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

c. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the *middle* voice takes the place of the *active*. This is particularly frequent in the *Future*. When it occurs in the *theme* (172 e), the verb is termed *deponent* (depōnens, as if *putting off* its proper sense to take that of another voice). E. g.

1.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω *to hear*, ἀκούσομαι • βαίνω *go*, βήσομαι • γιγνώσκω *know*, γνώσομαι • εἰμί *be*, ἔσομαι • μαρθάνω *learn*, μαθήσομαι.

2.) Deponent Verbs: αἰσθάνομαι *to perceive*, βούλομαι *will*, γίγνομαι *become*, δέχομαι *receive*, δύναμαι *be able*, ἡδομαι *rejoice*, οἶομαι *think*.

d. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its *Aorist* has the *middle* or the *passive* form.

e. The traces of a *middle voice* in Latin appear in the large number of deponent verbs, and in the use of the *passive voice* in some verbs: as, volūtor, *I roll myself, wallow*, revertor, *I turn myself back, return*, mereor, *I merit for myself*.

267. B. TENSE. The Greek has seven tenses: the PRESENT, IMPERFECT, FUTURE, AORIST, PERFECT, PLUPERFECT, and FUTURE PERFECT.

a. Tenses may be classified in two ways: I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

b. I. The *time* which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*. The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to *present* or *future* time are termed PRIMARY or CHIEF TENSES; and those which refer to *past* time, SECONDARY or HISTORICAL TENSES.

c. II. The action is *related to the time*, either, 1. as *doing at* the time, 2. as *done in* the time, or 3. as *complete at* the time. The tenses which denote the first of these relations are termed DEFINITE; the second, INDEFINITE; and the third, COMPLETE.

These constitute three great FORMATIONS, or classes of forms, in the Greek verb.

d. The AORIST (ἀόριστος *indefinite*) represents an action simply as *performed*. Its place is chiefly supplied in the Latin by the Perfect. Thus ἔγραψα scripsi, *I wrote*.

e. Of the *Future Perfect* (also called the *Third Future*, and in old grammars the *Paulo-post Future*), the simple form is found in only a few verbs; and, with this exception, this tense and those which are marked in 30 as wanting, viz. the *indefinite present* and the *definite future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

f. For the general formation of the Greek tenses, see 31. In respect to the details of formation, they are naturally associated in SIX SYSTEMS: 1. the *Present*, or *Definite System*, including the Pres. and Impf.; 2. the *Future System*, including the Fut. Act. and Mid.; 3. the *Aorist System*, including the Aor. Act. and Mid.; 4. the *Perfect* (or *Perf. Act.*) *System*, including the Perf. and Plup. Act.; 5. the *Perfect Passive System*, including the Perf. and Plup. Pass. and Mid., and the Fut. Perf.; and 6. the *Compound System*, including the Aor. and Fut. Pass., which are formed with an auxiliary (274). Of these systems, the 1st belongs to the great DEFINITE FORMATION; the 2d, 3d, and 6th, to the INDEFINITE; and the 4th and 5th, to the COMPLETE. For the so-called *second systems*, see 289 b.

268. In some verbs the sense of the complete tenses, by a natural transition, passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect* or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (45) *to station*, Perf. ἕστηκα (*I have stationed myself*) *I stand*, Plup. ἕστήκειν *I stood*, Fut. Perf. ἐστήξω *I shall stand*; μνησκω *to remind*, Perf. Pass. μέμνημαι (*I have been reminded*) *I remember*, Plup. ἐμμήμην *I remembered*, Fut. Perf. μεμήσομαι *I shall remember*.

a. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. In like manner, those Perfect systems in which the Perf. is used in the sense of the Pres. may be termed, for convenience, *preteritive systems*; and even a Perf. so used, a *Preteritive*.

269. C. MODE. The Greek has six modes: the INDICATIVE, SUBJUNCTIVE, OPTATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE.

a. For a table of these modes, classified according to the character of the sentences which they form, see 30 c.

b. In the regular inflection of the Greek verb, the Pres. and Aor. have all the modes; but the Fut. and the Fut. Perf. want the Subjunctive and Imperative; and the Perf., for the most part, wants the Subjunctive and Optative, except as supplied by compound forms, and likewise, in the active voice, the Imperative.

c. The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (267 b); and some have therefore chosen to consider them as only different tenses of a *general conjunctive*, or *contingent* mode, calling the Pres. and Perf. Opt. the *Imperfect* and *Pluperfect Conjunctive*. With this change, the number and general offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious. In the Infinitive and Participle, the forms called *Present* and *Perfect* belong also to the Imperfect and Pluperfect. Without changing familiar names, the relations of the modes and tenses are illustrated by the arrangement in 37. The Imperative, from its very signification, cannot belong to a past tense.

d. The passive verbal adjectives in *-τός* and *-τέος* (Lat. *-tus* and *-ndus*), as closely akin to participles, are often included in tables of inflection. In the form of the stem, they commonly agree with the Aor. in *-θην*, except as a preceding mute is changed before *τ* (147): as, *θρεπτέος*, fr. *τρέφω* to *nourish*, Aor. *ἐθρέφθην*.

270. D. NUMBER AND PERSON. The numbers and persons of verbs correspond to those of nouns and pronouns (265).

a. The Imperative, from its signification, wants the *first person*; the Infinitive, from its character as partaking of the nature of an abstract noun, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an adjective, has the distinctions of *gender* and *case*, instead of person.

b. The 1st Pers. sing. of the Pres. ind., is commonly regarded as the *THEME* of a verb (172 e); while, in adding its meaning, the Eng. Inf. is more frequently used: as, *λύω* to *loose* (yet also, *I loose*, or simply, *loose*). The *STEM* is obtained by *throwing off the affix of the theme*, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by *adding to the stem the prefixes and affixes* in 35 and 36.

c. Verbs are divided, according to the *stem-mark*, or *characteristic*, into *MUTE*, *LIQUID*, *DOUBLE CONSONANT*, and *PURE VERBS*; and, according to the *affix in the theme*, into *VERBS IN -ω*, and *VERBS IN -μι*. For a full paradigm of *regular conjugation*, see *λύω* (37); for shorter paradigms of the *several classes of verbs*, see 39 s.

d. In *λύω*, the *υ* is short in the Perf., the Plup., and the Compound System; but otherwise, long in the common language. In Homer, it is commonly short in the Pres. and Impf.

HISTORY OF GREEK CONJUGATION.

271. a. The early history of Greek conjugation can be traced only in the same way with that of declension (186). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb, with those of the Latin in large part.

b. Greek conjugation, like declension (186 b), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing μ , to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been $-\tau$ (cf. 246, 249). By uniting these affixes with the root $\phi\alpha-$, to say, we have the forms, $\phi\alpha\mu$, *I or we say*, $\phi\alpha\tau$, *you, he, she, or they say*. A plural was then formed by affixing the plural sign ν (186 c), with the insertion of ϵ to assist in the utterance. Thus,

1 Person, Sing. $\phi\alpha\mu$	2 and 3 Persons, S. $\phi\alpha\tau$
Plur. $\phi\alpha\mu\epsilon\nu$	P. $\phi\alpha\tau\epsilon\nu$

c. Upon the separation of the 2d and 3d Persons (246 d), the 2d, as being less demonstrative, took in the sing. the softer form s (in some cases, $\sigma\theta$ or θ , in both which forms the θ would, by the subsequent laws of euphony, pass into s , unless dropped or sustained by an assumed vowel, 160); while in the plur. there was a new formation (cf. 186), in which plurality was marked in the 2d Pers. by affixing ϵ (cf. 186 b), and in the 3d Pers. by inserting ν (cf. $-\sigma-\iota$, 186 h). The old plur. now became, as in nouns (186 g), a dual, and the system of numbers and persons was complete. We subjoin, for comparison of endings, a Latin subjunctive, though here, as in the Doric, final s is used as a plural sign (186 d, 169 c):

1 Pers.		2 Pers.		3 Pers.	
Sing. $\phi\alpha\mu$	<i>dicam</i>	$\phi\alpha s$	<i>dicas</i>	$\phi\alpha\tau$	<i>dicat</i>
Plur. $\phi\alpha\mu\epsilon\nu$	<i>dicāmus</i>	$\phi\alpha\tau\epsilon$	<i>dicātis</i>	$\phi\alpha\nu\tau$	<i>dicant</i>
Dual $\phi\alpha\mu\epsilon\nu$		$\phi\alpha\tau\epsilon\nu$		$\phi\alpha\tau\epsilon\nu$	

d. The distinction of *tense*, like those of number, case, and person (186, 246), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing $\epsilon-$ (in Sans. $\ddot{a}-$), to express, as it were, the *throwing back* of the action into past time; and this expression was aided by the throwing back of the accent (see 277). With the prefixing of $\epsilon-$, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted ϵ (b) was lengthened to η , while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred o (114). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (267). The Latin extended its past tense by *insertion*, instead of *prefix*. Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. $\phi\alpha\mu$	$\phi\alpha s$	$\phi\alpha\tau$	$\epsilon\phi\alpha\mu$ <i>dicēbam</i>	$\epsilon\phi\alpha s$ <i>dicēbas</i>	$\epsilon\phi\alpha\tau$ <i>dicēbat</i>
P. $\phi\alpha\mu\epsilon\nu$	$\phi\alpha\tau\epsilon$	$\phi\alpha\nu\tau$	$\epsilon\phi\alpha\mu\epsilon\nu$ <i>dicēbāmus</i>	$\epsilon\phi\alpha\tau\epsilon$ <i>dicēhātis</i>	$\epsilon\phi\alpha\nu\tau$ <i>dicēbant</i>
D. $\phi\alpha\mu\epsilon\nu$	$\phi\alpha\tau\omicron\nu$	$\phi\alpha\tau\omicron\nu$	$\epsilon\phi\alpha\mu\epsilon\nu$	$\epsilon\phi\alpha\tau\omicron\nu$	$\epsilon\phi\alpha\tau\eta\nu$

These personal endings remained in Latin with little change. In Greek they were prolonged, shortened, and otherwise varied (275). In Sanskrit they were especially prolonged in the primary inflection; while in the secondary, the augment had a general tendency to keep them short, or even to make them shorter. To show this, and the similarity of Greek and Sanskrit conjugation, the corresponding forms of a Sanskrit verb are added: *bhâ*, to *shine*, = *φα*- in *φαίνω*, *φάος*, &c.

PRES. 1 P.	2 P.	3 P.	IMPF. 1 P.	2 P.	3 P.
S. <i>bhâmi</i>	<i>bhâsi</i>	<i>bhâti</i>	<i>abhâm</i>	<i>abhâs</i>	<i>abhât</i>
P. <i>bhâmas</i>	<i>bhâtha</i>	<i>bhânti</i>	<i>abhâma</i>	<i>abhâta</i>	<i>abhân</i>
D. <i>bhâvas</i>	<i>bhâthas</i>	<i>bhâtas</i>	<i>abhâva</i>	<i>abhâtam</i>	<i>abhâtâm</i>

e. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while *the striker* simply says with vivacity *τυπτομ*, *I strike*, *the one struck* rubs his head and cries *τυπτομαι*, *tuptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (285), simply by the prolongation of the affix (cf. the passive in Lat., Sans., &c.). This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix (32 i) :

1.) If the affix ended with a *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι* ; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ο*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μην*, passing of course into *-μην*, 160). Thus, *-μ* became *-μαι* and *-μην* ; *-s*, *-σαι* and *-σο* ; *-τ*, *-ται*, and *-το* ; *-ντ*, *-νται*, and *-ντο*.

2.) If the affix ended with a *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *τθ* must pass into *σθ*, 147 ; i. e. by a doubling of the lingual). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ο* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (142). Thus, *-τε*, *-τον*, *-την* became *-σθε*, *-σθον*, *-σθην* ; and *-μεν* became *-μεθον* or commonly *-μεθα* (*-μεσθα*). In respect to the form *-μεθον*, see 299 b.

3.) In the Latin prolongation, *r* was extensively used (inserted in the 2d Pers. sing., but otherwise annexed) ; on the addition of which, *m* and *s* preceding fell away, and sometimes *s* final. The form *-mini* is peculiar. See the inflection of *lego* below. After this *objective* formation, the forms above became simply *subjective*, or *active*.

OBJ. PRIM. TENSE.			OBJ. SEC. TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. <i>φαμαι</i>	<i>φασαι</i>	<i>φαται</i>	<i>ἐφαμην</i>	<i>ἐφασο</i>	<i>ἐφατο</i>
P. <i>φαμεθα</i>	<i>φασθε</i>	<i>φανται</i>	<i>ἐφαμεθα</i>	<i>ἐφασθε</i>	<i>ἐφαντο</i>
D. <i>φαμεθα</i>	<i>φασθον</i>	<i>φασθον</i>	<i>ἐφαμεθα</i>	<i>ἐφασθον</i>	<i>ἐφασθην</i>

f. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a

vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless, also from euphonic preference, -o- before a liquid, but otherwise -ε- (114 c). For the change to *i* and *u* in the Latin primary tense, see 116. As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*, 183 a), we select the root λεγ-, leg-, Germ. *legen*, to *lay*. In Latin the euphonic inflection so prevailed, that we find only very scanty traces of the nude.

SUBJECTIVE.				OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	λεγ-ομ leg-o[m]	-ΕΣ -is	-ΕΤ -it	λεγ-ομαι leg-or	-ΕΣΑΙ -cris, -re	-ΕΤΑΙ -itur
P.	λεγ-ομεν leg-imus	-ΕΤΕ -itis	-ΟΝΤ -unt	λεγ-ομεθα leg-imur	-ΕΣΘΕ -imini	-ΟΝΤΑΙ -untur
D.	λεγ-ομεν	-ΕΤΟΝ	-ΕΤΟΝ	λεγ-ομεθα	-ΕΣΘΕΝ	-ΕΣΘΟΝ
Sec. S.	ἐλεγ-ομ leg-ēbam	-ΕΣ -ēbas	-ΕΤ -ēbat	ἐλεγ-ομην leg-ēbar	-ΕΣΟ -ebāris, -re	-ΕΤΟ -ebātur
P.	ἐλεγ-ομεν leg-ebāmus	-ΕΤΕ -ebātis	-ΟΝΤ -ebant	ἐλεγ-ομεθα leg-ebāmur	-ΕΣΘΕ -ebamini	-ΟΝΤΟ -ebantur
D.	ἐλεγ-ομεν	-ΕΤΟΝ	-ΕΤΗΝ	ἐλεγ-ομεθα	-ΕΣΘΟΝ	-ΕΣΘΗΝ

272. a. The distinction of *mode* in the inflection of verbs commences with that of person; for the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ν (186 d, 188 s), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots *with the insertion of ε* to assist the utterance. Thus the Inf. of φα- was φαν; and of λεγ-, λεγεν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. 1 (13) was added to these forms: φαναι, λεγεναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the ν fell away, cf. 151, 154 s), after the analogy of 271. 2: thus, Act. (or Subject.) Form, φαναι, λεγεναι. Mid. and Pass. (or Obj.) Form, (φαν-σθ-αι) φασθαι, (λεγεν-σθ-αι) λεγεσθαι.

b. But the verb is also used as an *adjective*, and, as such, receives declension. The stem of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives: thus, φαν φαντ-, or, with the affix of declension (11), φαντ-ς, λεγεν λεγοντ-ς (the kindred ο preferred to ε before ν, 114 c). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same by a reduplication analogous to that in 271. 1 (since the Acc. affix, 186 d, is strictly a nasal, which could be either μ or ν, according to euphonic preference: βορέαν, but Lat. *boream*): thus, φαν φαμεν-ος, λεγεν λεγομεν-ος.

c. But an older Objective Participle, afterwards becoming rather a verbal adjective, was formed by simply adding τ-ος to the root. In Lat-

in, this form was retained as the common passive participle ; while the common active participle also corresponded to the Greek. Thus, λεγοντ-s legent-s, λεγτ-os legt-us. The Lat. Inf. appears to have first had the form of the old Indirect Case (the Ablative), from which a Dative form in *i* was afterwards separated as objective, leaving the form in *e* subjective. A euphonic *r* was commonly inserted in these forms, while the passive idea was sometimes made more prominent by the affix *er* (cf. 271. 3). We have now the single *non-personal mode* developed into a system of Infinitives and Participles : thus,

SUBJECTIVE.

Inf. φαναι, λεγεσθαι legere
Par. φαντς, λεγοντς legents

OBJECTIVE.

φασθαι, λεγεσθαι fari, leg[er]i
φαμενος, λεγομενος, λεγτος legtus

d. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence ; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject.

1.) The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in ι (4), and thus formed what is termed the *Optative* mode, which, as denoting past time, takes the secondary affixes : έφαμ φαιμ, έφαμην φαιμην, έλεγομ λεγοιμ, έλεγομην λεγοιμην. In Lat., the prolongation of the form took place in the same way as in the Inf. : legere, legerem, legerer.

2.) The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels -ο- and -ε- had become established as the prevailing analogy of the language ; and to have consisted simply in prolonging these vowels to -ω- and -η- (in the Lat. Pres., *a* throughout), attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive* mode (yet see 269 c), as belonging to present time, takes the primary affixes. Thus, λεγομ λεγωμ, λεγομαι λεγωμαι, φαιμ φαιωμ, φαιμαι φαιωμαι.

3.) The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

e. A fourth mode arose for the expression of *command*. This obviously required no 1st Pers. ; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic : hence, we find in the objective inflection -σο rather than -σαι, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the sing. subjective by adding ω : thus, -τω (Lat. -to). In the objective inflection, -τω naturally becomes -σθω (271. 2 ; in Lat., by addition, -tor, 271. 3). The old plur., afterwards the dual, was formed by adding the plur. sign ν (271 b) : -των, -σθων. The new plur. was still further strengthened by prefixing ν (which in the obj. form would make no change, cf. 272 a), or by adding the later plur. ending σαν (275 c) instead of ν : -ντων or -τωσαν, (-νσθων) -σθων or -σθωσαν · while in Lat. (as in some Dor. forms, 328 d), the plural *n* was simply prefixed to the sing. -to or -tor. In the 2d Pers. sing. subjective, it is convenient to regard -θ as the proper flexible ending (271 c). Thus, Imperative Act. φαιθ, φαιτω · φαιτε, φαντων or φαιτωσαν · φαιτον, φαιτων · Obj. φαισο, φαισθω · φαισθε, φαισθων or φαισθωσαν · φαισθον, φαισθων.

f. The system of Greek and Latin modes may now be fully shown by adding to the personal forms above (now Indicative), and the Infinitive and Participle, the new Conjunctive and Imperative forms :

SUBJECTIVE INFLECTION.			OBJECTIVE INFLECTION.			
Conjunctive Primary Tense.						
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S.	λεγ-ωμ leg-am	-ης -as	-ητ -at	λεγ-ωμαι leg-ar	-ησαι -āris, -re	-ηται -ātur
P.	λεγ-ωμεν	-ητε	-ωντ, &c.	λεγ-ωμεθα	-ησθε	-ωνται, &c.
Conjunctive Secondary Tense.						
S.	λεγ-οιμ leg-erem	-οις -eres	-οιτ -eret	λεγ-οιμην leg-erer	-οισο -erēris, -re	-οιτο -erētur
P.	λεγ-οιμεν	-οιτε	-οιντ, &c.	λεγ-οιμεθα	-οισθε	-οιντο, &c.
Imperative.						
	2 P.	3 P.		2 P.	3 P.	
S.	λεγ-εθ leg-e	-ετω -ito		λεγ-εσο leg-ere	-εσθω -itor	
P.	λεγ-ετε leg-ite	-οντων, -ετωσαν -unto		λεγ-εσθε leg-imini	-εσθων, -εσθωσαν -untor	
D.	λεγ-ετον	-ετων		λεγ-εσθον	-εσθων	

273. a. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded further. In other verbs, more specific tenses were developed from these, as follows :

b. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*), by new forms, in which the greater energy of the Fut. and Aor. was expressed by a σ added to the stem (cf. 186 d ; derived by some from ἐσ-, the root of εἶμι to be) ; and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were less needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it wanted μ in the 1st Pers. sing. ind. act. as well as τ in the 3d, had α as its distinctive vowel, and simply appended the later affix -αι in the Inf. act. (272 a) : thus, omitting the plur. and dual,

SUBJECTIVE INFLECTION.				
Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.
1 ἐλεγσα	λεγσω	λεγσαιμ		λεγσαι
2 ἐλεγσας	λεγσης	λεγσαις	λεγσαθ	Participle.
3 ἐλεγσε	λεγσητ	λεγσαιτ	λεγσατω	λεγσαντς
OBJECTIVE INFLECTION.				
Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.
1 ἐλεγαμην	λεγωμαι	λεγσαιμην		λεγασθαι
2 ἐλεγασο	λεγσησαι	λεγσαισο	λεγασο	Participle.
3 ἐλεγατο	λεγσηται	λεγσαιτο	λεγασθω	λεγαμενος

c. The use of α as a connective in the Aor. may have arisen in the following way, akin to that suggested for Dec. 1 (189) : The flexive μ of the 1 Pers. sing. appended directly to the tense-stem could not remain, and passed into its corresponding vowel α . This was then adopted as the connecting vowel required in the tense (except in the 3 Pers. sing. of the Ind., where τ may perhaps have given place in like manner to the corresponding ϵ , and in the Subjunctive, 272. 2). If we now class the α and ϵ with connectives, these persons are left without flexible endings ; and the want of them, without the lengthening of a vowel as in the present, is thus readily explained. The Latin furnishes a close analogy in its form in *-i*, which was both Aor. and Perf. : *scripsi*, *I wrote* or *have written*. The Sanskrit Aor., on the other hand, retained or resumed the flexive m of the 1st Pers., as well as the t of the 3d : S. 1 adiksham $\epsilon\delta\epsilon\iota\alpha$ dixi, *I showed*, 2 adikshas $\epsilon\delta\epsilon\iota\alpha\varsigma$ dixisti, 3 adikshat $\epsilon\delta\epsilon\iota\epsilon$ dixit. Some prefer, in Greek, to regard the flexives μ and τ as here simply dropped (160).

d. In many verbs, by a change of stem, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing* ; and in some of these verbs, the old Secondary Tense, with the cognate forms in the other modes, remained as an Aorist (called, for distinction's sake, the *Second Aorist*, 289 a) ; and in a few, the old Primary, as a Future (305 f).

e. The *complete tenses* appear to have been later in their development. These tenses, in their precise import, represent *the state consequent upon the completion of an action* ($\tau\eta\epsilon\pi\iota\sigma\tau\omicron\lambda\eta\nu\gamma\acute{\epsilon}\gamma\gamma\alpha\phi\alpha$, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (280). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings ; the past complete tense (the Pluperfect), the augment and the secondary endings ; and the future complete tense (the Future Perfect), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel ; and, of course, with many euphonic changes : as, $\tau\epsilon\text{-}\tau\rho\iota\beta\text{-}\mu\alpha\iota$ $\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$, $\tau\acute{\epsilon}\text{-}\tau\alpha\gamma\text{-}\mu\alpha\iota$, $\pi\epsilon\text{-}\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$ $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ (39). The *subjective* endings appear to have been at first appended in the same way : thus, Perf. Ind. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\mu$, Inf. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\nu\alpha\iota$, Part. $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\nu\tau\varsigma$. But all these forms were forbidden by euphony. Hence in the Ind. $\text{-}\mu$ became $\text{-}\alpha$; and after this change the inflection of the Ind. proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\mu$ $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\alpha$, $\alpha\text{-}\varsigma$, $\text{-}\epsilon$, $\text{-}\alpha\text{-}\mu\epsilon\nu$, $\text{-}\alpha\text{-}\tau\epsilon$, $\text{-}\alpha\text{-}\nu\tau$, $\text{-}\alpha\text{-}\tau\omicron\nu$. In the Part., ν also became α , which by precession passed into \omicron (114 ; indeed, in Dec. 3 no masculine or feminine noun has a stem ending in $\text{-}\alpha\tau\text{-}$, 177. 3) : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\omicron\tau\varsigma$. The ν in the Inf., instead of a similar change (as it was followed by α), took $\text{-}\epsilon\text{-}$ before it : $\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\epsilon\nu\alpha\iota$. In the Plup. act., there was a kind of double augment, prefixing ϵ , both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. $\epsilon\alpha$ (derived by some from the Impf. of $\epsilon\iota\mu\iota$ to *be*) : $\epsilon\text{-}\gamma\epsilon\gamma\gamma\alpha\phi\text{-}\epsilon\alpha$. This $\epsilon\alpha$ remained in the Ionic ; but in the old Attic was contracted into η , which afterwards passed by precession into $\epsilon\iota$. The flexive ν was then added in the 1 Pers., according to the general analogy.

f. The fuller tense-system of the Latin has marked analogies to the Greek : as in the old futures *capso*, *fa(c-so)xo* ; in such Aorist-Perfects as *di(c-si)xi*, *scri(b-si)psi*, *lu(d-si)si* ; in such reduplicated forms as *cucurri*, *pependi*, *poposci*, &c. Yet it has such marked differences, that it is difficult not to believe that its development was in large measure subsequent to the separation of the two races. Its Fut. was much less

developed, and quite differently. Its Aor. and Perf. united; and except in the Perf. ind. act. (not excepted by all), and the Part. pass. in *-tus* (*-sus*; 272 c), its complete tenses were made not by simple formation, but with the auxiliary *sum*, the elements uniting in the Act., but remaining distinct in the Pass.: *dixi*, *dix-eram*, *dix-ero*, *dix-erim* (cf. 139. 1), *dix-issem* (cf. 116), *dix-isse*; *dictus sum*, &c.

274. a. The *middle* and *passive voices* were at first undistinguished. The form simply showed that the subject was *affected* by the action, but did not determine whether the action were *his own* or that of *another*. In the *definite* and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἶμι*, *to be*, as an *auxiliary*, and compounding its past and future tenses with the old passive participle in *-τος* (the augment being prefixed in the Aor., as in other past tenses, and, either from the influence of analogy or from preference of sound, the *τ* passing into *θ*, and in most of the forms *ε* into *η*): as, *πεμπτ-ός sent*, *πεμπτ-ός ἦν*, *ἐ-πέμφθ-ην I was sent*, *πεμπτ-ός ἔσομαι*, *πεμφθ-ήσομαι I shall be sent*. In some verbs a smoother form was obtained (called the *Second Aorist and Future*), by simply compounding the tenses of *εἶμι* with an early stem. This was chiefly done in impure verbs, which had not already second aorists in other voices: thus, *ἐ-τρίβ-ην*, *τριβ-ήσομαι* (39).

b. The old objective Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (266 b). In the Latin, this separation of *middle* and *passive voices* does not appear. It was so late in the Greek that the Fut. Pass. formation is represented in Homer by one or two Second Futures only: *μυγήσεσθαι* K. 365.

c. The system of Greek conjugation was now complete, having *three persons*, *three numbers*, *three voices*, *six modes*, if the Subj. and Opt. are separated, and *seven tenses*, without including the so-called *second tenses*.

275. Subsequent modifications were chiefly euphonic:

a. By a law which became so established in the language as not to allow exception (160), and which strikingly distinguishes Greek from Latin inflection, the endings *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*: as, *ἐλεγετ* *ἐλεγε*, *λεγομ* (*-οα*, 160 f, 120) *λέγω*, *λεγοιμ* *λέγοιμι*, *φατ* *φησί* (143 b).

b. In some forms, *σ* fell out between two vowels, which were then usually contracted (140): as, *ἐλέγ(εσο, εο)ου*, *λέγ(οισο)οιο*.

c. A new form of the 3 Pers. plur. secondary was formed by changing *-τ* of the sing. into *-σαν* (i. e. by changing *τ* final into *σ*, 160), and then affixing the plural sign *ν*, instead of prefixing it, with the needed uniovowel, which here, as after *σ* in the Aor., was *α*, 160, 273 b): thus, 3 Sing. *ἔφατ*, Pl. *ἔφασαν*. Cf. the prolonged form in *-erunt*, in the Lat. Perf. (139. 1).

d. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a single consonant (it being already long by position before those beginning with two consonants). It is natural that this should appear especially in the shorter forms; hence, in the subjective more than in the objective, and in the sing. more than in the plur. or dual: thus, *φαιμ* *φαιμι* *φημί*, *φας* *φής*, *φατ* *φησί* (a); but Pl.

φᾶμέν · ἐφην, ἐφᾶμεν · φᾶμενος. For the forms of φημί found in use, see 45 u, 50.

276. a. We observe THREE CORRESPONDING PERIODS in *declension* and in *conjugation*. The oldest inflection in both, that of Dec. 3, and of the nude Pres. and Impf. (followed by the Perf. and Plup. pass.), was without connecting vowels. The next in order, that of Dec. 2, and of the euphonic Pres. and Impf. (followed by the Fut.), took the connecting vowels ο and ε (Lat. *o* and *u*, *e* and *i*); while the latest form of simple inflection, that of Dec. 1, and of the Aor. and Perf. act. systems, made use of α (Lat. *a* or *i*) as a connective. And of both nouns and verbs, there were those which mingled or fluctuated between different methods of inflection. Variety of formation appears especially in the Aor. and Perf. act. systems.

b. In the Perf. and Plup. act., we find remains of the original nude formation, but only where the flexible ending has a vowel of its own. These abound most in the old Epic, but are also found in the Attic. The inflection with the connecting vowel, however, so became the established analogy of the language, that *pure* verbs, no less than *impure*, adopted it. But now the attachment of the open affixes to pure stems produced hiatus, and to prevent this, κ was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. The harsh combination of consonants was now avoided by dropping a lingual mute, and commonly ν, before κ, and by softening κ after a labial or palatal mute to an aspiration, which then united with the mute. We have thus a series of euphonic devices, to meet the alternate demands of pure and impure stems; and, as the result, four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -ελν*; 3. the *formation in -κα, -κελν after a vowel*; 4. the *formation in -κα, -κελν after a consonant* (after a *labial or palatal mute*, softened to -ά, -είν, 149). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted κ are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second*. See 289, b, c.

CHAPTER VIII.

PREFIXES OF CONJUGATION.

277. The Greek verb has two prefixes: the AUGMENT and the REDUPLICATION (32).

I. The AUGMENT (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (271 d).

a. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC: as,

λύω *to loose*, γνωρίζω *recognize*, ρίπτω *throw*; Impf. ἔλῡον, ἐγνώριζον, ἔρριπτον (146); Aor. ἔλῡσα, ἐγνώρισα, ἔρριψα.

b. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

c. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see 279 b. The *breathing of an initial vowel* remains the same after the augment.

278. RULES FOR THE TEMPORAL AUGMENT (7). a. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the cognate long vowels: as,

ᾠδικέω *to injure*, ἀθλέω *contend*, ἐλπίζω *hope*, ἵκετεύω *supplicate*, ὀρθόω *erect*, ὑβρίζω *insult*; Impf. (ἐα)ἡδίκουν, ἡθλουν, (ἐε)ἡλπιζον, (ἐῖ)ἵκέτευον, (ἐο)ὠρθουν, (ἐϋ)ὑβριζον. Aor. ἡδίκησα, ἡθλησα, ἡλπισα, ἵκέτευσα, &c.

b. In like manner, the ε- unites with the prepositive of the diphthong αι, and also of αυ and οι not followed by a vowel in the stem: as,

αἰτέω *to ask*, αὐξάνω *increase*, οἰκτίζω *pity*, οἶμαι *think*; Impf. (ἐαι)ῆπτον (109), ἡῤξανον, ἔκτιζον, ὥμην. Aor. ἡήτησα, ἡῤξησα, ἔκτισα, ὥηθην.

c. In other cases, the ε- is absorbed by the initial vowel or diphthong, without producing any change: as,

ἡγέομαι *to lead*, ὠφελέω *profit*, εἴκω *yield*, οἰωνίζομαι *augur*, οὐτάζω *wound*; Impf. (ἐη)ἡγούμην, ὠφέλουν, εἶκον, οἰωνισόμην, οὐταζον. Aor. ἡγησάμην, ὠφέλησα, εἶξα, οἰωνισάμην, οὐτασα.

d. But in verbs beginning with ευ, a few beginning with οι, εἰκάζω *to conjecture*, and αὐαίνω *to dry*, usage is variable: as, εἵκαζον and in Att. also ἡκαζον, αὐάνθην and ἡνάνθην. εὐχομαι *pray*, εὐξάμην and ἡῤξάμην. οἰστράω *goad*, οἴστρησα or ὤστρησα Eur. Bac. 32. Εἰ is also changed in ἦειν and ἦδειν (45 m, 46 a).

279. a. The verbs βούλομαι *to will*, δύναμαι *to be able*, and μέλλω *to purpose*, sometimes add the temporal to the syllabic augment, particularly in the later Attic: as,

ἐβουλόμην and ἡβουλόμην, ἐδυνήθην and ἡδυνήθην, ἔμελλον and ἡμελλον. Like forms are found from ἀπολαύω *enjoy*, and παρανομέω *transgress*.

b. In a few verbs beginning with a vowel, the ε- constitutes a distinct syllable, with, sometimes, a double augment: as,

ἄγνῡμι *to break*, ἔαξα. ἀνοίγω *to open*, ἀνέωγον (278 b), ἀνέωξα. Add ἀλίσκομαι *to be captured*, ἀνδάνω (Ion. and poet.) *please*, ὁράω *see*, οὐρέω *mingo*, ὠθέω *push*, ὠνέομαι *buy*, and some poetic, chiefly Epic, forms: as, ἐφροχόει Δ. 3.

c. In a few verbs beginning with ε, the usual contraction of εε into ει takes place (121): as,

εἰάω *to permit*, εἶων, εἶᾱσα. Add ἐθίζω *to accustom*, ἐλίσσω *roll*, ἔλκω *draw*, ἔπω *be occupied with*, ἐργάζομαι *work*, ἔρπω and ἐρπύζω *serpo, creep*, ἐστιάω *entertain*, ἔχω *have*; the Aorists εἶλον *took*, εἶσα (Ion. and poet.)

set, εἶμεν, εἶμην, εἶθην (45 k, n) ; and Plup. εἰστήκειν fr. Perf. ἔστηκα (45 f) *stand*. So εἰ from εἶ (119) in the Aor. εἶδον, εἶδόμεν (s. ἰδ-, 50), *I saw*.

d. An initial ε followed by ο unites with this vowel, instead of uniting with the augment : as, ἐορτάζω *to celebrate a feast*, (έεο)ἐώρταζον. So, in the Plup., ἐόκειν, and the poet. ἐώλπειν, ἐώργειν, fr. Perf. ἔοικα *seem*, ἔολπα *hope*, ἔοργα *have wrought*.

e. The forms in b, c, and d are to be referred, in part at least, to an original digamma or σ (140) : as, ἐφαξαν ἔαξαν γ. 298, iv 2. 20 ; (έφα)ἑάνδανε Hdt. 9. 5, ἐήνδανε γ. 143, (έφα)ἔαδε Hdt. 1. 151, (έFFα)εὔαδεν (cf. 171, 217) Ξ. 340 ; ἐσερπον (έέ)εἶρπον Soph. O. C. 147, (έσεεσ)εἰστήκειν (cf. 141). In a very few cases, a form resembling the augmented is found out of the Indicative : as, Part. κατ-εάξας Lys. 100. 5.

f. An initial α, chiefly when followed by a vowel, remains in the augmented tenses of a very few verbs, mostly poetic : as, αἶω *to hear*, αἶον (yet ἐπήϊσε Hdt. 9. 93). See ἀναλίσκω (50). So ἐλληνίσθην (that the word Ἕλλην may not be disguised), Th. 2. 68, and in poetry ἐζόμεν, καθεζόμεν, Æsch. Eum. 3, Pr. 229. In these words ε is long by position.

280. II. The REDUPLICATION (*reduplico, to re-double*) doubles the initial letter of the COMPLETE TENSES *in all the modes*, to denote *completed action* (273 e).

a. RULE. If the verb begins with a *single consonant*, or with a *mute and liquid* (except γν), the initial consonant is repeated, with the insertion of ε ; but otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

λύω *to loose*, Perf. λέλυκα, Plup. ἐλέλυκειν · γράφω *write*, γέγραφα, ἔγεγράφειν · φιλέω *love*, πεφίληκα (159 a), ἐπεφιλήκειν · ραψωδέω *prate*, ἔρραψώδηκα (159 e), ἔρραψωδήκειν · γνωρίζω (277 a), ἐγνώρικα, ἐγνωρίκειν · ζηλόω *emulate*, ἐζήλωκα · ψεύδομαι *lie*, ἔψευσμαι · στεφανόω *crown*, ἐστεφάνωκα · ἀδικέω (278 a), ἠδίκηκα, ἠδικήκειν · αὔξάνω (278 b), ἠὔξημαι · ἡγέομαι (278 c), ἦγηναι · ὁράω (279 b), ἐώρακα, ἐωράκειν · ἐργάζομαι (279 c), εἵργασμαι · εἵκα, εἵκειν (45 k).

b. In a few cases, the first of two other consonants is repeated, especially if there has been syncope : as, πετάννυμι *to spread* (s. πετα-, πτα-) πέπταμαι · μιμνήσκω *remind*, μέμνημαι · κτάομαι *acquire*, κέκτημαι, i. 7. 3, but also ἔκτημαι (properly Ion., as Hdt. 2. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e).

c. Verbs beginning with βλ, γλ, and a few others vary : as, βλαστάνω *to bud*, βεβλάσθηκα and ἐβλάσθηκα · γλύφω *carve*, γέγλυμμαι and ἔγλυμμαι. For ἔοικα, ἔολπα, ἔοργα, cf. 279 b, d ; and for the Pret. οἶδα *know*, 278 d.

281. a. In five verbs beginning with a liquid, εἰ- or εἶ- commonly takes the place of the regular reduplication, through euphonic change :

λαγχάνω *to obtain by lot*, εἵληχα and λέλογχα, εἵληγμαι · λαμβάνω *take*, εἵληφα, εἵλημμαι and λέλημμαι · λέγω *collect*, εἵλοχα, εἵλεγμαι and λέλεγμαι · μέιρομαι *share*, εἵμαρμαι, εἰμάρμην · s. ῥε- say, εἵρηκα, εἵρημαι.

b. Some of these forms seem to have arisen from an omitted consonant (the rough breathing in εἵμαρμαι, as in ἔστηκα, pointing to an original σ ;

cf. 141, 279 e). They were sometimes imitated by late writers in the Aor. Pass.: *παρειλήφθησαν* Dion. H. 168. 3.

c. Some verbs which begin with *ἄ*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root: as, *ἀλείφω* *to anoint*, *ἀλήλιφα*, *ἀληλίφειν*, *ἀλήλιμμαι* · *ἐλαύνω* *drive*, *ἐλήλακα*, *ἐλήλακειν* · *ὀρύσσω* *dig*, *ὀρώρυχα*.

d. This prefix is termed by grammarians, though not very appropriately (87 b), the *Attic Reduplication*. It seldom receives an augment in the Plup. (c), except in the verb *ἀκούω* *to hear*: *ἀκήκοα*, commonly *ἤκηκόν* (Hdt. *ἀκηκόειν*); so *ὠρώρυκτο* vii. 8. 14. This reduplication prefers a short vowel in the penult: as, *ἀλήλιφα*, though *ἤλειφά* · *ἐλήλυθα*, Pf. of *ἔρχομαι* (50). In *ἐγρήγορα* (*ἐγείρω* *wake*), v. 7. 10, the second consonant is also prefixed; and in the Ep. *ἐμνήμυκε* (*ἡμύω* *boiv*) X. 491, *ε* lengthened by an inserted consonant is used, instead of repeating *ἡ*.

e. When the augment and reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. *ἐγνώρισα* (277 a) *ε*- is prefixed to denote past time, but in the Perf. *ἐγνώρικα* (280) it is a euphonic substitute for the full redupl. *γε*-. In like manner, analogy would lead us to regard the Aor. *ἡδίκησα* (278 a) as contracted from *ἐαδικησα*, but the Perf. *ἡδίκηκα* (280), as contracted from *ἄαδικηκα*, the initial vowel being doubled to denote completeness of action. Some irregularities in the reduplication appear to have arisen from an imitation of the augment: as, *ἐώρακα* (280 a).

282. III. PREFIXES IN COMPOSITION. 1. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition: thus, *προσγράφω* *to ascribe*, *προσέγραφον*, *προσγέγραφα* · *ἐξελαύνω* *drive out*, *ἐξήλαυνον*, *ἐξελήλακα*.

a. Before the prefix *ε*-, prepositions ending in a consonant which is changed in the theme, resume that consonant; and those ending in a vowel, except *περί* and *πρό*, regularly suffer elision (128). The final vowel of *πρό* often unites with the *ε*- by crasis (126 γ). Thus, *ἐμβάλλω* *to throw in* (150), *ἐνέβαλλον* · *ἐκβάλλω* *throw out* (165), *ἐξέβαλλον* · *ἀποβάλλω* *throw away*, *ἀπέβαλλον* · *περιβάλλω* *throw around*, *περιέβαλλον* · *προβάλλω* *throw before*, *προέβαλλον* and *προὔβαλλον*.

b. A few verbs receive their prefixes *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*: as, *ἐπίσταμαι* *to understand*, *ἠπιστάμην* · *ἐνοχλέω* *trouble*, *ἠνώχλουν*, *ἠνώχληκα* · *καθεύδω* *sleep*, *ἐκάθευδον*, *καθηύδον*, and *καθεύδον* (278 d). These exceptions to the rule are chiefly in those compounds in which the simple verb is not in common use, so that the composition is lost sight of.

c. Some derivative verbs, resembling compounds in their form, follow the same analogy: as, *διαιτάω* *to regulate* (from *δίαιτα* *mode of life*), *διήτησα* and *ἐδιήτησα*, *δεδιήτηκα* · *ἐκκλησιάζω* *hold an assembly* (*ἐκκλησία*), *ἐξεκκλησίαζον*, *ἠεκκλησίαζον*, and *ἐκκλησίαζον* (*ἐξεκκλησίασαν* v. l. Th. 8. 93); *ἐπιστατέω* *command* (*ἐπιστάτης*), *ἐπεστάται* ii. 3. 11; *παροινέω* *act the drunkard* (*πάροις*), *ἐπαρώνησα* v. 8. 4; *ἐγγυάω* *pledge* (*ἐγγύη*), *ἠγγύων*, vii. 1. 22, *ἐνεγύων*, &c.

283. 2. Verbs in which *δυσ*-, *ill*, precedes a vowel which the augment changes (§ 278), commonly receive their prefixes *after* this particle: as, *δυσαρεστέω* *to be displeased*, *δυσηρέστουν*.

So, sometimes, with εὖ, *well*: εὐεργετέω *benefit*, εὐεργέτουν and εὐηργέτουν.

3. Other verbs in which there is composition, receive the augment and reduplication at the *beginning*: as, λογοποιέω *to fable*, ἐλογοποιοῦν· δυστυχέω *fare ill*, ἐδυστύχησα, δεδυστύχηκα· εὐτυχέω *prosper*, εὐτύχουν or ηὐτύχουν (278 d); δυσωπέω *shame*, ἐδυσώπουν.

a. With, however, doubtful or rare variations; as in some compounds of ποιέω: ὠδοπεποιημένη (v. l. ὠδοποιημένη) v. 3. 1. So ἵπποτετρούφηκα, Lycurg. 167. 31.

DIALECTIC USE.

284. a. It was long before the use of the augment as the sign of past time became fully established in the Greek. In the old poets it appears as a kind of *optional sign*, which might be used or omitted at pleasure: thus, ἔθηκεν, θῆκε, A. 2, 55; ὥς ἔφατο, ὥς φάτο, A. 33, 188; ἔβαλε, βάλε, Δ. 473, 480; ὀρώρει, ὠρώρει, Σ. 493, 498. Hom. regularly omits it with the dual in -την. The omission of the reduplication is rare in Hom., chiefly found in some preteritive forms: as, ἄνωγα *command*, a. 269 (so retained in Hdt. and Att. poets), ἔσμαι *wear*, ω. 250, ἔρχεται II. 481. But in the Att. redupl., he does not always lengthen the second vowel: as, ἀλάλῃμαι Ψ. 74, ἀλάλῳκτῃμαι K. 94.

b. This license continued in Ionic prose in respect to the *temporal augment*, and the *augment of the Plup.*, and was even extended to the reduplication when it had the same form with the temporal augment: as, ἄγον, ἦγον, Hdt. 1. 70, 3. 47; ἀπήλλαξε, ἀπαλλάσσετο, Id. 1. 16, 17; ἀπελαύνοντο, ἀπήλυνον, Id. 7. 210, 211; δέδοκτο Id. 5. 96; ἄφθη, ἄφατο, ἀμμένης, ἐργάζοντο, κατέργαστο, κατειργασμένου Id. 1. 19, 86, 66, 123. So, more rarely, in respect to the *syllabic augment*, and the reduplication having the same form: as, νῆε or ἐνῆε Hdt. 1. 155; παρεσκευάδατο, παρασκευάδατο Id. 7. 218, 219; and even, for euphony's sake, ἐπαλιλλόγητο Id. 1. 118.

c. In respect to the *augment of the Pluperfect*, and of the impersonal ἔχρην, this freedom remained even in Attic prose: as, ἦδη τετελευτήκει, ἀποδεδράκει, vi. 4. 11, 13, διαβεβήκει vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); ἔχρην Cyr. 8. 1. 1, oftener χρῆν Rep. A. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers (kindred to Epic recital) and at the beginning of a verse: as, κτύπησε Soph. O. C. 1606, ῥίγησαν 1607, θώϋξεν 1624, κάλει 1626.

d. For such forms as ἔρεζον ψ. 56, ἔρεζεν B. 274, ἔριψε Mosch. 3. 32, and for such as ἔδδεισεν A. 33, ἔλλαβε Θ. 371, ἔμμαθεν ρ. 226, ἔννεον Φ. 11, ἔσσευα E. 208, see 171. For Perf. εἶμαι τ. 72, ἄδηκώς, K. 98, ἄρημένος ζ. 2, cf. 279 c, f. For the Dor. ἄγον for ἦγον (Theoc. 13. 70), &c., see 130 a. For ῥερυπωμένα, &c., see 159 c. On the other hand, we find, after the analogy of verbs beginning with ρ, ἔμμορε A. 278, ἔσσυμαι N. 79. For δείδεκτο I. 224, δείδοικα A. 555, δείδιε Σ. 34, εἰοικυῖαι Σ. 418, see 134 a. For κεκλήϊσται and ἐκλήϊσται Ap. Rh. 4. 618, 990, see 280 c.

e. In the Epic language, the 2 *Aor. act. and mid.* often receives the reduplication, which remains through all the modes, while the *Ind.* admits the augment in addition (especially in case of the *Att. redupl.*) : as, δέδαε θ. 448, κεκάμω A. 168, κεκύθωσι ζ. 303, λελάχωσι Η. 80, λελαβέσθαι δ. 388, λελάθοντο Δ. 127, λελάκοντο Hom. Merc. 145, μεμάποιεν Hes. Sc. 252, ἀμπεπαλὼν Γ. 355, τεταγὼν A. 591, τετύκοντο A. 467, τετυπόντες Call. Di. 61 ; with the augment sometimes added, κέκλετο Δ. 508, ἐκέκλετο Ζ. 66, πέπληγον θ. 264, ἐπέπληγον Ε. 504, πέφραδε Ξ. 500, ἐπέφραδον Κ. 127, τέτμεν Ζ. 374, ἔτετμεν 515, τέτμοιμεν Theoc. 25. 61, πέφνε Ν. 362, ἔπεφνε Δ. 397 ; *Att. Redupl.* ἤγαγεν Δ. 179, ἡγάγετο Χ. 116, ἄλαλκε Ψ. 185, ἄραρον Μ. 105, ἤραρε Δ. 110, ἐνένιπεν (v. l. ἐνένιπτεν or ἐνένισπεν) Ο. 546, Ψ. 473, ὠρορε Β. 146. These are reduplicated at the *end* of the stem : ἡνίπᾱπ-ον from s. ἐνιπ-, Β. 245, and ἡρῡκᾱκ-ον from ἐρυκ-, Ε. 321.

f. With some of these 2 *Aor.* forms, *reduplicated Futures* are associated : as, κεκαδὼν Α. 334, κεκαδήσει φ. 153 ; πεπίθοιμεν Α. 100, πεπίθοιτο Κ. 204, πεπιθήσω Χ. 223 ; πεφιδοίμην ι. 277, πεφιδήσεται Ο. 215 ; κεχάρουντο Η. 600, κεχαρησέμεν Ο. 98, κεχαρήσεται ψ. 266 ; ἡκαχε Π. 822, ἀκάχοντο π. 342, ἀκαχήσεις Hom. Merc. 286.

g. Some of these reduplicated forms occur in Attic poetry : as, ἄρᾱρεν Soph. El. 147, κεκλόμενος, ἔπεφνε, Id. O. T. 159, 1497, ἔξαπαφὼν Eur. Ion 704, τετορήσω Ar. Pax 381. Ἦγαγον, and, less frequent, ἡγαγόμην remained even in Attic prose : as, i. 3. 17, Eq. 4. 1.

CHAPTER IX.

AFFIXES OF CONJUGATION.

I. CLASSIFICATION AND ANALYSIS.

285. The **AFFIXES** of the Greek verb may be divided into two great **CLASSES** (35 s) :

I. The **SUBJECTIVE**, belonging to all the tenses of the **ACTIVE VOICE**, and to the *Aorist passive*.

II. The **OBJECTIVE**, belonging to all the tenses of the **MIDDLE VOICE**, and to the *Future passive*.

a. The affixes of the *Aor. pass.* are subjective, as derived from the *Impf.* of the verb εἶμι, *to be* ; and those of the *Fut. pass.* are objective, as derived from the *Fut.* of this verb (274). Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object* (30 a).

286. The affixes of the verb may likewise be divided into the following **ORDERS** :

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive.

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative (267 b, 269 c).

3. The IMPERATIVE, belonging to the Imperative mode.

4. The INFINITIVE, belonging to the Infinitive mode.

5. The PARTICIPIAL, belonging to the Participle.

287. These affixes may be resolved into the following ELEMENTS: A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS.

a. See 32. When there is no danger of mistake, these elements may be simply called *signs*, *connectives*, and *flexives* or *endings*.

A. TENSE-SIGNS (32 g).

288. The *tense-signs* are letters or syllables which are added to the stem in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Fut.* and *Aor.*, *act.* and *mid.*, and in the *Fut. Perf.*, the tense-sign is -σ-; in the *Perf.* and *Plup. act.*, it is -κ-; in the *Aor. pass.*, it is -θε-; in the *Fut. pass.*, it is -θησ-; in the *other tenses*, it is *wanting*:

λύ-σ-ω, ἐλὶ σ-έμην, λελύ-σ-ομαι · λέλυ-κ-α, ἐλελύ-κ-ειν · λυ-θε-ίην · λυ-θήσ-ομαι · λύ-ω, ἐλυ-όμεν, λέλυ-μαι, ἐλελύ-μεν (37).

a. The sign -θε-, before a vowel, is contracted with it; otherwise, except before ντ, it becomes -θη- (275 d): λυ(θέ-ω)θῶ, λυ(θε-ίην)θείην · λυ-θέ-ντων, λυ(θε ντς)θείς · ἐλύ-θη-ν, λύ-θη-τι, λυ-θη-ναι (35, 37).

289. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses wanting these letters are termed *second*; and, in distinction, tenses which have them, though commonly later forms, are termed *first*: as, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. ἐπεπείκειν, 2 Plup. ἐπεποίθειν (39); 1 Aor. pass. ἡγγέλθην, 2 Aor. pass. ἡγγέλην · 1 Fut. pass. ἀγγελθήσομαι, 2 Fut. pass. ἀγγελήσομαι (40). See § 274, 276 b.

a. The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old Present System retained (except the Pres. ind.) in an aorist sense, after the formation of a new Present System from a later form of the stem (273 d): thus, ἔλιπον and ἐλιπόμην (38) are formed from the old stem λιπ-, in precisely the same way as ἔλειπον and ἐλειπόμην from the new stem λειπ-.

b. We have thus, in the three voices, six additional tense-forms, constituting three systems: viz. (distinguishing the systems in the same way as their tenses), the **SECOND AORIST SYSTEM**, the **SECOND PERFECT SYSTEM**, and the **SECOND COMPOUND SYSTEM**. The last is found chiefly in *impure verbs*, which want the 2 Aor. System.

c. The regular or *first* tenses will be usually spoken of, where no distinction is required, simply as the *Aorist*, the *Perfect*, &c.; and their systems, as the *Aorist System*, the *Perfect System*, &c.

d. In each system, the form first presented in the tables and rules of inflection is regarded as the *leading form*: and whatever appears in this form of any verb in respect to the *stem*, or the *tense-sign*, or the *union of the affix with the stem*, will be understood as belonging also to the other forms of the system, if nothing appears to the contrary.

e. In each tense, the stem, with the tense-sign and reduplication, if these are present, is termed the *base* of the tense, or the *tense-stem*; as in the Pres. of λύω, λυ-; in the Fut., λυσ-; in the Perf. act., λελυκ-.

f. The regular additions which are made to the base in the Fut. and Fut. Perf. throughout, and in the Subjunctive of every tense, are the same as in the Pres.: as, λύ-ω λύσ-ω, λύ-εις λύσ-εις · λύ-ομαι λύσ-ομαι λυθήσ-ομαι λελύσ-ομαι · Subj. λύ-ω λύσ-ω λελύκ-ω.

B. CONNECTING VOWELS (32 h).

290. The *connecting vowels* serve to unite the flexible endings with the stem or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

a. The *Aor.*, *Perf.*, and *Plup. pass.* have no connecting vowel in the Ind., Imv., Inf., and Part. With this exception, the regular formation is according to the following rules. But wherever these admit *either* an *A* vowel or another vowel, it will be understood that the *A* vowel belongs to the *Aorist* (273 b, c), and the other vowel to the remaining tenses; and that, wherever they admit *either* an *O* or an *E* vowel, the *O* vowel is used before a liquid, and the *E* vowel before other letters (114 c).

b. The connective is regularly contracted with an **α**, **ε**, or **ο** preceding; and also with the flexives **-ι**, **-αι**, and **-ο**, except in the Optative.

291. 1. In the **INDICATIVE**, the connective is **-α-** in the Aor. and Perf., **-ει-** in the Plup., and **-ο-** or **-ε-** in the other tenses: Aor. ἐλύσ-α-μεν, ἐλυσ-ά-μην · Pf. λελύκ-α-τε · Plup. ἐλελύκ-ει-ν · Pr. λύ-ο-μεν, λύ-ε-τε · Impf. ἔλυ-ο-ν, ἔλυ-ε-ς · Fut. λύσ-ο-μαι, λύσ-ε-ται · Fut. Perf. λελυσ-ό-μεθα, λελίσ-ε-σθε.

a. In the sing. of the Pres. and Fut. act., the connectives, by simple protraction or the absorption of the flexives, became **-ω-** and **-ει-**: λύ(ο-μ, ο-α)ω, λύσω, λύ(ε-ς)εις, λύσεις, λύ(ε-τ, ε-ε)ει, λύσει. See 275 a, d, 160 f, 120 s.

b. In the 3 Sing. of the Aor. and Perf. act., **-ε-** takes the place of **-α-**: and in the 3 Plur. of the Plup., it commonly takes the place of **-ει-**: ἔλυσ-ε, λέλυκ-ε (273 c, e); λελύκ-ε-σαν or λελύκ-ει-σαν.

c. The original connective of the Plup. was **-εα-**, which remained in the Ion. (273 e): as, ἦδεα Ξ. 71, Hdt. 2: 150, ἐτεθήπεας ω. 90, ἦδεε B. 832, ἦδεεν ψ. 29, ἐγεγόνεε Hdt. 1. 11, συνηδέατε Id. 9. 58. An early contraction into **-η-** is especially old Att., but also occurs in the Ep. and Dor.: as, 1 Sing. ἦδη Soph. Ant. 18, ἐπεπόνθη Ar. Eccl. 650; 2 S. ἦδης Soph. Ant. 447, ἦδησθα τ. 93; 3 S. ἦδη A. 70, Soph. O. T. 1525, ἐλελήθη Theoc. 10. 38. By precession (114 s) **-η-** passed into **-ει-**, which became the common connective, and in the 3 Sing. is already found in Hom. (arising from **-εε**): as, ἐστήκει Σ. 557, ἐστήκειν, αὐτοῦ (ν retained from the form in **-εεν**, 163 b) Ψ. 691; so λελοίπει Theoc. 1. 139. In the 3 Plur., the connecting α in **-σαν** seems to have so supplied the place of an α preceding that the form **-εσαν** prevailed, the longer **-εισαν** being mostly late. So, in 2 Pl., ἦδετε for ἦδειτε, Eur. Bac. 1345; 1 Pl. ἦδεμεν v. l. Soph. O. T. 1232.

292. 2. The SUBJUNCTIVE takes the connectives of the Pres. ind., lengthening **-ο-** to **-ω-** and **-ε-** to **-η-** (§ 272. 2): Ind. and Subj. λύω, λύσ·ω· λύεις λύ·ης, λύ·ει λύ·η, λύ·ομεν λύ·ω·μεν, λύ·ε·τε λύ·η·τε, λύ·(ο·νσι)ουσι λύ·(ω·νσι)ωσι· λύ·ο·μαι λύ·ω·μαι, λύσ·ε·ται λύσ·η·ται.

293. 3. The OPTATIVE has, for its connective, **ι** (the general sign of the mode, 272. 1), either alone or with other vowels.

RULE. If the tense has no connecting vowel in the Ind., and its base ends in α, ε, or ο, then the Opt. has **-ιη-** in the *subjective* forms, and simply **-ι-** in the *objective*; in other cases, it has **-αι-** or **-οι-**: λυθε·ιη·ν (37): ιστα·ιη·ν, ιστα·ί·μην, τιθε·ιη·ν, τιθε·ί·μην, διδο·ιη·ν, διδο·ί·μην (45); λύσ·αι·μι, λυσ·αί·μην· λύ·οι·μι, λυ·οί·μην, λύσ·οι·μι, λυθησ·οί·μην, λελυσ·οί·μην· ἴ·οι·μι, δεικνύ·οι·μι, δεικνυ·οί·μην (45 a, c, m).

a. In Optatives in **-ιην**, the η is often omitted in the plural and dual, especially in the 3 Plur., where the longer form is much less used in classic Greek: ισταίμεν, τιθείτε, διδοίεν, ισταῖτον (45); λυθείεν (37); but παραδοίησαν ii. 1. 10, σωθείησαν Cyr. 8. 1. 2.

b. In *contract active forms*, the connective **-οι-** often assumes η in the Pres., and sometimes in the Fut.: φιλέ·οι·μι, contr. φιλοῖ·μι or φιλοῖη·ν (42); φανοῖ·μι or φανοῖη·ν (40).

c. The form of the Opt. in **-οίην**, for **-οιμι**, is called the *Attic Optative*, as especially used by Att. writers, though not confined to them: ἐνωρώη Hdt. 1. 89, οἰ·οίητε Theoc. 12. 28. It is most employed in the sing., where it is the common form in contracts in **-έω** and **-όω**, and still more in those in **-άω**. In the 3 Plur. it is very rare: δοκοίησαν Æsch. 41. 29. It is also found in the 2 Perf., as πεποιθοίη (38) Ar. Ach. 940, προεληλυθοίης Cyr. 2. 4. 17; and in the 2 Aor. of the simple verb ἔχω *to have*, though its compounds have commonly the form in **-οιμι**: σχοίη Cyr. 7. 1. 36, κατὰσχοις Mem. 3. 11. 11. So *λοίην* (45 m) Symp. 4. 16, and some very rare forms: as, 1 Pf. ἐδηδοκοίη Crat. ap. Ath. 305 b., 2 Aor. ἀγαγοίην Sap. [117].

d. The Aor. opt. act. has, in the 2 and 3 Sing. and the 3 Plural, a second and far more common form, in which the connective is that of the Ind. with **ει** prefixed: as, λύσ·ε·ια·ς, λύσ·ε·ις, λύσ·ε·ια·ν.

e. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was little used in the Dor. It greatly prevailed in the Att. and Ion., but not exclusively : *μείνεις* Γ. 52, *ψαύσεις* Hdt. 3. 30, *νομίσεις* Th. 2. 35, *ἀγγείλεις* Theoc. 12. 19, *ἄρξειαν* Th. 6. 11 ; *τιμῆσει* ἐλέσαι δέ B. 4 ; *φήσαις* Pl. Gorg. 477 b, *λέξαι* Æsch. Ag. 170, *φθασαιεν* Th. 3. 49, *ἀποδέξαιεν* Hdt. 8. 35.

f. The Opt. avoided the immediate attachment of the short flexives -ν and -ντ to ι, and in various ways. Before -ντ, ε was inserted : as, *λύοι-εν*, *λύσαι-εν* (300). Before -ν, η was inserted, which was then continued through the singular, and sometimes even passed into the plur. and dual ; or the protracted -μι was used rather than -ν (296) ; or after ει in the Aor. (by precession for -αι-, 114 c), the -ν seems to have passed into α, which was then adopted as part of the connective (cf. 273 c, e), and so remained, after this form of the 1 Sing. went into disuse. Even in the longer middle form, a similar change of ν appears in the Ion. and poet. -οίατο, -αίατο for -οιντε, -αιντο. These prolonged forms of the Opt. may have been used both from euphonic preference, and as strengthening the expression of contingency (272 d).

294. 4. In the IMPERATIVE, the connective is -α-, -ε-, or -ο- ; in the INFINITIVE, it is -α- or -ε- ; in the PARTICIPLE, it is -α- or -ο- : *λυσάτω*, *λυσάσθων*, *λυέτω*, *λύεσθε*, *λυόντων* · *λύσασθαι*, *λῦσαί*, *λύεσθαι*, *λελυκέναι* · *λυσάμενος*, *λύσ(α-ντς)ᾱς*, *λυσόμενος*, *λύ(ο-ντς)ων*, *λελυκ(ο-τς)ῶς*.

a. In the Impv., -α- passes into the kindred -ο- before the flexive -ν (114 b, c, 297 c) : *λῦς(αθ, αν)ον*.

b. In the Inf. of the Pres. and Fut. act., -ε- is lengthened to -ει- (275 d) : *λύ(ε-ν)ει-ν*, *λύσ-ει-ν*.

C. FLEXIBLE ENDINGS.

295. The *flexible endings* (*flexibilis, changcable*) are the chief instruments of conjugation, marking by their changes the distinctions of *person, number, voice*, and, in part, of *tense and mode*.

a. In the finite modes they are essentially *pronouns*, *affixed* instead of being, as in English, *prefixed* (271 b). They are exhibited in 32 i, according to the classification in 285 s ; and are repeated below.

b. Where the secondary endings differ from the primary, they are usually shorter, on account of the augment (271. 1).

296. 1 SING. : -μ (*μι, ν, **) ; -μαι, -μην. The flexive -μ, after -α- connective, and, in *primary* forms, after -ο- and -ω- connective, is *wanting* ; after -οι- and -αι-, and in the *nude Present* (303 a), it becomes -μι ; in other cases, it becomes ν (275 a) : as,

ἐλῦσ-α, *λέλυκ-α*, *ἤδ-εα ἦδῃ* (46 a) ; *λύ(ο-μ)ω*, *λύ(ω-μ)ω* · *λύ-οι-μι*, *λύσ-αι-μι* (293 f), *ἴστη-μι* (45) ; *ἐλῦ-ο-ν*, *έλελῦκ-ει-ν* (273 c), *ἐλῦθ-ν*, *λυθείη-ν* · *φιλοίη-ν*, *φανοίη-ν* (293 b) ; *ἴστην*, *ἰσταίην* (45). Cf. Lat. *lu(o-m)o*, *lui*.

a. In those cases in which the flexive **-μ** is usually said to be wanting, it may still be regarded as virtually present in a vowel into which it has been changed or absorbed; and so, in some cases, the flexive **-τ** of the 3 Pers. See 273 c, e, 291 a.

b. In the Opt., **-ν**, for **-μ**, occurs very rarely for the sake of the metre: *τρέφουν* Eur. Fr. Inc. 152.

297. 2 SING. : **-σ** (*σθα*), **-θ** (*θι, s, ε, ν, **); **-σαι, -σο**. a. For **-s**, a stronger form was **-σθα** (271 c; cf. **-sti** in Lat. Perf., and the Eng. and Germ. **-st**).

b. This was retained as the common form in *ῆσθα, ἔφησθα* (45 l, u), and *οἶσθα* (46 a); and was good Attic in *ῆδειςθα, ῆδηςθα* (46 a), and *ῆειςθα* (45 m). Other examples are furnished by the poets (particularly in the Subj., by Hom.): as, *ἐθέλῃσθα* A. 554, *εἴπῃσθα* T. 250; *βάλοισθα* O. 571, *κλαίεισθα* Ω. 619; *τίθῃσθα* ι. 404, *δίδοισθα* T. 270; *ἔχεισθα, φίλεισθα*, Sap. 89, *ἐθέλῃσθα* Theoc. 29. 4, *χρηῃσθα* Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

c. The Inv. flexive **-θ** is *dropped* after **-ε-** *connective*; with **-α-** *connective*, it becomes **-ον**; after a *short vowel in the stem*, it becomes **-ς** in the 2 Aor., but in the *Pres.* unites as **ε** with the preceding vowel; in other cases, it becomes **-θι** (275 a, 160 f): as,

λυ(ε-θ)ε (cf. Lat. *luc*); *λυσ(α-θ)ον* (294 a; cf. 169 c); *θές, δός, ἔς* (45 h); *ἴστ(α-θ, α-ε, 120 h)η, τίθ(ε-ε)ει, δίδ(ο-ε)ου, δείκν(υ-ε)υ* (45 a); *τρίβη-θι* (38), *λύθη-τι* (159 c); *γνώθι, δρᾶθι* (45 h); *ἴθι, δέδιθι* (46).

d. *Φημί* and *εἰμι* form the Pres. inv. in **-θι**: *φῶθι, ἔθι*. The poets and late writers sometimes give this form to yet other Presents in **-μι**; and they sometimes shorten *βῆθι* and *στῆθι*, in composition, to *βᾶ* and *στᾶ*, perhaps *ἴθι* to *εἰ*: *δρνῦθι rouse*, Z. 363, *ἱλάθι be gracious*, Theoc. 15. 143; *κατάβα descend*, Ar. Ran. 35, *ἀνάστα* Acts 12. 7, *ἔξει* (perhaps as Fut. of command) Ar. Nub. 633.

e. In the flexives **-σαι** and **-σο**, **σ** is *dropped between two vowels*, except in the *Perf. and Plup. pass.*, and sometimes the *nude Pres. and Impf.* (275 b): as,

λύ(ε-σαι, ε-αι)η or *λύει* (123 b); *λύ(ε-ο)ου, ἐλύ(ε-ο)ου, ἐλύσ(α-ο)ω* (120 s); *λύ-σοι-ο, λύσ-αι-ο*. *λέλυ-σαι, λέλυ-σο, ἐλέλυ-σο*. *ἴστα-σαι, ἴστα-σο* and *ἴστ(α-ο)ω, τίθε-σαι* and *τίθ(ε-αι)η, ἔθ(ε-ο)ου, δίδο-σο* and *δίδ(ο-ο)ου, δ(ο-ο)οῦ* (45 c, d, i).

f. The contraction of **-εαι** into **-ει** is a special Attic form, which was much used by pure writers, especially the more colloquial, and which, after yielding in other words to the common contraction into **-η**, remained in *βούλει, οἶει, and ὄψει*, as the only good Attic.

g. The use of **-αι** for **-α-ο** in the Aor. inv. seems to be an irregular contraction with precession (118 b): *λυσ(α-σο, α-ο)αι*. The tripling of the form *λύσω* was thus avoided, while the three forms in **-σαι** varied in accentuation.

h. In *verbs in -μι, -σαι* remained more frequently than **-σο**, and with only rare exceptions: as, poet. *ἐπίστα* Æsch. Eum. 86, *δύνα* or *δύνη* (115) Soph. Ph. 798, *τίθη* (45). Other exceptional cases occur, both of the retention and omission of the **σ**, especially in the poets.

298. 3 SING. : -τ (σι, *) -τω ; -ται, -το, -σθω. The flexive -τ becomes -σι in the *nude Pres.*, but elsewhere is *omitted* : as,

ἴστ(η-τ)ησι, ἴστη, δίδωσι, ἐδίδω (45 a, b) ; ἔλυ(ε-τ)ε, λύ(ε-τ, ε-ε)ει, ἔλυσε. See 275 a, 296 a.

a. In ἐστὶ (45 l), -τι is naturally preferred to -σι after σ.

299. 1 AND 2 PLUR., WITH THE DUAL : -μεν, -μεθα (μεσθα) ; -τε, -σθε ; -τον, -σθον ; -την, -σθην ; -των, -σθων. a. The 1 Pers. is the same in the plur. and dual, having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα (poet. -μεσθα, 271. 2) : λύο-μεν, λυό-μεθα or, for the sake of the metre, λυό-μεσθα.

b. The 1 *Dual primary* had a special form in -μεθον (271. 2), of which only three classical examples have been found, all occurring in poetry before a vowel : περίδωμεθον Ψ. 485, λελείμμεθον Soph. El. 950, ὀρμώμεθον Id. Ph. 1079 (the two last at the end of a line). Two examples more are ascribed by Athenæus (98 a) to a *word-hunter* (ὀνοματοθήρας), whose affectation is a subject of ridicule.

c. The 2 Plur. always ends in -ε. The 2 Dual is obtained by changing this vowel into -ον ; and the 3 Dual, by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative* : 2 Pl. λύε-τε, ἐλύε τε · 2 Du. λύε-τον, ἐλύε-τον · 3 Du. λύετον, ἐλυέτην, λυέτων.

d. The 2 and 3 *Dual secondary* were not always distinct in form : as, in Hom. 3 Pers. ἐτεύχετον N. 346, θωρήσσεσθον N. 301 ; in Attic, 2 Pers. εἰχέτην Soph. O. T. 1511, ἡλλαξέτην Eur. Alc. 661, εὔρέτην, ἐπεδημησάτην Pl. Euthyd. 273 e.

300. 3 PLUR. : -ντ (νσι, ν, εν, σαν), -ντων or -τωσαν ; -νται, -ντο, -σθων or -σθωσαν. a. The flexive -ντ, in the *primary tenses*, becomes -νσι. In the *secondary*, after -ο- or -α- *connective*, it becomes -ν ; after a diphthong in the Opt., -εν ; but, otherwise, -σαν (275 a, c).

λύ(ο-νσι, ο-ασι)ουσι, λύσουσι, λελύκ(α-νσι)ῶσι, λύωσι · ἰστᾶσι, τιθείσι (45 a) ; ἔλυ-ο-ν, ἔλυσ-α-ν · λύοι-εν, λύσαι-εν, λυθεί-εν · ἐλελύκε-σαν, ἐλύθη-σαν, ἴστα-σαν, ἔστησαν, ἔθε-σαν (45 b, h). See 160, 143 b, 156, 293 f.

b. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in -αται and -ατο (158) or, more commonly, supplied by the Part. with εἰσί and ἦσαν (45 l) : as, ἐφθάρ-αται Th. 3. 13, from φθείρω (s. φθαρ-) *to waste*, τετριμμένοι εἰσί, πεπεισμένοι ἦσαν (39).

c. The forms in -αται and -ατο are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ) : as, from τρέπω (s. τραπ-) *to turn*, (τετραπ-νται) τετράφεται Pl. Rep. 533 b ; from τάσσω (39 ; τεταγ-νται) τετάχεται iv. 8. 5, ἐτετάχατο Th. 7. 4. See 338 f.

d. In the Imv., the older and shorter forms in -ντων and -σθων (termed *Attic*, 87 b), are the more common (272 c).

c. The forms in **-ωσαν** do not occur in Hom., and scarcely in Hdt. or the Dramatists: **ἔστωσαν** Hdt. 1. 147. They may have been later preferred, as distinct in form from the Part. and 3 Du. In the less frequent **ἔστων** Cyr. 4. 6. 10, and **ἔτων** Æsch. Eum. 32 (45 l, m), the old plural form remained without change (272 e).

301. INFINITIVE: **-ν, -ναι, -ι; -σθαι**. The *subjective* ending, after **-ει-** *connective*, is **-ν**; after **-α-** *connective*, **-ι**; but otherwise, **-ναι**: **λύ-ει-ν, λύσ-ει-ν · λῦσ-α-ι** (290 b); **λελυκέ-ναι, λυθῆ-ναι · ἰστά-ναι, δεικνύ-ναι, θεῖ-ναι, δοῦ-ναι** (45).

a. In the Pres. and Fut. act., the old form of the Inf. in **-ε-ν** prevailed, and obtained an **ι** in the prolonged connective, in lieu of the Dat. sign **ι** annexed in other forms. See 272 a.

302. PARTICIPLE: **-ντ-ς (τ-ς); -μεν-ος**. For the change of **ν** to a connecting vowel in the Perf. act., see 273 e; for the *declension* of the Part., 26, 232 s; for the Verbals in **-τός** and **-τέος**, 269 d, 272 c.

303. REMARKS. a. Affixes and forms which have no connecting vowel are termed *nude*; and others *euphonic* (183 a). Tenses are so termed according to the *affixes of the Ind.* The **REGULAR AFFIXES** of the verb are those which are assigned to the tenses in 35 and 36, the *nude Pres. and Impf.* and the *Second Tenses* excepted. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses (172 c). The 2 Aor. act. and mid. has the affixes of the Impf. ind., and of the Pres. in the other modes (289 a), with some variation of accent and, in the nude form, of euphonic change (38, 297 c). The other *Second Tenses* have the affixes of the *First*, with the omission noted in 35, 36, 289. In 38, a supplement of these tenses is added to the general paradigm.

b. In the study of the Greek verb, the forms should be analyzed throughout, and the force of their parts carefully observed. The inflection should be repeated, not by a simple act of memory, but by an intelligent combination of the elements; which, few in number, produce a great and beautiful variety of forms.

c. Besides the full paradigm in 37, a briefer paradigm of strictly regular conjugation is presented in **παύω** (34), though less approved forms with an inserted **σ** also occur (307 e). The leading forms of translation are added, which the student will apply, with the requisite changes, to other verbs, while the details will appear more fully in Syntax.

II. UNION WITH THE STEM.

A. CONSONANT CHANGES.

304. 1. When the *close affixes* follow a consonant, changes are often required by general laws: as,

τρι(β-σω)ψω, ἔτα(γ-σα)ξα, πέπει(θ-σαι)σαι (151); **τρι(β-τος)πτός** (147); **ἑτετρι(β-μην)μῆν** (148); **ἑτετά(γ-κειν)χαιν** (149); **ἐπεφά(ν-κειν)γκειν** (150); **φα(ν-σω)νῶ, ἐφ(αν-σα)ηνα** (152). See 39 s.

a. In the *liquid verbs* κλίνω to bend, κρίνω to judge, κτείνω to slay, τείνω to stretch, and πλύνω to wash, ν is omitted before the affixes which remain close (152) ; except sometimes in poetry for the sake of the metre, and in late writers : κέκλινμαι, ἐκλίθην (ἐκλίνθη Z. 468) ; κέκρικα, ἐκρίθην (κρινθέντε θ. 48). See 50. In these words, ν seems not to have belonged to the root.

b. In other verbs, ν *characteristic*, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped : as, πέφασμαι (40) ; ξηραίνω to dry, ἐξήρασμαι, ἐξήραμμαι, and late ἐξήραμαι. So late Pf. A. τετράχῡκα, βεβράδῡκα, fr. τραχύνω roughen, βραδύνω delay (150 e).

305. 2. FUTURE TENSE-SIGN, -σ-. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted* :

a. ATTIC FUTURE. In Futures in -ίσω from verbs in -ίζω of more than two syllables, the -σ- becomes -ε- : as,

κομ(ι-σω, ι-εω)ιῶ, κομ(ι-σο, ι-εο)ιοῦμαι, κομ(ι-σε, ι-εε)ιεῖσθαι, κομ(ι-σων)ιῶν (39 d) ; καθιεῖν ii. 1. 4. So in καθέζομαι to sit, Fut. (s. ἐδ-) καθε(δ-σο, δ-εο)δοῦμαι · and a few poet. or later forms : as, τε(κ-σε)κεῖσθαι Hom. Ven. 127, μα(θ-σο, θ-εο, 131 b)θεῖμαι Theoc. 11. 60. See τίκτω, μανθάνω, ἐσθίω, πίνω, in 50. For a like change in *liquid Futures*, see 152.

b. Some Futures in -ᾶσω and -έσω drop the -σ- : as,

ἐλαύνω or ἐλάω to drive, F. ἐλ(ᾶ-σω, ᾶ-ω)ῶ, ἐλ(άσεις)ᾶς, ἐλ(άσειν)ᾶν or ἐλᾶν, ἐλ(άσων)ῶν · τελ(έ-σω, έ-ω)ῶ, τελ(έσει)εῖ, τελ(έ-σο, έ-ο)οῦμαι (42 g) ; χέω pour, F. χ(έσω)έω, χ(έσεις, έεις)εῖς, χ(έσο)έομαι (cf. 309 b). So in καλέω CALL, μάχομαι fight, ἀμφιέννῡμι clothe ; in all verbs in -άννῡμι, as σκεδάnnῡμι scatter ; and sometimes in verbs in -άζω, particularly βιβάζω make go.

c. This form of Futures in -ᾶσω, -έσω, and -ίσω, is termed the *Attic Future*, from its prevalence in Attic writers. It is not, however, confined to them ; nor do they employ it without exception : κτερίῳ Σ. 334 ; καταγιεῖν, δικᾶν, Hdt. 1. 86, 97 ; ἐλάσοντας vii. 7. 55, τελέσουσιν Cyr. 8. 6. 3, κομίσω Ar. Pl. 768. It is rare in the Opt. : βαδιοίμην Ar. Pl. 90. Some recognize a contract Fut. in a few cases where perhaps the Pres. is used as Fut., or a different reading is to be preferred : as, ἐρημοῦτε for ἐρημώσετε, Th. 3. 58.

d. DORIC FUTURE. A few verbs, in the *Fut. mid.* with an active sense, sometimes add ε to -σ-, after the Doric form (325 b) : as,

πλέω to sail, F. πλεύσομαι and πλεν(σεο)σοῦμαι · φεύγω flee, φεύξομαι and φευξομαι. Other Att. examples are κλαίω weep, νέω no, swim, παίζω sport, πίπτω fall, πνέω blow, χέζω caco, πυνθάνομαι inquire. In Hom. this form is found in ἐσσεῖται B. 393.

e. The Liquid, Att., and Dor. Futures, from their formation, are inflected like the contract Pres. (42). In a few verbs, the Pres. and Att. Fut. have the same form : ἐλῶ, τελῶ, καλῶ.

f. In a few verbs, the *old Pres.* remained as a Fut., after the formation of a new Pres. ; or the poets used the same form as both Pres. and Fut. (273 a, d) : as, ἐσθίω to eat, F. ἔδομαι i. 369, Ar. Nub. 121 ; πίνω drink,

F. *πίομαι* Cyr. 1. 3. 9, κ. 160 ; *ἀνύω* accomplish, *ἐρύω* draw, *τανύω* stretch, also as Fut. A. 365, 454, φ. 174. For *χεύω* as Fut., β. 222, see 50.

306. 3. AORIST TENSE-SIGN. a. The sign of the Aor. is omitted in *εἶπα* said, *ἤνεγκα* bore, *ἔχεα* poured, *ἔκεα* poet., burned; and in a few Epic forms, as *ἔσσενα* E. 208. See *φημί*, *φέρω*, *χέω*, *καίω*, *σεύω*, *ἀλεύω*, *δατέομαι*, in 50. For the Liq. Aor., see 152.

b. The Aor. borrows the Perf. tense-sign in *ἔθηκα*, *ἔδωκα*, and *ἦκα* (45).

These Aorists are used by classic writers only in the Ind., and chiefly in the Sing. and 3 Plur., the other forms being supplied by the 2 Aor. : *ἔδωκατε* vii. 7. 10. In the Middle, the Att. has only the Ind. *ἠκάμην* (Eur. El. 622) ; while other dialects add *ἐθήκάμην*, K. 31, *θηκάμενος* Pind. P. 4. 52. Late writers extend the use of forms with κ in these verbs, and sometimes substitute forms with σ : Subj. *δώκωσι* Æsop. 78 ; *δώσῃ* Jn. 17. 2.

c. These peculiar forms in -κα, called 1 Aor. from the connective α, are *euphonic extensions* of the 2 Aor., after the analogy of the Perf. The flexive -μ passed into α, which became a connecting vowel ; and then κ was inserted to prevent hiatus (cf. 273 c, e, 276 b) : *ἔθ(η-ν, η-α)η-κ-α*, *ἔθηκας*, *ἔθηκε*, *ἔθηκαν* · *ἔδ(ω-ν)ωκα*, (*ἦν*) *ἦκα*. This form became common only where the flexive had no vowel, i. e. in the Sing. and in the 3d Pers. pl. ; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing., but remained elsewhere. Cf. 276 b.

307. 4. INSERTION OF σ. In many pure verbs, σ is inserted before the *regular passive affixes* beginning with μ, τ, or θ.

a. This insertion is usual after a *short vowel*, and (b) frequent after a *diphthong* ; but (c) not after a *simple long vowel*. (d) Exceptions, however, occur both ways ; and (e) some verbs are *variable*. Thus,

(a) *σπάω* to draw, Pass. Pf. *ἔσπα-σ-μαι*, *ἔσπασαι*, *ἔσπα-σ-ται*, *ἔσπα-σ-μεθα*, *ἔσπα-σ-μένος*, A. *ἔσπα-σ-θην*, F. *σπα-σ-θήσομαι* · *τετέλε-σ-μαι*, *έτε-λέσθην*, *τελεστέος* (42 g) ; (b) *σέσει-σ-μαι*, *έσεισθην*, *σειστός* (44) ; *έπεπλεύ-σ-μην* (42 g) ; *κελεύω* command, *κεκέλευ-σ-μαι*, *κεκέλευσται*, *έκελεύσθην* · (c) *τετίμημαι*, *φιλητός*, *έδηλώθην* (42 f) ; (d) *λέλυμαι*, *έλυθην* (37) ; *βεβού-λευμαι*, *έβουλεύθην* (44) ; *χόω* heap, *κέχω-σ-μαι*, *έχώσθην* ; (e) *δράω* do, *δέ-δραμαι*, rarely *δέδρασμαι*, *έδράσθην* · *κλείω* shut, *κέκλειμαι* and *κέκλεισμαι*, *έκλείσθην* · *μέμνημαι* remember, *έμνήσθην* · *πέπαυμαι*, *έπαύθην* and *έπαύ-σθην* (303 c) ; *χράομαι* use, *κέχρημαι*, *έχρήσθην*.

f. The σ is attracted most strongly by θ. When σ is thus inserted in the Perf. or Plup., the 3 Plur. wants the simple form (300 b) : *έσπασμένοι* *είσι*, *σεσεισμένοι* *ἦσαν*.

308. 5. METATHESIS. In a few liquid verbs, the concurrence of consonants is avoided by transposing the stem-mark (145 ; cf. 152) : as, *βάλλω* to throw, *κάμνω* labor, *τέμνω* cut ; Pf. *βέβληκα*, *κέκμηκα*, *τέτμηκα*, for *βέβαλκα*, &c. ; *βέβλημαι*, *έβλήθην*, *τετμήσομαι*, *έτμήθην*.

B. VOWEL CHANGES.

309. 1. CONTRACTION. The *regular open affixes* are contracted with *a*, *ε*, or *ο* preceding.

a. Verbs in which this contraction takes place are termed **CONTRACT VERBS** or, from the accent of the theme, *Perispomena*. In distinction, other verbs are termed *Barytone Verbs* (768). The three classes of Contract Verbs may be distinguished, from the stem-mark, as *A Verbs*, *E Verbs*, and *O Verbs*. See 7, 42, 120 s, 290 b, 303 a. The Latin has also three classes of contracts: *A Verbs* (1 Conj.), *E Verbs* (2 Conj.), and *I Verbs* (4 Conj.; *i* here corresponding to the Greek *ο*, as in some other formations, 116). See 43.

b. The verbs *κάω* to burn, and *κλάω* weep, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in *-έω* admit only the contractions into *ει*: as, *πλέω* sail, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέομεν*, *πλέετε* *πλεῖτε*, *πλέουσι*. Except *δέω* bind (thus distinguished from *δέω* need), *τὸ δοῦν*, *τῷ δοῦντι* Pl. Crat. 419 a, b; and a few doubtful or rare cases, as *κἄν δῆ* (v. l. *δεῖ*; fr. *δέω* need) Ar. Pl. 216, Ran. 265; *έγχεῖς* (fr. *χέω* pour) Ar. Vesp. 616.

c. The Inf. is now commonly regarded as contracted from the old form in *-εν* (272 a): *τιμ(α-εν)ᾶν*, rather than *τιμ(α-ειν)ᾶν*, *φιλ(ε-εν)εῖν*, *δηλ(ο-εν)οῦν*. See 109 a. The contract Ind. and Subj. of verbs in *-έω* agree in form.

310. 2. VOWEL LENGTHENED. Before the *regular close affixes*, a *short* vowel is commonly *lengthened* (*ᾱ* becoming *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο*, 115 a): as,

τιμᾶω, *τιμήσω*, *τετίμηκα*, *έτιμήθην* · *φιλέω*, *έφίλησα*, *φιλήσομαι*, *πεφίλημαι*, *πεφιλήσομαι* · *δηλόω*, *έδηλωσάμην*, *έδεδηλώμην*, *δηλωθήσομαι* (42); *τίω* honor, poet., *τίσω*, *έτισα* · *φύω* produce, *φύσω*, *πέφυκα* · *ἔᾶω*, *έᾶσω*, *εἵᾶσα* · *έστιᾶω*, *είστιᾶκα* (279 c); *θηράω*, *έθηράθην* (42 g); *ἀκροᾶμαι* hear, *ἀκροάσομαι*.

a. A few verbs vary from the rule in respect to the use of *ᾱ* or *η*: thus, *ᾱ* becomes *η*, in *τιτράω* bore, and tenses from *χρα-* to supply need (F. *τρήσω*, *χρήσω*, *χρήσομαι*); *ᾱ*, in *ποινάομαι* avenge one's self, *πα-* acquire (*ποινάσομαι*, *πέπαμαι*); *ᾱ* and *η*, in *θoinάω* feast, *πορπάω* fasten, and *ἀλοάω* thresh: *θoinάσομαι* Eur. Cycl. 550, *έκθoinήσομαι* Æsch. Pr. 1025.

b. In the Perf. of *τίθημι* and *ἵημι*, *ε* becomes *ει* · *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι* (45).

c. In some verbs, the short vowel is *retained*; and (d) some are *variable*: as,

(c) *σπάω* to draw, *σπάσω*, *έσπακα* · *τελέω*, *έτέλεσα*, *τετέλεσμαι* (42 g); *ᾶρώ* plow, *ᾶρσω*, *ἥρόθην* · (d) *δέω* bind, *δήσω*, *έδησα*, *δέδεκα*, *δέδεμαι* · *θύω*, *θύσω*, *τέθυκα* (44); *λύω* (37); *δύω* sink, *δύσω*, *δέδυκα*, *έδυθην*.

e. Verbs in *-άννυμι* and *-έννυμι*, and stems in *λα-*, or in *ν-* after a short syllable, for the most part retain the short vowel: as, *σκεδάννυμι* scatter, *σκεδ(ᾶσω, 305 b)ῶ*, *έσκεδάσα* · *κορέννυμι* satiate, *έκόρετα*, *κεκόρεσμαι* · *γελάω* laugh, *γελάσομαι*, *έγελάσθην* · *ᾶνύω* accomplish, *ᾶνύσω*, *ἥνυκα*.

f. The short vowel is least retained before *σ* in the tense-sign, and most before *θ*.

311. 3. VOWEL INSERTED. The *regular close affixes* are annexed with the *insertion of η*,

a.) To *double consonant stems*, except those which end in a *labial* or *palatal mute* not preceded by σ, and those which end in a *lingual mute* preceded by a *liquid* : as,

αὔξω, αὐξ-ή-σω, ἠύξ-η-μαι, ἠύξ-ή-θην · ἔψω *to boil*, ἤψ-η-σα · ἔρρω *go away*, ἤρρηκα · μέλλω *delay*, μελλήσω (41) ; ὄζω *smell*, ὠζησα · βόσκω *feed*, βοσκήσω · but πέμπω, πέμψω · ἄρχω, ἤρξα · σπένδω, σπείσω (41) ; πέρθω *destroy*, poet., πέρσω. The stems here excepted might be referred to the class of *simple mute stems*, by taking the last consonant only for the stem-mark.

b.) To *liquid stems* in which a *diphthong* precedes the stem-mark ; and to a few in which ε precedes : as,

βούλομαι *to will*, βουλ-ή-σομαι, βεβούλ-η-μαι · χαίρω *rejoice*, χαιρήσω · ἐθέλω or θέλω *wish*, ἐθελήσω or θελήσω · μέλω *concern*, ἐμέλησα, ἐμελήθην · ἐρ- *inquire*, ἐρήσομαι · μένω *remain*, νέμω *distribute*, F. μενῶ, νεμῶ, but Pf. μεμένηκα, νενέμηκα (cf. 150 e).

c.) To a few other stems : as,

δέω *to need*, δε-ή-σω, δεδέ-η-κα · εὔδω *sleep*, εὐδήσω · οἶομαι *think*, οἰήσομαι, ὤθην · οὔχομαι *depart*, οἰχήσομαι.

d. In a few verbs, ε is inserted instead of η (cf. 310 c) : as, ἄχθομαι *to be vexed*, ἀχθ-έ-σομαι, ἤχθέσ-θην · μάχομαι *fight*, μαχ(έσο)οὔμαι (305 b), ἐμαχεσάμην, μεμάχημαι.

e. In most of these cases, the vowel is obviously inserted for the sake of euphony, to prevent undesired combinations of consonants. That the vowel should be commonly η, rather than ε, results from 310.

312. 4. In the SECOND PERFECT SYSTEM, the common affixes are annexed with these changes in the preceding syllable :

a.) Short *a, ι, or υ*, before a single consonant, is *lengthened* (*a* commonly becoming η, unless preceded by ε or ρ, 115 a) : as,

φαίνω, (s. φᾶν-) πέφνηα, ἐπεφήνειν (40) ; θάλλω *to bloom*, τέθηλα · but κράζω *cry out*, (κρᾶγ-) κέκρᾶγα · λάσκω *sound*, (λᾶκ-) Att. λέλακα, Ep. λέληκα · κρίζω *creak*, (κρίγ-) κέκρίγα · μυκάομαι *bellow*, (μῦκ-) μέμῡκα. After the Att. reduplication, the short vowel commonly remains : as, ἐλήλυθα (281 d, 134 a).

b.) ε becomes ο, and ει (lengthened from ῑ) becomes οι : as, κτείνω *to kill*, (κτεν-) ἔκτονα · δέркоμαι *see*, poet., δέδορκα · λείπω (λίπ-, λειπ-) *leave*, λέλοιπα, πέποιθα (39) ; ἔολπα, ἔοργα, ἔοικα, οἶδα (280 c).

c. This change of an *E* to an *O* vowel is also found in ῥήγνυμι *to break*, 2 Pf. ἔρρωγα ; and in the 1 Perf. System of a few verbs : as, τρέπω *to turn*, τέτροφα · κλέπτω *steal*, κέκλοφα · πέμπω, πέπομφα (41) ; δέδοικα (46 b).

d. A few Perfects obtain an *O* vowel in the penult by a less simple change or by insertion ; and in a few dialectic forms, the change or inser-

tion appears in the Pass. : as, ἄγω *to lead*, Pf. ἤχα, later ἀγῆ-ο-χα · ἐσθίω, poet. ἔδω, *eat*, ἐδήδ-ο-κα, Ep. ἐδήδομαι · οἶχομαι (311 c), οἶχ-ω-κα or ὤχωκα (278 d) ; (ἐθ-) εἴωθα *I am wont*, pret. ; Pass. ἄωρτο γ. 272, for ἤερτο, ἐπώχατο M. 340, ἀφέωνται Mat. 9. 2 (see αἰρώ, ἔχω, ἵημι, 50).

C. -MI FORM (45).

313. In some verbs, chiefly *pure with a short stem-mark*, the Present and Imperfect are *nude* (303).

a. From the affix in the theme, these verbs are named VERBS IN -μι (270 c) ; and this mode of inflection is called *the -μι form*, a name extended to the nude inflection of all tenses which have regularly a connecting vowel.

b. The 2 Aorist from a pure stem commonly retains the primitive nude form, whatever may be the form of the theme : as, ἔβην, ἔδρᾱν, ἔγνων, ἔδυν (45 h).

c. If a stem in ι- otherwise takes this form, it has commonly a connective before a flexive beginning with ν : ι-δ-ντων, ι-έ-ναι, (ι-ο-ντς) ἰών (45 m). So 2 Aor. ἔπιον *I drank*, though the poet. Imv. πῖθι occurs.

d. The verbs in -μι are few in number, but include some of the most common words in the language. They are subject to many defects and irregularities. The most complete in their inflection are ἵστημι, τίθημι, ἵημι, and δίδωμι (45). Nude Pres. and 2 Aor. systems are also found together in ὀνίνημι *to benefit*, σβέννυμι *extinguish*, and a few poetic, chiefly Epic, forms.

e. For the 1 Sing. οἶμαι *I think*, Impf. ὥμην, the nude forms οἶμαι, ὥμην, are commonly used, especially when the verb is parenthetic : μάλ', οἶμαι, ἐρῶντες τούτου, *greatly desiring this, methinks*, iii. 1. 29.

314. Before the *nude affixes*, the *short stem-mark* is *lengthened* (ǣ becoming η, unless preceded by ρ, 115 ; and ι, ει),

a.) In the *Indicative sing.* of the *Pres.* and *Impf. act.* : as,

ἵστημι, τίθης, δίδωσι, δείκνυμι (s. ἰσῑ-, τιθε-, διδο-, δεικνῡ-) ; ἵστην, ἐτίθην, ἐδίδως, ἐδείκνυ · εἶμι (s. ἴ-, εἶ, εἴσι (45 a, b, m). So the Ep. ἄημι *blow*, in most of its forms.

b.) In a few *Middle* forms, mostly poetic : as,

δίξημαι *to seek*, throughout ; ὠνήμην, ἐπλήμην, 2 A. of ὀνίνημι *benefit*, πίμπλημι *fill*.

c.) In the 2 Aor. act. throughout, except before ντ (275 d) : as,

ἔστην, ἔδρᾱν, ἔγνων, ἔδυν (s. σῑᾱ-, δρᾱ-, γνο-, δῡ-) ; ἔστημεν, στῆθι, στῆναι, δρᾶναι, ἔγνωσαν, γνῶθι, δύναι ; σῑάντων, γνόντων, γν(οντς)οῦς (45 h).

d. Exc. The short vowel remains in the 2 Aor. of τίθημι, δίδωμι, and ἵημι, except in the Inf., where it is changed to its corresponding diphthong (115 a) : ἔθεμεν, ἔδομεν, εἶμεν (s. θε-, δο-, ἐ-, augmented εἰ-, 279 c ; for the sing., see 306 c) ; θές, δός, ἔς · (θεντς) θεῖς · θείναι, δοῦναι, εἶναι

(45 h, k). These Inf. forms may have arisen from contraction with an -ε- connective: *θ(ε-ε)εῖναι*, *δ(ο-ε)οὔναι*. Cf. *ἰ-έ-ναι* (45 m). Except, also, the poet. *ἐκτᾶν sleiv*, and Ep. *οὔτᾶν wounded*.

315. The forms of verbs in -ω sometimes take the place of the -μι forms: particularly,

a.) In verbs in -υμι, which may be regarded as having a second but less Attic theme in -ύω: *δμνύω*, *δεικνύουσι* (a frequent form in the 3 Plur. Pres.), vi. 1. 31, 2. 2, *δεικνύει* Cyr. 6. 1. 7, *δείκνυε* Pl. Phædr. 228 e, *δεικνύων* Mem. 1. 3. 1; so Impf., chiefly in Sing. and 3 Plur. (*ῶμνον* Th. 5. 19). This form was rare in the Pass. and Mid.: *κατεμιγνύοντο* vii. 2. 3.

b.) In the sing. of the Impf. act., if the stem-mark is ε or ο. The contract forms in 45 b are the more common, except *ετίθουν*. So *ἔεις*, *ἔει* (45 k). We even find by imitation (or precession from *ἔην*, 115), 1 Sing. *ἔειν* (*ῆφίειν* Pl. Euthyd. 293 a); also 3 Plur. *ῆφίουν* Isæ. 60. 19, *ἀπεδίδουν* Acts 4. 33.

c.) In the Opt. mid., by the frequent use of -οι- for -ει- when not in the initial syllable: *τιθόιμην*, *ιοίμην* (45 c, n); and, in composition, 2 Aor. *συνθοῖτο*, *προοῖτο*, i. 9. 7, 10, *ἐπιθοῖντο* iii. 4. 1. So even v. l. *κρέμοισθε*, *μαρνοίμεθα*, for *κρέμαισθε*, *μαρναίμεθα*, Ar. Vesp. 298, λ. 513; and Opt. act. *ἀφλοῖτε* Pl. Apol. 29 d, *ἀφλοῖεν* Hel. 6. 4. 3 (45 k).

316. a. The Subj. of verbs in -μι agrees with the common form, except in contracting *αη* into *η*, and *οη* into *ω* (120 h, 123 a): as,

ιστ(ά-ω)ῶ, *ιστ(ά-ης)ῆς*, *ιστ(ά-η)ῆτε*, *ιστ(ά-ω)ῶμαι*, *ιστ(ά-η)ῆ* · *τιθ(έ-ω)ῶ*, *τιθ(έ-ης)ῆς* · *διδ(ό-ω)ῶ*, *διδ(ό-ης)ῶς*, *δ(ό-ω)ῶμαι*, *δ(ό-η)ῶ*.

b. In like manner, *ωη* is sometimes found in the Opt. for *οιη*; chiefly, but not wholly, in the later Greek: as, *ἀλώη* ξ. 183 (*ἀλοίην* X. 253), *βιῶην* (2 Aor., thus distinguished from the Att. Pres., 293 c) Ar. Ran. 177, Pl. Gorg. 512 e.

c. In a few instances, the Subj. and Opt. of verbs in -υμι are irregularly formed, or supplied by the Ind.: thus, used as Subj., *διασκεδάννυσι*, *διασκεδάννυται* Pl. Phæd. 77 d, b, *ζώννυνται* ω. 89 (in these cases some think *υη* or *υω* contracted into *ῡ*); Opt. (having the common -μι form, with *ι* absorbed, 293) *δ(υ-ι)ύην* (45 h), *δύη* σ. 348, *φύη* Theoc. 15. 94, *ἐκδύμεν* II. 99, *πήγνυ(υ-ι)ῡτο* Pl. Phæd. 118 a, *δαινύτο* Ω. 665, *δαινύατο* (for *-ύντο*) σ. 248. So *φθίμην* (as for *φθιμην*) κ. 51, *φθίτο* λ. 330. In some of these cases, some would write *υι* for *ῡ* (119), or the Subj. -ύη for the Opt. -ύη.

d. In the Opt. act., the forms without *η* (293 a) naturally prevail more in the longer Pres., than in the shorter 2 Aor.

e. For further remarks on particular verbs in -μι, see 50. See 320, 326 e.

D. COMPLETE TENSES.

317. The complete tenses are wholly wanting in many verbs. They are more used in the *passive* than in the *active* system, and more by *later* than by *earlier* writers. The use of their simple forms is chiefly limited, except in preteritive systems (268), to the PERF. AND PLUP. INDIC., INF., and PART.,

other needed forms being commonly supplied by the PERF. PART. *with the auxiliary εἰμί*.

a. The PERF. SUMI. and ONT. are chiefly so supplied : Subj. λελυκώς ὦ, λελυμένος ὦ • Opt. λελυκώς εἴην, λελυμένος εἴην.

b. The *Impf. act.* may also form these modes by inflection, especially when used as a *Pres.* : as, ἐστῆκα. vi. 5. 10, ἐστῶ. Pl. Georg. 465 b, ἐσταίην, v. 101, δεῖω, Rep. A. 1. 11 (46 d. b), πεποσθόην (293 c) ; εἰλήφαι Pl. Pol. 269 c, πεπτῶκα v. 7. 20, πεποιήκα Th. 8. 108, βεβλήκοιεν Id. 2. 48.

c. In the *Perf. pass.*, these modes have a simple form in only a *few pure verbs* : as, κτάομαι *to acquire*, μιμνήσκω *remind*, καλέω *call* ; Pf. P. or M. κέκτημαι *I have acquired, I possess*, μέμνημαι *I remember*, κέκλημαι *I have been called, I am named* (268) ; Subj. κεκτ(η-ω)μαι, κεκτῆ, κεκτῆται Syntr. 1. 8, μεμνῶμαι Pl. Phil. 31 a ; (Imp. κεκτ(η-ι)μαι, κεκτῆτο Pl. Leg. 731 c, μεμνήτω Ω. 745, μεμνήτο Ar. Pl. 291, κεκλήμην, κεκλήτο Soph. Phil. 119 (292, 293) ; also κεκτ(η-αι)φαι, κεκτῶμεθα Eur. Hecubl. 282, μεμνήμην, μεμνῶ i. 7. 5 (v. 1. μεμνήο, μέμνοιο), μεμνῶτο Cyr. 1. 6. 3 (cf. 315 c). So Subj. (βαλ-, βλα- ; τεμ-, τμε-, 308) βεβλήσθε Andoc. 22. 41, τετμήσθων v. 1. Pl. Rep. 564 c, ἐράρηται N. 271 ; Opt. λελ(υ-ι)ῶντο (cf. 316 c) σ. 238. See κάθημαι (46 c).

318. The Perf., in its proper sense, may have the IMPERATIVE in the 3 Pers. ; but otherwise, this mode belongs only to those Perfects which are used in a *Present sense* (268, 46).

a. In the *active voice*, the Perf. IMPV. is very rare, except in the nude form of the 2 Perf. (320) : ἀνωγε, κεκράγετε (320 f), γεγωνέ Eur. Or. 1220, βεβηκέτω Luc. Hist. Sc. 45, εἰκέτω Ib. 49. The IMPV. act. λέλυκε is inserted in 37, not as itself used, but to represent such forms as these.

319. The simple form of the FUTURE PERFECT is found in only a small number of verbs ; and is especially rare in liquids, in verbs beginning with a vowel, in verbs in -μι, and in those which form the Perf. pass. in -σμαι : πεφύρσεσθαι Pind. N. 1. 104, εἰρήσεται Cyr. 7. 1. 9, λελήσεται (Pf. λέλησμαι) Eur. Alc. 198. See b.

a. The Fut. Perf. is frequent in those verbs only in which it is used as a common Future (268). Its Participle is scarcely found in classic Greek : πεπολεμησόμενον v. 1. Th. 7. 25.

b. Of the *active form*, only two examples belong to Attic prose, both formed from preteritives, and both giving rise to equivalent *middle* forms : Pf. ἔστηκα *I stand*, τέθνηκα *I am dead*, Fut. Pf. ἐστήξω and ἐστήξομαι *I shall stand*, τεθνήξω and τεθνήξομαι. Other examples of the Fut. Pf. mid. with the Perf. act. are κέκλαγγα *I scream*, κεκλάγξομαι Ar. Vesp. 230, κέκράγα *I cry*, κεκράξομαι Ar. Ran. 265. For other examples of a *reduplicated Fut. act.*, see 284 f, g.

c. The Fut. Perf. unites the *form of the Perf.* with *Future effect* ; and a vowel lengthened before the tense-suffix -σ- in the Fut. is also lengthened in the Fut. Perf. : as, δέω *bind*, δήσω, δέδεμαι, δεδήσμαι. Λέσω, λέλῃμαι, λελύσμαι (37).

320. NUDE FORMS. a. In the 2 PERF. and PLUP., the connecting vowel is sometimes omitted in the *Ind. plur.* and

dual (276 b). When this omission takes place, then commonly, (b) the Ind. sing. is supplied by forms from a *longer base* (cf. 306 c): which forms likewise occur in the plur. and dual, but less frequently; (c) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (d) the Part. is *contracted*, if the characteristic is *a* or *o*. Thus,

(a) ἔστα-μεν, δέδι-μεν, (ἴδ-μεν, 148) ἴσμεν ii. 4. 6, (ἴδ-τε, 147) ἴστε, (ἴδ-νσι, δ becoming σ in imitation of the other persons) ἴσῃσι. (b) ἔστηκα, ἐστήκειν, δέδοικα, οἶδα (bases ἔστα-, ἔστηκ-; δεδι-, δεδοικ-; ἴδ-, οἶδ-, εἶδε-); ἐστήκῃσιν Δ. 434, ἐστήκεσαν . . . ἔστασαν Cyt. 8. 3. 9, ἐδεδοίκεσαν iii. 5. 18, οἶδαμεν Pl. Alc. 141 e; (c) ἔστῶ· ἑσταίην, εἰδείην· ἑσταθι, δέδιθι, ἴσθι ii. 1. 13; ἑστάναι iv. 5. 7, δεδιέναι (313 c), εἰδέναι. (d) ἔστ(α-ώς)ώς i. 3. 2, βεβρ(ο-ως)ώς, 2 Pf. Pt. of βιβρώσκω cat. See 46.

e. The Perfects of θνήσκω *to die*, βαίνω *go*, and τλα- *bear*, τέθνηκα, βέβηκα, and τέτληκα have associated nude forms, partly poet., closely akin to those of ἔστηκα. So γέγονα, 2 Pf. of γίγνομαι *to become*, and μέμονα, pret., *I am eager*, have nude poet. forms from the shorter bases γεγα-, μεμα-.

f. In a few nude poet. forms of impure verbs, τ passes into θ: ἄνωγά *I command*, pret., Imv. ἄνωγε Eur. Or. 119, and ἄνωχθι Id. Alc. 1044, ἄνωγέτω β. 195, and ἄνώ(γ-τω)χθω Α. 189, ἄνώγετε ψ. 132, and ἄνωχθε Eur. Rh. 987; κέκραγα (319 b), Imv. κέκραχθι Ar. Vesp. 198, κεκράγετε Ib. 415, and κέκρα(γ-τε)χθε Ar. Ach. 335; ἐγείρω *rouse*, 2 Pf. ἐγρήγορα *I am awake*, Imv. 2 pl. ἐγρήγορθε Σ. 299; πάσχω *suffer*, 2 Pf. πέπονθα, 2 pl. πέπ(ονθ-τε, ονσθε, 147, 159 g, 151 s)οσθε Γ. 99. See 159 i, 274 a. The 2 Sing. form in -θι may have had some influence in the change.

g. REMARK. The state consequent upon the completion of an action is more prominent, conscious, and durable in the *recipient* than in the *agent* (273 e, 271 e). Hence the Perf. Pass. System has a more complete and uniform development than the Perf. Act. System, and is also more common. See 276 b, 317 s.

DIALECTIC FORMS (48).

A. CONTRACTION.

321. Forms which are *contracted* in the Attic (and which are also commonly contracted in the Doric, but often with a different vowel of contraction) more frequently remain *uncontracted* in Ionic prose, while the Epic has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms.

a. Here belong, particularly, Contract Verbs in -άω, -έω, and -όω (309), the Liquid, Att., and Dor. Fut. (305), the Aor. Pass. Subj. (288 a), the Subj. of Verbs in -μι (316), and the 2 Sing. in -αι and -ο (297 e). In these forms, the first vowel is commonly either (I.) α, (II.) ε, or (III.) ο. Of these, ε is far the most frequently uncontracted.

b. The Att. poets sometimes omit the contraction; and sometimes here, as elsewhere, adopt dialectic forms (85 d).

322. I. THE FIRST VOWEL **α**. a. In the IONIC, the **α** is commonly contracted or changed into **ε** (a change sometimes found in the Dor., 130 b, d); and when **α** with an *O* vowel is contracted into **ω**, **ε** is often inserted (135, 120 i). Thus we find, as various readings, *ὀρῶντες*, *ὀρέοντες*, and *ὀρέωντες*, Hdt. 1. 82, 99. So *ὠρέομεν*, v. l. *ἐωρῶμεν*, Id. 1. 120, *χρέεσθαι*, v. l. *χρησθαι*, 1. 47, *χρᾶσθαι* 7. 141, *ἐχρέωντο* 3. 57, *ἐχρέοντο* 6. 46, *χρέω* (for *χράου*) 1. 155; *ἦντεον* H. 423, *χρεώμενος* ψ. 834, *ὀρέων* Alc. 83 [53]; Subj. of Verbs in **-μι**, *δυνεώμεθα* Hdt. 4. 97, 2 Aor. *στέωσι* Id. 3. 15, *βέωμεν* 7. 50, *κτέωμεν* χ. 216. See c. (b) In the 2 Sing., the termination **-αο** commonly remains: as, *ἐχρήσαο* Hdt. 1. 117, *ἐπίσταο* 7. 209.

c. In the EPIC, extended forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly **ο** with **ω**, and **υ** with **ᾱ**, 135); and sometimes by prolonging a short vowel, particularly **ε** used for **α** to **ει**: as, *ὀράω*, contr. *ὀρῶ* Γ. 234, extended *ὀρόω* E. 244, *ὀρόωτε* Δ. 347, *ὀρώωσαι* Δ. 9, *ὀρ(άεις)ᾶς* Λ. 202, *ὀράας* H. 448, *ὀρᾶσθαι* λ. 156, *ὀράασθαι* π. 107, *ἀντιώωσαν* A. 31, *ἀσχαλάα* B. 293, *ἐμνώοντο* B. 686, *γελῶντες* σ. 40, *γελῶντες* (v. l. *γελοίωντες*) σ. 111, *ἀλόω* (Imv. for *ἀλάου*, -ω) ε. 377; *μνάσθαι* α. 39, *μενοινῶω* N. 79 (*μενοίνεον* M. 59), *μενοινήησι* O. 82, *δρώωσι* ο. 324; *δρώοιμι* 317, *ἠβῶοιμι* H. 157 (*ἠβῶμι* 133); *ναιεταῶση* (-αούση Bek.) Γ. 387; *κέραιε* I. 203, for *κέραιε* · Att. Fut. (305 b) *ἐλῶωσι* N. 315, *ἐλάαν* ε. 290, *κρεμῶω* H. 83: 2 Aor. Subj. of Verbs in **-μι**, *στήης* P. 30, *στήη* σ. 334, *στήη* E. 598, *στείωμεν* O. 297 (*στέωμεν* Λ. 348), *στήωσι* (*στείωσι* Bek.) P. 95, *στήητον* σ. 183, *βείω* Z. 113. (d) So in Ion. prose, in imitation of the Ep., *κομόωσι* Hdt. 4. 191, *ἡγορόωντο* 6. 11; Dor. *κομόωντι* Theoc. 4. 57. (e) If the flexive begins with **τ**, **α** is not prefixed: as in *ὀρᾶ-τε*, *ὀρᾶ-ται*. In *ᾠᾶται* Hes. Sc. 101, for *ᾠται*, **ᾠ** is simply resolved into **ᾠᾶ** (115 a).

f. The DORIC sometimes contracts **α** with an *O* sound following into **ᾱ**; and commonly **α** with an *E* sound following into **η** (131 a, c): as, *πεινᾶντι* Theoc. 15, 148, *διαπεινᾶμες* Ar. Ach. 751; 1 Aor. 2 sing. *ἐπάξᾱ* Theoc. 4. 28, for *ἐπήξας*, -ω, *ἦρᾱ* Ar. Ach. 913; *τολμῆς* Theoc. 5. 35, *λῆς* 64, *ὀρήτε* 110, *σιγῆν* Ar. Ach. 778, *ἐρώτη* 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so *θυμῆται* Hdt. 4. 75); and in some Ep. Du. forms, as *συλήτην* N. 202, *φοιτήτην* M. 266.

323. II. THE FIRST VOWEL **ε**. a. In IONIC PROSE, contraction is commonly omitted, except as **εο** and **εου** often become **ευ**: as, *ποιέω* Hdt. 1. 38, *ποιέεις* 39, *ἐποίεε* 22, *ποιεόμενος* 73, *ποιεύμενος* 68, *ποιεῦσι* 131, *ποιεῦμαι* *ἀξιεύμενος* 9. 111; Fut. *σημανέω* Id. 1. 75, *κερδανέεις* 35, *έρέων* 5, *ἀμυνεῦσι* 9. 6; Aor. Subj. *ἀπαιρεθέω* Id. 3. 65; *φανέωσι* 1. 41, *θέωσι* 4. 71 (316 a); 2 Sing. *βούλει*, *τεύξαι*, Id. 1. 90, *ἐγένεο* 35, *ἔθεν* 7. 209, *ἔξεο* (for Imv. *ἔξ-ου*, 45 n) 5. 39. (b) In like manner, **εο**, used for **αο** (322 a), may become **ευ**: as, *εἰρώτευν* Hdt. 3. 140, *εἰρωτεῦντας* 62. So in the Dor., *ἡρώτευν* Theoc. 1. 81; *γελεῦντι* 90, *ὀρεῦσα* 3. 18.

c. The EPIC commonly omits contraction, if the last vowel is **ω**, **φ**, **οι**, **η**, or **η** (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (**εο** and **εου**, when contracted, regularly becoming **ευ**; yet *ἐπόρθουν* v. l. Δ. 308, *ἀνερρίπτουν* ν. 78, *ποντοπορούσης* λ. 11). Synizesis is frequent when **ε** precedes a long *O* vowel, and sometimes occurs in **εον**, and even in **εαι**. The Ep., also, often protracts **ε** to **αι**, and sometimes doubles the vowel of contraction **η**. Thus, *φιλέοι* ο. 305 (yet *φιλοίη* δ. 692, and *φοροίη* ι. 320), *φιλέωμεν* θ. 42, *φιλήσιν* ο. 70, *πειρηθῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδέω* π. 236; *φιλεῖ* B. 197, *φιλέει* I. 342, *ἔρρει* P. 86, *ἔρρεε* N. 539, *ἔση* τ. 254, *ἔσαι* A. 563, *ἔσσαι* Σ. 95, *ἔσσαι* ζ. 33; *φράζεο* E. 440, *φράζευ* δ. 395, *ὑπό-θεν* ο. 310, *κάλεον*

Δ. 477, κάλειον θ. 550, καλεῦντο B. 684 ; νεικείω Δ. 359, ἐτελείετο A. 5, ἐρείομεν 62, σπεῖο K. 285 ; Aor. Pass. Subj. δαμείω σ. 54, δαμῆης, v. l. δαμείης, Γ. 436, δαμήετε, v. l. δαμείετε, H. 72 ; 2 Aor. Subj. of Verbs in -μι, θείω Π. 83 (θέω Hdt. 1. 108), θείη (θήη Bek.) κ. 301, ἀνήη B. 34, θέωμεν ω. 485, θείομεν A. 143, θείομαι Σ. 409.

d. After the analogy of the contract Pres., the Ion. often extends the 2 Aor. Inf. in -εῖν, as if formed by contraction, to -έειν : as, ιδέειν, φυγέειν, ἐλέειν, Ψ. 463, B. 393 (φυγεῖν 401), λ. 205, Hdt. 1. 32, 1, 36, πιέειν Δ. 363 (πιεῖν θ. 70), παθέειν Hdt. 1. 32.

e. In the Ion., εε followed by a distinct vowel, sometimes becomes ει, or loses one ε : as, μυθ(έ-εαι)εῖται θ. 180, μυθέαι β. 202, νεῖται λ. 114, αἰδ(έ-εο)εῖο Ω. 503, πωλ(έ-εο)έο δ. 811, φοβέο Hdt. 7. 52 (φοβεῖ 1. 9), φοβέει, v. l. φοβέαι, Id. 1. 39 ; Fut. εὐφρανέαι Id. 4. 9. A similar omission of ο appears in ἀνακοινέο Theog. 73. On the other hand, the Ion. sometimes renders impure verbs pure, by the insertion of its favorite ε : as, ἐψεε Hdt. 1. 48, ἐνείχεε (v. l. ἐνεῖχε) 118.

f. For the DORIC contraction of εο and εου into ευ, and, in the stricter Dor., of εε into η, see 131 b, 130 c : ἐλέγευ Theoc. 1. 86, μάχευ 113, ἐρρέυν 2. 89, εὔσα 76 ; ποίη Ar. Lys. 1318. So, in Hom., ὁμαρτήτην (-ήδην Bek.) N. 584, ἀπειλήτην λ. 313 ; and rarely, in the Att. poets, the contraction into ευ : as, πολεύμεναι Æsch. Pr. 645, ὕμνευσαι Eur. Med. 422. (g) Some varieties of the Dor. change εο into ιο or ιω, and εω into ιω : as, μογίομες Ar. Lys. 1002, ἐπαινίω 198, for μογ(έο)οῦμεν, ἐπαινῶ. So ὀμιώμεθα Ib. 183, for ὀμ(εο)οῦμεθα.

324. III. THE FIRST VOWEL ο. a. Here the IONIC and DORIC usually employ contraction, following the common rules, except that the Ion. sometimes uses ευ for ου, and the Dor. ω and ω for ου and οι (131 b, 130 c) : as, δικαιοῦσι Hdt. 1. 133, ἐδικαίευν 6. 15, οἰκαιοῦνται 1. 4, στεφανοῦνται 8. 59 ; ὑπνῶν Ar. Lys. 143, μαστιγῶν Epich. 19 [1].

b. The Dor. ω is likewise used by other dialects in ῥιγῶ to be cold, and in the Ion. ιδρώω sweat : as, ῥιγῶν Ar. Vesp. 446 (ῥιγῶν Cyr. 5. 1. 11), ῥιγῶ Pl. Gorg. 517 d ; ιδρώσαι A. 598.

c. The EPIC sometimes protracts the ο to ω, and sometimes employs the combination cω after the analogy of verbs in -άω (322 c) : as, ιδρώοντα Σ. 372, ιδρώουσα A. 119, ὑπνῶντας ε. 48 ; ἀρώσιν ι. 108, δηϊῶντο N. 675, δηϊῶμεν δ. 226 ; 2 Aor. Subj. of Verbs in -μι, γνῶω ξ. 118, ἀλῶω A. 405, δῶω μ. 216, δῶησιν A. 324 (δῶσι 129), δῶομεν H. 299 (δῶμεν Ψ. 537), δῶωσιν A. 137.

B. TENSE-SIGNS, AND UNION OF STEM AND AFFIX.

325. a. In verbs in -ζω, the Dor. commonly employs ξ for σ, in the Fut. and Aor. : as, καθίξας Theoc. 1. 12, for καθίσας from καθίζω, χαρίζη 5. 71, ἐκόμιξαν Pind. N. 2. 31. This change appears also in a few other verbs in which short α precedes : as, γελάξας (fr. γελάω, 310 e) Theoc. 7. 42, ἐφθαξα (φθάνω) 2. 115. Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre : as, σφετεριζάμενον Æsch. Sup. 39, ἡλιάξει Ar. Lys. 380, ἐκφλύξαι (φλύω) Ap. Rh. 1. 275.

b. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign ε, which is then contracted with the connecting vowel : as, (ἀ-σέ-ω) ἄσῶ Theoc. 1. 145, (ἀ-σέ-ομαι) ἀσεῦμαι 3. 38, ποησεῖς 3. 9, ἀξῆ 1. 11, πεμψεῖ 6. 31, δεξεῖται Call. Lav. 116, γρυλλιξεῖτε Ar. Ach. 746, πειρασεῖσθε 743, for ἄσω, ἄσομαι, &c. See § 305 d, 323 f.

c. For the doubling of σ by the poets, especially the Ep., to make a short vowel long by position (*καλέσσετο* A. 54, *ῥμοσσον* 76, *ιλάσσειαι* 147), and for *ὀφέλλειν* after the Æol. form, β. 334, see 171.

d. The omission of the tense-sign κ - is extended, particularly in the Epic; where we specially notice the Perf. Participles in $-\acute{\omega}\varsigma$ pure, from which some suppose F to have been dropped (140). In these, the vowel preceding $-\acute{\omega}\varsigma$ is more frequently lengthened; and the Part. is then declined in $-\acute{\omicron}\tau\omicron\varsigma$ or $-\acute{\omega}\tau\omicron\varsigma$, according to the metre. If the preceding vowel remains short, the form in $-\acute{\omega}\tau\omicron\varsigma$ is commonly required by the verse. Thus, *βεβαρηότες* γ. 139, *κεκμηότας* A. 801, *κεκμηῶτα* κ. 31, *πεπτηῶτες* ξ. 474, *πεπτεῶτα* Φ. 503, *μεμᾶότες* B. 818, *μεμᾶῶτες* 543. See 320.

e. In the fem. of the Perf. Part., the Ep. sometimes shortens the antepenult on account of the verse: as, *λελᾶκυῖα* μ. 85 (*λεληκῶς* X. 141), *μεμᾶκυῖαι* Δ. 435 (*μεμηκῶς* K. 362), *ἀρᾶρυῖας* Γ. 331, *τεθᾶλυῖαν* I. 208.

f. The Dor. preference of α, and the Ion., of η, appear in the formation of the tenses, as elsewhere: thus, Dor. *ἔφᾶνα*, Pind. I. 4. 4, *ἐτίμᾶσα*, Id. O. 1. 86; Ion. *ἐπείρηνα*, χ. 175, *ιῆσομαι*, ι. 520 (152, 310). The later Dor., from the influence of analogy, has sometimes ᾱ for η, even in verbs in $-\acute{\epsilon}\omega$: as, *φιλασῶ* Theoc. 3. 19, *δάσας* 5. 118 (so Aor. Pass. *ἐτύπᾶν* 4. 53). The Dor. and Æol. preference of η to ει, in protracting ε, also appears in these verbs (130 c, 134 a): as, *ἀδικήει* Sap. 1. 20; but *τελέλει* ζ. 234.

C. CONNECTING VOWELS.

326. a. For the 2 Sing. and Inf. affixes $-\epsilon\iota\varsigma$ and $-\epsilon\iota\nu$, the Dor. has sometimes the old short forms $-\epsilon\varsigma$ and $-\epsilon\nu$ (291 a, 294 b); and sometimes prolongs these to $-\eta\varsigma$ and $-\eta\nu$: as, *συρίσδες*, *συρίσδεν*, Theoc. 1. 3, 14, *βόσκεν*, *ἀμέλγες*, 4. 2, 3, *γαρύεν* Pind. O. 1. 5, *τράφεν* Ar. Ach. 788; *εὐρῆν*, *χαίρην*, *εἶπῆν*, Theoc. 11. 4, 14. 1, 19, *ἐθέλησθα* Id. 29. 4. So *ἄγην* Sap. 1. 19.

b. The Dor. and Æol. sometimes give to the Perf. the connecting vowel of the Pres. (276 a), especially in the Inf.: as, *δεδοίκω* Theoc. 15. 58, for *δέδοικα*, *πεπόνθης* (a) 10. 1, *ὀπώπη* 4. 7, *πεποίθει* 5. 28; Inf. *δεδύκειν* Id. 1. 102, *γεγάκειν* Pind. O. 6. 83, *τεθνάκην* Sap. 2. 15; Part. *κεχλάδοντας* Pind. P. 4. 318, *πεφρίκοντας* 325. Instances likewise occur, in the Ep., of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.: as, *κεκλήγοντες* M. 125, *ἐρρίγοντι* Hes. Sc. 228; *ἐμέμηγον* ι. 439, *ἐπέφῦκον* Hes. Th. 152.

c. In this way new verbs arose, not confined to the Ep.: as, fr. *ἄνωγα*, *ἀνώγω* order, O. 43, Hdt. 7. 104, Impf. *ἤνωγον* I. 578 (*ἡνώγεον* H. 394), F. *ἀνώξω* π. 404, A. *ἤνωξα*, Hes. Sc. 479; fr. *ὠλεκα*, *ὀλέκω* destroy, Σ. 172, Soph. Ant. 1286; fr. *γέγωνα*, *γεγωνέω* and *γεγωνίσκω* cry aloud. So fr. *γέγα-* (320 e), *ἐκγεγάονται* Hom. Ven. 198 (as Fut., cf. 305 f).

d. Where the Ind. has a short connective, the Ep. often retains this in the Subj. (272. 2), for the sake of the metre: as, *ἀγείρομεν* A. 142, *ἴομεν*, *ἐγείρομεν* B. 440, *φθιδύμεσθα* Ξ. 87, *φθίεται* Υ. 173, *μίσσγαι* B. 232, *εἶδομεν* A. 363, *εἶδετε* Θ. 18, *νεμεσήσετε* O. 115, *λάβετον* K. 545.

e. The poets, especially the Epic, much extended the use of nude affixes in the Pres., Impf., and 2 Aor.; introducing them into euphonic systems, and even using them after a diphthong or a consonant, chiefly in the Pass. and Mid.: as, *ἀνύω*, *ἐρύω*, *τανύω* (305 f), Pres. *τάνυται* P. 393, *ἔρυσθαι* ε. 484; Impf. *ἤνυτο* ε. 243, *ᾠνυτο*, *ᾠνυμες*, Theoc. 2. 92, 7. 10; *σεύω* shake, *στευ-* stand, purpose, *σεύται* Soph. Tr. 645, *στεύται* Γ. 83, *στεύνται* Æsch. Pers. 49, *στεύτο* λ. 583; *φέρω* bear, *φυλάσσω* watch,

Imv. φέρτε I. 171, (s. φυλακ-) φύλαχθε (cf. 320 f) Hom. Ap. 538 ; ἄλλομαι *leave*, γίγνομαι *become*, δέχομαι *receive*, μίγνυμι *mix*, ὀρνύμι *rouse* ; 2 Aor. Ind. ἄλτο A. 532, ἔγεντο Theoc. 1. 88, ἐδέγμην ι. 513, δέκτο O. 88, ἔμικτο α. 433, ὤρτο Æsch. Ag. 987 ; Imv. δέξο T. 10, δέχθε Ap. Rh. 4. 1554, ὄρσο Δ. 204 ; Inf. δέχθαι A. 23, ὄρθαι Θ. 474 ; Pt. δέγμενος B. 794, ὄρμενος Soph. O. T. 177.

327. The 1 and 2 Aor. forms are united,

a.) In poetic, chiefly Ep., Aorists which have the tense-sign -σ- with the connectives -ο- and -ε- : as, βαίνω *go*, δύω *sink*, ἵκω *come*, οἶ- (φέρω) *bear*, ὀρνύμι *rouse* ; Aor. Ind. ἐβήσετο ν. 75, δύσετο H. 465, ἴξον E. 473 ; Imv. βήσεο E. 109, δύσεο H. 129, οἶσε χ. 106, Ar. Ran. 482, οἰσέτω T. 173, ὄρσεο Γ. 250, contr. ὄρσεν Δ. 264.

b.) In forms, chiefly Alexandrine and Hellenistic, which attach the connectives and flexives of the 1 Aor. to 2 Aor. bases : as, ἐλθ- (έρχομαι) *come*, ἐλ- (αἰρέω) *take*, εὗρ- (εὐρίσκω) *find*, ὄσφρ- (ὀσφραίνω) *smell* ; Aor. ἦλθατε Mt. 25. 36, ἦλθαν Acts 12. 10, ἀνειλάτο Ib. 7. 21, εὗρατο Ap. Rh. 4. 1133, ὀσφραντο Hdt. 1. 80. See 306.

c. These tenses of mixed formation are usually classed as 1 or 2 Aor., according to the connective : 1 A. ἦλθαν, 2 A. ἴξον.

D. FLEXIBLE ENDINGS.

328. a. 1 AND 3 PERSONS. The old flexives -τ and -ντ, prolonged to -τι and -ντι, remained in the Dor., which had also -μες for -μεν (Lat. *t, nt, mus* ; 169 b, c) : as, φατί Theoc. 1. 51, τίθητι 3. 48, φαντί 2. 45, φιλέοντι 16. 101, ᾤδῆκαντι 1. 43, λέγοντι Pind. O. 2. 51, τρέποντι 6. 36 ; εἶδομες Theoc. 2. 25, δεδοίκαμες 1. 16 (Pind. uses the form -μεν). For the Dor. -μᾶν, -τᾶν, -σθᾶν (= -μην, -την, -σθην), see 130 a : ἐφάμαν Theoc. 2. 102, κτησάσθαν Pind. O. 9. 70.

b. Epic forms of the Subjunctive, with -μ and -τ prolonged to -μι and -σι, are not unfrequent : as, ἐθέλωμι A. 549, τύχωμι E. 279, ἵκωμι I. 414, ἴδωμι Σ. 63, ἐθέλῃσιν (better ἐθέλησιν, 109 a) A. 408, παύσῃσι δ. 191, θέῃσιν Σ. 601 ; so Dor. ἐθέλῃσι (a) ν. 1. Theoc. 16. 28. Some have regarded this form of the 3 Sing. as sometimes Ind., then writing it -ῃσι, as ἔχῃσι, φέρῃσι τ. 111 ; while as Subj. they write it -ῃσι. A similar form of the Opt., questioned by some, is παραφθαίῃσι K. 346.

c. The dropping of -τ gives δεικνῦ for δεικνῦσι, Hes. Op. 524 ; and a different mode of contraction, such Æol. forms as κρύπτουσι Alc. 7 [1], σταῖσοισι Pind. P. 9. 110, φαισί Sap. 35 [88] ; while in such rare cases as λελόγγῃσι λ. 304, πεφύκῃσι η. 114, α is shortened by poetic license.

d. In the Imv. 3 plur., a third form is found in Dor. inscriptions, made by prefixing ν to the flex. ending of the Sing. (cf. 271 c) : as, ποιούντω (compare Lat. *faciunto*), (διδόνσθω, cf. 272 c) διδόνσθω, Inse. Coreyr.

329. The change of ν into α (142) is extended, especially in the Ion.

a. Here, the 3 Plur. endings -ᾶται and -ᾶτο, for -νται, -ντο (300 c), are usual in the Opt., and the Perf. and Plup. ind., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the stem is not lengthened (310), except in the poets for the sake of the metre, the connective -ε- is used instead of -ο- (290 a), α and sometimes εἰ become ε, and consonants are changed according to 300 c. Thus, οἰκέαται Hdt. 1. 142, for ὤκηνται · ἔαται Γ. 134, Hdt. 2. 86, εἶαται (134 a)

B. 137, ἔατο H. 414, εἶατο Γ. 149, for ἦνται, ἦντο · πεφοβήατο Φ. 206 ; ἐβουλ(ο-ντο)ἔατο Hdt. 1. 4, ἀπικέατο 152, ἐμηχαν(ά-ο-ντο)ἔατο (α changed to ε, and one ε dropped, 322 a, 323 e) ; δυν(α-νται)ἔαται Id. 2. 142, ἐδύνεατο 4. 114, ἀναπεπτεύαται 9. 9 ; κ(ει-ν)ἔαται Λ. 659, κείαται Ω. 527, ἐκέατο Hdt. 1. 167, κείατο φ. 418, ἀποκεκλέατο Hdt. 9. 50 (so, with an intervening consonant, ἐρρηδέαται Ψ. 284, ἐρρηδέατο η. 95, from ἐρείδω) ; τετρίφαται (τριβ-, 39) Hdt. 2. 93, δεδέχαται (r. δεικ-, Ion. δεκ-) 65 (yet ἀπικάται 7. 209, § 167), κεχωρίδαται 1. 140, ἐσκενάδατο 7. 67 (so, as if from verbs in -ζω, ἐληλάδατο η. 86, ἀκηχέδαται P. 637, ἐρράδαται υ. 354, -το M. 431, ἐσταλάδατο υ. 1. Hdt. 7. 89) ; βουλοίατο Hdt. 1. 3, πειρώατο 68, γευσάατο 2. 47. (b) The Opt. forms in -ατο are likewise used by the Att. poets : as, δεξαίατο Soph. Œd. C. 44, πεμψάατο 602, πυθοίατο 921, αίσθανάατο Ar. Pax 209, ἐργασάατο Av. 1147.

c. In a few cases, the poets seem to have simply dropped ν between two consonants, in the 3 Plur. : as, κεχείμ(αν-νται)ανται φρένες Pind. P. 9. 57, κέκρανται συμφοραί (ν. 1. -ρά) Eur. Hipp. 1255, δέδο(κ-νται)κται . . φυγαί Id. Bac. 1350. Cf. 158.

d. For the Impf. ἐτίθην and ἦν, the Ion. has ἐτίθεα Hdt. 3. 155, and ἦα β. 313, unaugmented ἔα Δ. 321, Hdt. 2. 19. So ἔας Hdt. 1. 187, ἦεν A. 381, ἔατε Hdt. 4. 119, ἔασαν 9. 31. Cf. 273 c, e, 306 c.

330. The flexives of the 3 PLUR. are interchanged, especially in the Alex. and Hellen. Greek, and the Ep. and Dor. poets : thus,

a.) Alex. and Hellen., -ᾶν for -ᾶσι of the Perf., and -σαν for -ν or -εν : as, πέφρῖκαν Lyc. 252, ἔγνωκαν Jn. 17. 7 (so ἔοργαν Hom. Batr. 179) ; ἐσχάζοσαν Lyc. 21, ἦλθοσαν Ps. 79. 1, ἐδολιοῦσαν Rom. 3. 13 ; εἵποισαν Ps. 35. 25, ποιήσαισαν Deut. 1. 44.

b.) In the Ep. and Dor. poets (sometimes imitated by the Att.), the older -ν for -σαν (275 c) : as, Aor. Pass. ἡγερθεν for ἡγέρθησαν, A. 57, τράφεν 251, φάανθεν 200, ἐφίλαθεν Theoc. 7. 60, φάνεν Pind. O. 10. 101, ἐκόρεσθεν Ar. Pax 1283, ἔκρυφθεν Eur. Hipp. 1247 ; -μι Form, ἔσταῖν A. 535 (ἔστησαν N. 488), ἔεν M. 33, τίθεν Pind. P. 3. 114, ἔδιδον Hom. Cer. 437, ἔγνων Pind. P. 4. 214, and ἔγνων Ib. 9. 137, ἔφϋν ε. 481 ; Plup. 3 pl., ἡείδειν Ap. Rh. 4. 1700, ἡδειν 2. 65.

331. 2 PERS. a. In the Subj. 2 sing., the uncontracted -ῃαι (or shorter -εαι, 326 d) commonly remains in the Ep., and sometimes in Ion. prose : as, ἵκηαι Z. 143, ἰδῃαι Hdt. 4. 9. Cf. 323.

b. The Ep. sometimes drops σ in the Perf. and Plup. pass. : as, μέμνηαι Φ. 442, contr. μέμνη O. 18, Theoc. 21. 41, βέβληαι E. 284, ἔσσυο II. 585.

c. On the other hand, in the S. S., we find the σ retained in some contract forms, and in the Presents having the sense of the Fut. πίομαι, φάγομαι (305 f) : as, καυχ(άεσαι)ᾶσαι Rom. 2. 17, ὀδυνᾶσαι Lk. 16. 25, πίεσαι, φάγεσαι Id. 17. 8.

332. ITERATIVE FORM. a. The Ep., to express with more emphasis the idea of *repeated* or *continued action*, or sometimes perhaps for metrical effect, often formed the Impf. and Aor. in -σκον, -σκόμην.

b. This form, called the *iterative* (itëro, *to repeat*), and akin to the Lat. formation in -sco, also appears in Ion. prose, and rarely in Dor. and Att. poets. (c) Of the connectives of the Impf. and Aor., it used -ε- and -α- (290 a), (d) sometimes dropping the -ε- after α or ε, and (e) rarely using

-α- for **-ε-**. (f) It was almost strictly confined to the Ind. sing. and 3 plur. (*νικάσκομεν* λ. 512, *ἐφάσκετε* χ. 35), where it was inflected as an Impf. (**-σκον**, **-σκες**, **-σκε**, &c.), but commonly without the augment, which was now less needed (cf. Lat., 271 d). (g) Before the **-σκ-**, a short vowel was not lengthened. Thus,

(c, f) Impf. *ἔχεσκον* *I was in the habit of carrying*, N. 257, *ἔχεσκες* E. 472, *ἔχεσκε* 126, Hdt. 6. 12, 3 pl. *ἔχεσκον* δ. 627, for *εἶχον*, **-ες**, **-ε**, **-ον**; *ὑφαίνεσκειν* *she kept weaving*, β. 104, *ἀλλύεσκειν* 105, *πέμπεσκει*, **-εσκον**, Hdt. 1. 100, *φέρεισκει* Theoc. 25, 138, *ταμιεύεσκει* Soph. Ant. 950, *παύεσκει* 963, *μαχέσκετο* H. 140, *πελέσκειο* X. 433, *ἐμισγέσκοντο* υ. 7; 2 Aor. *ἴδεσκει* Γ. 217, *λάβεσκει* Hdt. 4. 78, *ἐλάβεσκον* 130, *γενέσκετο* λ. 208, *ὀλέσκετο* 586; 1 Aor. (only poet.), *στρέψασκον* Σ. 546, *ῶσασκει* λ. 599, *μνησάσκετο* Λ. 566; (d) *ἔασκες* for *εἶας*, T. 295, *ναιετάασκον* (135) B. 539, *καλέεσκει* ζ. 402, *καλέσκετο* O. 338, (*ἔκειτο*) *κέσκετο* (as fr. *κέομαι*, cf. 329 a) φ. 41; (e) *ρίπτασκον* O. 23, *κρύπτασκει* Θ. 272; (g) *δύσκειν* Θ. 271, (*ἔδων*) *δόσκον* I. 331, (*ῆν*) *ἔσκον* H. 153, *ἔσκειν* Æsch. Per. 656, (*ἐφάνη*) *φάνεσκειν* Λ. 64, (*ἔστη*, s. *στα-*) *στάσκειν* Γ. 217.

333. INFINITIVE. a. In the Inf., instead of **-ναι**, the Dor. and Æol. commonly retain the old ending **-ν** (272 a), or, with the Ep., reduplicate this ending to **-μεν** (cf. 272 b), which may be still farther prolonged (chiefly by the poets) to **-μεναι**.

b. Thus the Æol. forms the Aor. pass. inf. in **-ην**, the Dor. in **-ῆμεν**, and the Ep. (which also employs the common form) in **-ήμεναι**: as, *μεθύσθην* Alc. 28 [29], *λασθῆμεν* Theoc. 2. 18, *μιγῆμεναι* Z. 161, *ὁμοιωθήμεναι* A. 187.

c. In other tenses, the *nude* Inf. has commonly in the Dor. the form **-μεν**, in the Æol. **-ν** and **-μεναι**, and in the Ep. **-ναι**, **-μεν**, and **-μεναι**: as, *θέμεν* Theoc. 5. 21, Pind. O. 6. 5, λ. 315, *θέμεναι* Insc. Cum., B. 285, Pind. O. 14. 15, *θεῖναι* Δ. 26 (cf. Δ. 57), *φάμεν* Pind. O. 1. 55, *δόμεν* Th. 5. 77, Δ. 379, *δόμεναι* α. 317, *δοῦναι* 316, *γνώμεναι* 411; *νικάν* (335 b) Alc. 86 [15]; *τεθνάμεν* O. 497, *τεθνάμεναι* Ω. 225, *ἴδμεν* Λ. 719, *ἴδμεναι* N. 273. So *ἐστάμεναι* Hdt. 1. 17. Before **-μεν** and **-μεναι**, a short vowel in the 2 Aor. does not pass into a diphthong (314 d).

d. In like manner the non-Attic poets employ, for **-ειν** (originally **-εν**, 294 b), the prolonged **-έμεν** and **-έμεναι**: as, *ἀκου(εν)έμεν* A. 547, Pind. O. 3. 44, Theoc. 8. 83, *ἀκουέμεναι* λ. 380, *ἀξέμεν* Ψ. 111, *ἀξέμεναι* 50, *χολωσέμεν* A. 78, *ἐλθέμεναι* 151. So in the Perf., as some think, *πεπληγέμεν* II. 728, *ἀνωγέμεν* N. 56. For the Perf. inf. in **-ειν** or **-ην**, see 326 b. The common form in **-έναι** is said to occur first in Hdt.

e. Verbs in **-άω** and **-έω** have a contract form in **-ήμεναι**: as, *γο(ά-εν)ήμεναι* Ξ. 502, *πεινήμεναι* υ. 137, *καλ(έ-εν)ήμεναι* K. 125, *πενθήμεναι* σ. 174. Yet *ᾠάμεναι*, fr. ᾠω, Φ. 70. In *ἀγινέμεναι* υ. 213, fr. *ἀγινέω*, and *ἀρόμμεναι* Hes. Op. 22, fr. *ἀρόω*, the connective is omitted.

334. PARTICIPLE. For the Fem. **-ουσα**, the Laconic uses **-ωα**: as, *ἐκλιπ(ούσα)ῶα*, *κλεῶα*, *θυρσα(ζουσῶν*, 170 a) *δδωᾶν*, Ar. Lys. 1297, 1299, 1313. See 141 a. For the Æol. contraction into **αι** and **οι** in the Part., see 131 d: *κίρναις* Alc. 27, *ρίψαις* Pind. P. 1. 86, *θρέψαισα* 8. 37, *ξεύξαισα* Sap. 1. 9, *ἔχοισα* 77 [76], Theoc. 1. 96.

E. VERBS IN -MI.

335. a. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (315), especially in the Pres. sing. of verbs

whose characteristic is *ε* or *ο*: as, *τιθεῖς* Pind. P. 8. 14, *τιθεί α.* 192, Hdt. 1. 133, *διδούς* I. 164, *διδού* 519, Hdt. 1. 107, *διδούσιν* B. 255; *ιστᾶ* Hdt. 4. 103, Imv. *καθίστα* I. 202; *προθέουσι* (unredupl., for *προτιθέασι*) A. 291; Inf. *συνιῖν* Theog. 565, *διδῶν* (324 a) Theoc. 29. 9.

b. On the other hand, the *Æol.*, *Dor.*, and *Ep.* retain the form in *-μι* in some verbs, which in the *Att.* and in *Ion.* prose have only the form in *-ω*: as, *κάλημι* Sap. 1. 16, *ὄρημι* 2. 11, *φίλημι* 79 [23], *αἴνημι* Hes. Op. 681, *νίκημι* Theoc. 7. 40, for *καλέω*, *ὀράω*, &c.; *φορῆναι* B. 107.

c. The *Ion.* changes *α* characteristic before another *α* to *ε* (cf. 322 a), and sometimes inserts *ε* before *α* (135 a): as, *ιστ(αασι, 156)έᾱσι* Hdt. 5. 71, *δυνέαται* (329 a), *ιστέαιτο* Hdt. 4. 166. So, in the nude Perf., *έστέᾱσι* Hdt. 1. 200, *έστέατε* 5. 49.

d. The *Ep.* sometimes differs from the common language in the length of the stem-mark (314): as, Inf. *τιθήμεναι* Ψ. 247, *διδούναι* Ω. 425, *ζευγνύμεν* II. 145, for *τιθέναι*, &c.; Part. *τιθήμενον* K. 34; Imv. *ἴληθι, δίδωθι γ.* 380 (so nude Pf. *έστητε Δ.* 243, 246; v. l. 2 Aor. *έστητε*): 2 Aor. *βάσαν* M. 469, *βάτην* A. 327, for *έβησαν*, &c. See 134.

CHAPTER X.

STEM OF THE VERB.

336. The stem of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the stem appears in only a single form.

a. The earliest form in which the stem of a verb appears is briefly called the *prime* or *old stem*; and other forms, *later* or *modified stems*. If a later form appears in the Present System, this is called the *new stem*; and any intermediate forms, *middle stems*.

b. The 2 Aor. and 2 Compound Systems are widely distinguished from the others by their *attachment to the original form* of the stem; and the Pres. System no less by its *inclination to depart* from this form. The other systems differ comparatively little from each other in the form of the stem. If the verb has *three* stems, they are commonly formed from the *middle*. If it has only *two* stems, they are sometimes formed from the *earlier*, sometimes from the *later*, and are sometimes *divided*: as, in *τάσσω* (39), old stem *ταγ-* *ετάγην τέταγμαί ετάχθην τέταχα έταξα τάξω*, new stem *τασσ-* *τάσσω*; in *σήπω* *to rot*, o. s. *σαπ-* *έσάπην*, n. s. *σηπ-* *σέσημαι έσήφθην σέσηπα έσηψα σήψω σήπω*; in *φεύγω* *flee*, o. s. *φυγ-* *έφυγον π'φυγμαί*, n. s. *φευγ-* *έφεύχθην πέφευγα έφευξα φεύξομαι φεύγω*.

c. The tenses may be arranged, with respect to the degree in which they exhibit the departure of the stem from its original form, as in 47; which shows a general table (with a few exceptions) for verbs having three forms of the stem.

d. In some verbs of three stems, the preference of an adjoining *ρ* for the open *α* (145 a) has kept the stem from change in the Perf. pass., and even in the Perf. act.: as, in *φθείρω* to *destroy* (stems *φθαρ-*, *φθερ-*, *φθειρ-*), *ἔφθαρμαι*, *ἔφθαρκα* · *τείνω* *stretch*, *τέτᾱμαι*, *τέτακα*. So, from the influence of *λ*, *στέλλω* *send*, *ἔσταλμαι*, *ἔσταλκα*.

e. The changes in the stem were, for the most part, the result of *time* and *use*. Hence, those tenses which were earliest and most employed were most affected by them, and the latest tenses the least. They appear most of all in the Pres. System (of which the 2 Aor. System was the antique form), less in the Fut. and 1 Aor. Systems, and least in the Perf. and Compound Systems.

337. Many verbs are DEFECTIVE, either from the *want of a complete formation*, or from the *disuse of some of their forms*.

a. In both cases, the defect is often supplied by other verbs having the same signification. In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense: as, 3 Sing. *ἔβραχε* *rang*, Δ. 420, *δέατο* (s. *δεα-*) *appeared*, ζ. 242, *ἐκάπυσσεν* *breathed*, X. 467, *λίγξε* *twanged*, Δ. 125.

b. Many forms, however, were doubtless used, or might have been used, which do not occur in the remains of Greek literature. If one form of a tense-system is found, it is usual to infer the existence of the other common forms of that system in the same voice.

338. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same stem, or the use of forms from *different stems*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a) Belong to *different periods, dialects, or styles of composition*: thus, *κτείνω*, and later *κτίννυμι* (50), to *kill*; *τάσσω*, and later *τάττω* (39), A. P. *ἐτάχθην*, and later *ἐτάγην* · *καίω* (44), A. P. *ἐκαύθην*, and Ion. *ἐκάην* · *πυνθάνομαι*, and poet. *πεύθομαι* (50), *inquire*; *πείθω* (39), Δ. *ἔπεισα*, and poet. *ἐπιθον*.

(b) *Differ in their use*: thus, 1 Pf. *πέπεικα*, transitive, *I have persuaded*, 2 Pf. *πέποιθα*, intransitive, *I trust* (39); *πέφαγκα* *I have shown*, *πέφηνα* *I have appeared* (40); 1 A. *ἔστησα*, trans., *I placed*, 2 A. *ἔστην* intrans., *I stood* (45). The *second tenses* are more inclined than the *first* to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (c) Are *supplementary* to each other. See 306 b, 320.

d. From the various changes which take place in the stem, many verbs, together with their common themes, have others, either older, derived, or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs. Themes derived from the same root are termed *cognate*.

e. Defective and redundant verbs, and those having more than one stem, are all *irregular* in the largest application of that term. But, from the great number of such verbs, the term is *familiarly* applied only in the more marked and less analogical cases.

339. The changes in the stem of the Greek verb are of three kinds, EUPHONIC, EMPHATIC, and ADOPTIVE.

a. The same or similar terms are applied to the *modified stems* which result ; while special names have also been given to some of their more common forms.

b. The dialects increase greatly the number of these changes, especially of the euphonic : as, **τάσσω**, new Att. **τάττω** (169 a) ; **όράω**, Ion. **όρέω** (322 a) ; **μερίζω**, **παίζω**, Dor. **μελίσδω**, **παίδδω** (170 a).

c. In the following sections of this chapter, and in some of the tables, small Roman letters, and figures annexed, are used to mark classes of stems and their subdivisions : as, a, a¹, b². For the sake of apter notation, there will be a few departures from strict alphabetic order. Not a few stems belong to different classes, as exhibiting more than one kind of change.

I. PRIME STEMS (a).

340. 1. Prime Stems may be *roots*, either (a¹) giving rise to modified stems, or (a²) remaining alone ; or they may be *derived stems*, either (a³) giving rise to other stems, or (a⁴) remaining alone.

Thus, (a¹) the root **τι-**, *to pay* (itself found in the poet. Pres. **τίω**), gives rise to the stems **τιν-** and **τινυ-**, used in the later Presents **τίνω** and poet. **τίνυμαι** ; while (a²) the root **έλπ-**, *to cause to hope*, remains alone in the Ep. verb **έλπω**. But these verbs have derivatives in the nouns **έλπίς** *hope*, and **τιμή** *honor* ; and from these are taken derived stems for new verbs : viz., (a³) **έλπιδ-**, giving rise to **έλπιζ-** in the Pres. **έλπίζω** *to hope* ; and (a⁴) **τιμα-**, the only stem of the verb **τιμάω** *to honor*.

2. Most verbs which have only the prime stem are *derivative pure verbs* : as, **τιμάω**, **φιλέω**, **δηλόω** (42).

3. Most roots are *monosyllabic*, and have a *short vowel*. Hence these became rules for the stem of the 2 Aor. ; and some changes appear even in this stem, either for conformity to these rules, or to enable the tense to take the old nude inflection (313 b). See 342. 2, 3, 353 a. A very few forms from stems otherwise modified are used as 2 Aorists : as, 2 A. **έτϋμον**, commonly **έτεμον** (341), *cut* ; **έπλάγγην** and, except in compounds, **έπλήγγην**, *was struck*. See 327.

4. The 2 Aor. System (except in a few defective forms, 337 a) belongs only to verbs which have more than one stem ; and so, with very few exceptions, the 2 Compound System. Few verbs have both systems (289 b), and comparatively few have either ; though among these are some of the most common verbs in the language, so that 2 Aorists, especially in the active voice, are of frequent occurrence greatly beyond proportion to their number.

II. EUPHONIC STEMS.

341. Euphonic changes in the stem are chiefly the following :

b. PRECESSION (*Attenuated Stems*). In some stems, a vowel is changed by precession, (b¹) **ǣ** becoming **ε**, (b²) **ε** or **ο**, **ι** (chiefly when consonants are annexed to the stem), (b³) **ā**, **ω**, &c. : as,

(b¹) 2 Aor. P. ἐδάσῃην, Pr. A. δέρω *flay*; ἐπλάσῃην, πλέκω *plait*; ἐτράπῃην, τρέπω *turn*; (b²) 2 A. ἔτεκον, Pr. τίκτω *bring forth, beget*; ἀμβλόω and ἀμβλίσκω *miscarry*; (b³) 2 A. ἔτραγον, Pr. (τρᾱγ-) τρώγω *eat*. Cf. the changes of *a* to *e*, of *ā* and *ē* to *ī*, of *æ* to *i*, of *a* and *au* to *u*, &c., in Latin compound verbs: as, *fullo*, *refello*; *cado*, *accido*.

342. c. CONTRACTION, SYNCOPE, METATHESIS, ANTITHESIS (103 s).

1. Some stems (c¹) are *contracted*: as, αἶδω ᾄδω *sing*, αἶσσω ᾄσσω *rush*, κληῖω κλήω old Att. (later κλείω, cf. 222 a) *shut*. Cf. Lat. *demo*, *cogo*, *nolo*, *prendo*.

2. Some stems are (c²) *syncopated* in the *theme*, chiefly in cases of *reduplication*; (c³) others, in the 2 Aor. (340. 3); and (c⁴) others, in *other tenses*: as, (c²) 2 A. ἐγενόμην, Pr. (γιγεν-) γίγνομαι *become* (cf. Lat. *gig[e]-no*); ἔπετον (Dor.), πίπτω *fall*; μένω and poet. μῑμνω *remain*; (c³) (ἐγερ-, ἐγρ-) ἡγρόμην *awoke*, (ἐλυθ-, ἐλθ-) ἦλθον *came*; (c⁴) καλέω *CALL*, Pf. (κλε-) κέκληκα, κέκλημαι. Cf. Lat. *per[ri]go*, *sur[ri]go*.

3. In some stems there is *transposition*, chiefly by changing the place of a *liquid*. This occurs (c⁵) in the *theme*; (c⁶) in the 2 Aor.; (c⁷) in *other tenses*: as, (c⁵) 2 A. ἔθορον, Pr. (θορο-) θρώσκω *leap*; ἔθανον, (θνα-) θνήσκω *die*; (c⁶) (ταλ-, τλα-) ἔτλην *endured*, (σκαλ-, σκλα-) ἔσκλην *became dray*, (δαρκ-) ἔδρασκον *saw*, ἐδάρθην and ἐδράθην (39 c) *slept* (340. 3); (c⁷) βέβληκα, κέκμηκα (308). Cf. Lat. *cerno*, *sp[er]no*, Pf. *crevi*, *sprevi*.

4. (c⁸) The substitution of one letter for another is chiefly presented under other heads (341, 343, &c.).

343. d. OMITTING OR ADDING ASPIRATION. 1. Some stems (d¹) are changed to avoid a *double aspiration*: as, (θρεφ-) τρέφω, (θρεχ-) τρέχω, (έχ-) ἔχω, (θε-) ἐτέθην, (θυ-) ἐτύθην (159 b, d, e).

2. A few stems (d²) have both aspirated and unaspirated forms: as, βρύχω and βρύκω (159 i); ψύχω *cool*, 2 A. P. ἐψύχην and ἐψύγην.

344. e. In some stems, a *consonant* is (e¹) *dropped* or (e²) *added* for the sake of euphony or the metre: as,

γίγνομαι, *become*, (γνο-, γιγνο-) γινώσκω [g]nōsko, *KNOW*, later softened forms γίνομαι, γινώσκω; λείβω, poet. εἴβω, *pour*; (γδουπε-) δουπέω *sound heartily*, 1 A. ἐδόυπησαν i. 8. 18, Δ. 504, γδούπησαν Δ. 45. In other verbs, the insertion of a consonant, especially *v*, renders a syllable long, and thus relieves the succession of short syllables, particularly in objective forms: as, πυνθάνομαι *inquire*, κεράννυμι *mix*, πίμπλημι *fill*, Impf. ἐπυνθάνόμεθα, ἐκεράννυγō, ἐπίμπλητο. See 351. 2. 3; 357. 1.

345. f. (Digamma Verbs, &c.) In some verbs, the (f¹) dropping or (f²) change of F, or (f³) of σ, has led to different forms of the stem (140s): as,

(πλεF-, πλε-f¹, πλευ-f²) πλέω, πλεύσομαι (42 g); (θεF-) θέω *run*, θεύσομαι · νέω *swim*, νεύσομαι · (χεF-, χε-, χευ-, χυ-) χέω *pour*, Aor. ἔχεα, Ep. ἔχεα, A. P. ἐχῶλην; καίω (44): (σεχ-, σχ- c³, σχε- c⁶, ἐχ- 141, ἐχ- d¹) ἔχω *live*, F. (ἐχ-σω) ἔξω, 2 A. ἔσχον, Impv. σχές · (σεπ-, σπ- c³, ἐπ-, σεσπ- 284 e, ἐσπ-) ἔπω *be busy with*, 2 A. ἔσπον, ἐσπόμην, poet. ἐσπόμην.

α. The Digamma Verbs may be compared with the verbs in Latin ending in -*vo* and -*reo*, in which the stem has also various forms: *jūco*, *jūtum*, *to help*; *lūvo*, *lūtum*, *wash*; *cūreo*, *cutum*, *be ware*; *mūceo*, *mōtum*, *move*; *volvo*, *volūtum*, *roll*; *ferco* and *ferreo*, *ferri* and *ferbui*, *boil*.

III. EMPHATIC, OR PROTRACTED STEMS.

346. Most *impure* stems and many *pure* stems are PROTRACTED in the *Present System*, to express with more emphasis the idea of *continued*, or perhaps, in some cases, of *transitive* action. This protraction takes place, (A.) by lengthening short vowels; (B.) by adding syllables or letters.

347. A. By LENGTHENING SHORT VOWELS; either (g) to cognate LONG VOWELS (*Long Vowel Stems*); or (h) to DIPHTHONGS (*Diphthong Stems*); as follows:

(1.) In *mute* verbs, *ä* becomes *η*; in *liquid* verbs, and in some *mute* verbs, *ĩ* and *ũ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*. (2.) In *mute* verbs, the change commonly extends to all the *regular tenses* (303 a). Thus,

(g) 2 A. P. ἐσᾶπην, ἐτάκην, Pr. σήπω *rot*, τήκω *melt*; ἐκλίνην, κλίνω *bend*; ἐτρίβην, τρίβω (39); ἐσύρην, σύρω *drag*; ἐτύφην, τύφω *fumigate*.

(h) Fut. φᾶνῶ, καθᾶρῶ, Pr. φαίνω (40), καθαίρω *purify*; σπερῶ, σπείρω *sow*; τενῶ, τείνω *stretch*; 2 A. ἔλιπον, ἐπιθον, Pr. λείπω, πείθω (38 s); ἔφϋγον, φεύγω *flee*; Pf. ἀκήκοα (ἄκο-), Pr. ἀκούω *hear*.

a. Some refer these changes, in part, to the addition of I, with transposition and contraction (348, 142).

348. B. By ADDING SYLLABLES OR LETTERS. These may be *annexed*, *inserted*, or *prefixed* (32 c, e, f).

I. The CONSONANTS ANNEXED OR INSERTED are the consonant I (with the resulting changes, 143), σκ, ν, τ, θ, &c.

349. IOTA FORM. i. The consonant I unites (i¹) with a *palatal mute*, or less frequently (i²) with a *lingual* or (i³) *labial* mute, to form σσ (in later Att. ττ, 169 a): as,

(i¹) 2 A. P. ἐτάγην, ἐμάγην, Pr. τάσσω or τάττω (39), μάσσω *knead*; φυλάκ-, φυλάσσω *guard*; ταραῖχ-, ταρασσω *disturb*; (i²) βλίτ-, βλίττω *take honey*; ἄρμοδ-, ἄρμόττω or ἄρμόζω *fit*; κορυθ-, poet. κορύσσω *arm*; (i³) F. (πεπ-σω) πέψω, Pr. πέσσω or πέττω *cook*.

j. The I unites (j¹) with a *lingual mute*, or less frequently (j²) with a *palatal mute*, (j³) a *double palatal*, or (j⁴) a *labial mute*, to form ζ: as,

(j¹) φραῖδ-, φράζω *tell*; ὀνομαῖτ-, ὀνομάζω *name*; (j²) 2 A. ἐκραῖγον, ἐσφαῖγην, Pr. κράζω *cry*, σφάζω or σφάττω *slay*; στεναῖχ-, στενάζω *groan*; (j³) κλαγγ-, κλάζω *clang*; σαλπιγγ-, σαλπίζω *blow a trumpet*; (j⁴) νίφ-, νίζω, later νίπτω, *wash*.

1 (*for k*, see 350). The I unites with λ, to form λλ : as,

F. βᾶλῶ, σφᾶλῶ, στελῶ, Pr. βάλλω *throw*, σφάλλω *deceive*, στέλλω *send*. Some regard the liquid as here simply doubled to make a long syllable. This doubling was extended in the Æolic (171 a). Cf. Lat. *pello*, *pepŭli*; *percello*, *percŭli*.

α. Palatals in -ζω are mostly *onomatopes* (words formed to imitate sounds). Some verbs in -ζω or -σσω have both palatal and lingual forms.

β. Linguals in -ζω are very numerous, particularly those in -ίζω. They are mostly derivatives, wanting the second tenses and, by reason of euphonic changes, nowhere showing the stem in its prime form. This may often, however, be ascertained from a cognate word. It ends most frequently in δ, and may be assumed to do so, if the contrary does not appear : as, ὀριδ-, ὀριζ- (39 d).

γ. Most linguals in -ζω may be *practically* regarded as having but a single form of the stem, with ζ as the stem-mark. And in some, (z) the stem may be regarded as having for an added consonant simply ζ, either (z¹) alone or (z²) with a vowel (the modified stem marked with z, to avoid double notation) : as, (z¹) πρίω, and later πρίζω, *to saw*; οὐτάω and οὐτάζω *wound*, poet.; (z²) 2 A. ἔπορον, Pr. πορίζω *furnish*. The euphonic changes of lingual mutes would then, of course, apply to ζ (147 s).

δ. With these forms in -σσω and -ζω, compare the Lat. derived forms in -sso : as, *incedo*, *incesso*; *quatio*, *quasso*; *capio*, *capesso*; Ἀττικίζω, *Atticisso*.

350. k (*for l*, see 349). INCEPTIVE FORM. In this form, -σκ- is annexed, (k¹) either alone, or (k²) with a vowel, commonly ι. When -σκ- alone is added, (k³) a consonant preceding is *dropped* or (k⁴) *transposed*, or (k⁵) rarely *unites with the σ*, excluding the κ; while a vowel preceding, particularly ο, (k⁶) may be *lengthened* or (k⁷) *changed to ι*. Thus,

(k¹) F. ἀρέσω, μεθύσω, Pr. ἀρέσσω *please*, μεθύσσω *intoxicate*; (k²) 2 A. εὔρον, Pr. εὔρίσσω *find*; (k³) ἔχανον, χάσσω (151) *gape*; ἔλακον, λάσσω *sound*, *utter*, poet.; ἔπαθον, (παθσκ-, 151, 159 g) πάσσω *suffer*; (k⁴, ⁶) ἔθορον, (θορσκ-) θρώσσω *leap*, ἔθανον, (θανσκ-) θνήσσω *die* (342. 3); (k⁵) ἀλεκ-, (αλεκσκ-) ἀλέξω *ward off*; (k⁷) ἀμβλόω and ἀμβλίσσω (341); 2 A. (ἀλο-) ἑάλων, ἀλίσκομαι *to be taken*. So from r. μιγ-, with transposition, may be formed (μιγσκ-) μίσσω *mix*; cf. Lat. *misceo*, (*mics*) *mixtum*.

α. These verbs correspond in form and sometimes in force to the Lat. *inceptives* in -sco : as, γηράσσω *senesco*, *grow old*, ἡβάσσω *pubesco*, *become of age*, γιγνώσσω *gnoseo*, *gain knowledge*, διδάσσω *cause to learn*, *disco*, *learn*. The Ep. *iterative form* is also kindred (332). See 379 b.

351. n. NASAL FORM. In this, ν is added, either alone, or with a vowel (chiefly as -ᾶν-, -νῦ-, or -νε-).

1. When -ν- alone is added, (n¹) it commonly *follows* the former stem-mark, which, (n²) if a short vowel, often becomes a long vowel or diphthong; but (n³) sometimes *precedes* it (chiefly α in a few poetic forms) : as,

(n¹) 2 A. ἔδακον, Pr. δάκνω *bite* (47); ἔκαμον, κάμνω *labor*; ἔτεμον, τέμνω *cut*; (n²) ἐπίον, πίνω, *drink*, (δῦ-) ἔδῶν, δύνω *enter*; (βᾶ-) ἔβην, βαίνω *go*; ἐλάω, commonly ἐλαύνω, *drive*; (n³) F. δαμάσσω, poet. Pr.

δαμνάω or δάμνημι *subdue*; (περᾶ-, περνᾶ-) πέρνημι poet., *sell*; poet. κεράω and (κινᾶ- b²) κίρνημι *mix*. Cf. the Lat. Presents strengthened by the addition of *n*: as, *cerno*, *sperno*, *crevi*, *sprevi* (342. 3); *lino*, *sino*, *litum*, *situm*; *findo*, *scindo*, *fidi*, *scidi*.

2. There are three ways of adding -ᾶν-: (n⁴) without further change, chiefly to *double-consonant* stems (already long); (n⁵) with *ν* inserted before a characteristic mute, to lengthen a short syllable (344); (n⁶) with -αν- prolonged to -αιν- or -ᾶν-: as,

(n⁴) αὔξω and αὐξάνω (41); 2 A. ἐβλαστον, βλαστᾶνω *bud*; ἐδαρθον, δαρθάνω *sleep*; ἡμαρτον, ἁμαρτάνω *err*; (n⁵) ἐλαῖθον, λανθάνω *lie hid*; ἔμαθον, μανθάνω *learn*; ἔλαβον, λαμβάνω (150) *take*; ἔτυχον, τυγχάνω *happen*; (n⁶) (ὄσφρ-) ὠσφρόμην, ὄσφραίνομαι *smell*; κερδ-, κερδαίνω *gain*; ἔκιχον, Ep. κῖχάνω, Att. κιγχᾶνω n⁵, v. l. κῖχᾶνω, *find*.

3. When -νυ- is added, the preceding syllable is by rule long. Hence, while -νυ- can be (n⁷) annexed without further change to *consonants* (chiefly palatals and liquids), (n⁸) the *ν* is doubled after a *short vowel* (ο also becoming ω): as,

(n⁷) 2 A. ἐμίγην, μίγνυμι *mingle*; ἐπταρον, πτάρνυμαι *sneeze*; οἷγω and οἷγνυμι *open*; P. ὄρσω, ὄρνυμι *rouse*; (ἄγ-) ἄξω, ἄγνυμι *break*; (n⁸) κεράσω, κεράννυμι *mix*; σβέσω, σβέννυμι *extinguish*; κορέσω, κορέννυμι *satiate*; (ζο-) ζώσω, ζώννυμι *gird*; χόω, and later χώννυμι, *heap up*. For the inflection of these verbs, see 313 s, 315 a.

4. (n⁹) After a diphthong (securing in itself a long syllable), a lingual or liquid is dropped before -νυ-: as, δαιτ-, δαίνυμι *feast*; κτείνω, later κτείνυμι *kill*. In ὀλλυμι (ὀλ-, ὀλνυ-) *destroy*, *ν* is assimilated.

5. (n¹⁰) A few stems receive -νε-: as, 2 A. ἰκόμην, ἰκνέομαι, and poet. ἔκᾶνω n⁶, *come*; 1 A. ἔκῤυσα, κύνέω *kiss*; βύω and βύνέω *stop up*.

352. t (for ο, see 354). TAU FORM. In this, τ is added, either (t¹) alone, chiefly to *labial stems*, or (t²) with a vowel: as,

(t¹) 2 A. ἐκόπην, κόπτω *cut*; ἐτύπην, τύπτω *beat*; ἐβλάβην, βλάπτω (147) *hurt*; ἐκρύβην, κρύπτω *hide*; ἐβάφην, βάπτω *dip*; ἐρράφην, ράπτω *stitch*; ἔτεκον, τίκτω (341); ἀνύω and ἀνύτω *accomplish*; (t²) ἐρρίφην, ρίπτω and ριπτέω *throw*; 1 A. (πεκ-) ἔπεξα, πεκτέω *comb*; 2 A. (ἐρ-) ἡρόμην, ἑρωτάω *ask*. Cf. Lat. *pecto*, *flecto*, *necto*, *plecto*.

353. q (for p, see 356). THETA FORM. In this form, which is chiefly poetic, θ is annexed, (q¹) either alone, or (q²) with a vowel, commonly α or ε. (q³) A short vowel in the stem is oftener lengthened before θ. Thus,

(q¹) πελάω and πελάθω *approach*, poet.; (q²) φλέγω, poet. φλεγέθω, *burn*; (θαλ-) θάλλω l, poet. θαλέθω *flourish*; φθίνω, poet. φθινύθω, *consume*; ἔδω, poet. (ἔδθω 147) ἔσθω, comm. ἐσθίω, *eat*; (q³) νέω and νήθω *spin*; (πλα-, 236 b) πλήθω and πληθύω *be full*.

α. A few verbs obtain, in this form, a 2 Aor. with a short penult (340. 3): as, διώκω *pursue*, ἐδιώκᾶθον · εἶκω *yield*, εἶκαθον; εἶργω *exclude*, εἶργαθον, εἶργαθόμην · ἀμύνω *ward off*, ἡμύναθον, -όμην; ἔσχω and poet. ἔσχεθον *had, held* (cf. ἡνίπαπον, ἐρύκᾶκον, 284 e). These extended Aorists, which are chiefly poet., are regarded by some as Present Systems, wanting the Pres. indic., and are commonly so accented.

354. o. A few stems receive *other consonants*, either (o¹) alone, or (o²) with vowels: as,

(o¹) ἀμερ-, ἀμέρδω and ἀμείρω h, *deprive*, poet.; δίω and δείδω h, *fear*, Ep.; τρῶω and τρῶχω *wear out*; ψᾶω and ψήχω *rub*; νέω and poet. νήχω *swim*; (o²) ἄω *to be sated*, Ep. A. (ἄδε-) ᾠδήσα · ἔχθω and ἐχθαίρω *hate*, mostly poet.; κυλίτω, κυλίνδω n³, and κυλινδέω, *roll*.

355. u, v, w (*for r and t, see 357, 352*). II. VOWEL FORM. VOWELS ANNEXED to protract the stem are chiefly (u) α and (v) ε, but (w) sometimes others: as,

(u) 2 A. ἔγοον, γοάω *bewail*; ἔμῳκον, μῳκάομαι *low*; ἔμακον, μηκάομαι *bleat*; 2 Pf. βέβρῳχα, βρῳχάομαι *roar* (onomatopes, as also βληχάομαι, bālo, Germ. *blöken, bleat*); (v) γέγηθα, γηθέω poet., *rejoice*; 2 A. ἔκτυπον, κτυπέω *crash*; F. (δοκ-) δόξω, δοκέω *seem, think*; (ώθ-) ὤσω, ὠθέω *push*; ἐπιμέλομαι and ἐπιμελέομαι *take care of*; (w) ἔλκω, late ἐλκύω *draw*; (ὀμ-, ὀμνυ- n⁷, ὀμο-) ὀμνῳμι *swear*, F. ὀμόςσω. Cf. Lat. *sectum, secāre, to cut; doctum, doceo, teach; captum, capio, take; ventum, venio, come, &c.*

α. (u², v²) When α is affixed, ε in the preceding syllable usually becomes ω; but when ε is affixed, ο: as, τρέπω, poet. τρωπάω and τροπέω, *turn*; στρέφω, chiefly poet. στρωφάω and στροφέω, *twist*; νέμω and νωμάω *distribute*; (σκεπ-) σκέπτομαι t, and σκοπέω, *view*.

β. This addition of vowels appears to be also in part euphonic. For vowels added with consonants, see 349 s.

356. p, r (*for q, see 353*). III. PREFORMATIVES lengthening the stem consist chiefly of (r) *three kinds of reduplication*; and (p) the few others may be rather *euphonic* than *emphatic*: as,

(p) σπαίρω and ἀσπαίρω *gasp*; δύρομαι and ὀδύρομαι *lament*; ὀκέλλω, for κέλλω, *come to land*.

357. r. REDUPLICATED STEMS. Reduplication in the stem is most frequent in *verbs in -μι and -σκω*. It is of three kinds:

1. (r¹) PROPER, prefixing the *first letter with -i-* (rarely with -ε-) to stems beginning with a *single consonant*, with a *mute and liquid*, or with μν-: as,

(δο-, διδο-) δίδωμι, (θε-, θιθε-, 159 a) τίθημι (45); (χρα-, χιχρα-) κίχρημι *lend*; (πλα-, πι-μ-πλα-, 344) πίμπλημι *fill*, (πρα-) πίμπρημι *burn*; 2 A. ἔδαον poet., διδάσκω *teach*; ἔδραν (45 h), διδράσκω *run*; (γνο-) ἔγνω, γινώσκω k⁶, *know*; τρώω Ep., and τιτρώσκω, *wound*; F. (τρα-) τρήσω, τετραίνω *bore*. Cf. Lat. *gigno, sisto*.

2. (r²) ATTIC, prefixing the *two first letters* to stems beginning with a *short vowel followed by a single consonant*: as,

(ἀρ-) ἀραρίσκω *fit*, poet.; (ἀχ-, ἀχαχ-, 159 a) ἀκαχίζω *afflict*, Ep. So, with the familiar vowel of reduplication ι, in place of the initial vowel repeated, (ὄνα-) ὀνίνημι *benefit*; ἀτάλλω and ἀτιτάλλω *rear*, poet.

3. (r³) IMPROPER, simply prefixing ι *with the rough breathing*

to stems not included above : as, (στα-, σιστα-, 141) ἴστημι, (έ-, ι-έ) ἴημι (45) ; 2 A. ἐπτάμην, ἵπταμαι *fly*.

α. Reduplication in the stem resembles that in the Perfect, except that the closer ι takes the place of ε, and that the Att. Redupl. does not also lengthen the initial vowel. Cf. δίδωμι and δίδωκα, ἴστημι and ἔστηκα, ἀράρισκω and its Pf. ἀράρα.

IV. ADOPTED STEMS.

(For t, see 352 ; u, v, w, 355 ; z, 349 γ.)

358. x. Some themes, to complete their inflection, *adopt* tenses from stems that appear to be *radically distinct* : as,

αἰρέω *take*, 2 A. (έλ-) εἶλον · ἔρχομαι *come*, F. (έλυθ-, έλευθ- h) ἐλεύσομαι, 2 Pf. ἐλήλυθα · ἐσθίω *eat*, 2 A. ἔφαγον · ὁράω *see*, F. (όπ-) ὄψομαι, 2 A. (ιδ-, 279 c) εἶδον · τρέχω *run*, 2 A. ἔδραμον · φέρω *bear*, F. οἶσω, Pf. (ένεκ-) ἐνήνοχα · ὠνέομαι *buy*, 2 A. ἐπριάμην (45 i).

α. NOTE. For general views of the CLASSES OF STEMS, and their RELATION TO THE TENSES, see 47, 49 ; for a CATALOGUE OF ILLUSTRATIVE VERBS, see 50.

CHAPTER XI.

FORMATION OF WORDS.

359. a. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary elements*. These elements (termed by botanic figure *roots* or *radicals*) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

b. If a word contains only *one* radical, either with or without formative elements (172 b), it is termed *simple* ; but, if *more than one*, *compound*. Of simple words containing the same radical, that which appears to have been the earliest is called the *primitive* ; and the others, *derivatives*.

c. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child ; while others are merely formations from the same radical, which, however, may have a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases. The parent of a word is sometimes called *its primitive*, even when it is itself the child of an older word. So the term *stem* is sometimes extended to the essence of a word which is not inflected (172 a).

d. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require. When, however, a *verb* or a *noun* can with equal ease be taken as the primitive, the *verb* is more frequently so regarded. So, if an *adjective* and *noun* have the same stem, precedence is usually given to the *adjective*. Thus ἄρχω *to lead* is commonly esteemed the primitive, rather than ἄρχός *leader*; and (βαθε-) βαθύς *deep*, rather than βάθος *depth*.

e. In tracing derivations, it is sometimes convenient to *assume a theme*, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

f. Some trace derivation farther back than others, or trace it differently; and hence regard that as a *derived stem*, which others consider a *root*. In some cases, we cannot go beyond a word, or stem, which is yet doubtless derived, the simpler forms of the root having perished, or the word having been borrowed from another language. The *evident roots* of the Greek have commonly but *one syllable* and a *short vowel* (340. 3); and, if two consonants are combined in them, one is commonly a *liquid* or σ: as in τρέπω *to turn*, ἄρχω *to lead*, σπάω *to draw*.

360. The stem of a primitive sometimes remains *unchanged* in a derivative; but it is commonly *modified*, chiefly by annexing significant syllables or letters. These are termed *affirmatives*; while the affirmative, with the affix of the theme if this is added, may be distinguished as the *suffix*.

Thus, in ἄροτρον *plough* and λύτρον *ransom*, the stems ἄρο- and λυ- of the verbs ἄρώ *to plough*, λύω *to loose*, are modified by the addition of the affirmative -τρ-, which denotes *instrument* or *means*; and thus give rise to the new stems ἄροτρ- and λυτρ-, to which again the affix of inflection -ον is added, making the themes ἄρο-τρ-ον and λύ-τρ-ον. These words are more briefly said to be formed by adding to the primitive stems the *suffix* -τρον.

a. The force of affirmatives, as of words, is often extended beyond their original significance.

b. The general distinction between *inflection* and *derivation* may be thus briefly stated: that the former expresses *variation* in the *relations of an idea*; but the latter in the *idea itself*; while *composition* unites the *ideas* of different words.

361. Derivation shows also many euphonic changes, especially such as take place before the affixes of verbs: thus,

a.) Changes of consonants: as, τρί(β-τ)πτης *rubber*, τά(γ-σε)ξις *arrangement*, πει(θ-τικ)στικός *persuasive*. Cf. 304.

b.) Precession or the use of a kindred vowel: as, (βασιλε-) βασιλεύς *king*, βασιλικός *kingly*; λέγω *to speak*, λόγος *speech*; λείπω *to leave*, λοιπός *remaining*, ἄρήγω *to help*, ἄρωγός *helpful*. Cf. 312.

c.) The lengthening of a short vowel, or the insertion of σ or η: as, ποιέω *to compose*, ποιητής *poet*; σείω *to shake*, σει-σ-μός *a shaking, shock*; αὔξω *to increase*, αὔξ-η-τικός *augmentative*. Cf. 307, 310, 311. Even an initial vowel is sometimes lengthened: as, ἦθος (*ἔθω*) *usage*, ὠφελέω (*ὄφε-λος*) *to help*.

d.) Contraction, Syncope, Metathesis, &c.: as, ᾄσμα ᾄσμα *song*; ἀληθής *true*, (ἀληθε-ια) ἀλήθεια *truth*; καλέω *to call*, (κλε-) κλητήρ *summoner*; τέμνω *to cut*, τμήσις *cutting*. Cf. 342.

e. A union-vowel is often inserted. Before some suffixes, this is so uniform that it is commonly treated as part of the suffix. Other suffixes vary in this respect: as, θάνα-τος *death*, ὕ-ε-τός *rain*, κωκυ-τός *wailing*.

I. FORMATION OF SIMPLE WORDS.

362. Simple words are divided in respect to their formation into three classes: (a) those which consist of the mere radical, without change, except for euphony or emphasis; (b) those which have, in addition, merely the affixes of inflection; (c) those which receive further modifications.

d. The Rules and Remarks which follow have respect chiefly to the last class. Some of the rarer modes of formation are left for lexicons and observation.

e. Words derived from *verbs* are called **VERBALS**; from *nouns* (whether *substantive* or *adjective*, according to the old classification), **DENOMINATIVES**; from *pronouns*, **PRONOMINALS**.

f. Many derivative nouns are properly adjectives used substantively.

A. NOUNS.

363. I. FROM VERBS. Nouns formed from verbs (or from common radicals, 359 c) denote,

1.) The **ACTION** or **ABSTRACT IDEA** of the verb. These are formed by adding to the stem of the verb,

a.) **-σις** (Gen. **-σεως**, fem.), or **-σίᾱ** (Gen. **-σίᾱς**, f.): as, μιμέ-ομαι *to imitate*, μίμη-σις *imitation*; πράσσω (r. πρᾶγ-) *to act*, πρᾶ(γ-σις)ξις *action*; θύω *to sacrifice*, θυσία *sacrifice*; δοκιμάζω *to try*, δοκιμασία *trial*. Here **-σ-** appears to have come from **-τ-**, which remained in a few words where **σ** preceded, and a few others: as, πίστις *faith*, πύστις *inquiry*, ἄμπωτις *ebbing*. See 143 b, 298; and cf. Lat. verbals in **-tio** and **-sio**, as *actio*, *divisio*.

b.) **-η, -α** (G. **-ης**, **-ᾱς**, f.): as, φεύγω (r. φυγ-) *to flee*, φυγ-ή *flight*; τρέφω *to nourish*, τροφή *nourishment*; χαίρω (r. χαρ-) *to rejoice*, χαρ-ά *joy*; φθείρω *to corrupt*, φθορά *corruption*. Some verbs in **-εύω** have abstracts in **-είᾱ** (194 b. α): as, παιδεύω *to instruct*, παιδείᾱ *instruction*.

c.) **-ος** (G. **-ου**, m.): as, λέγω *to speak*, λόγ-ος *speech*; σπείρω *to sow*, σπóρος *sowing*; πλέω *to sail*, πλόος *sailing, voyage*.

d. **-τος** (G. **-του**, m.), **-τη** (G. **-της**, f.) and Ion. **-τύς** (G. **-τύος**, f.): as, κωκύ-ω *to wail*, κωκυ-τός *wailing*; βίωω *to live*, βιοτή and βίος *life*; μέλω *to care*, μελ-έ-τη *care*; ὀρχέομαι *to dance*, Ion. ὀρχηστύς *dancing*. Cf. Lat. verbals in **-tus** and **-sus**, as *cantus*, *cursus*.

e.) **-μός** (G. **-μοῦ**, m.), or **-μη** (G. **-μης**, f.): as, ὀδύρ-ομαι *to lament*, ὀδυρ-μός *lamentation*; μέ-μνη-μαι *to remember*, μνή-μη *remembrance*; φήμη (φήμη) *fama, report*. Exceptions to 148 here occur, especially in the use of **θ** and **χ** before **-μος**: as, κλαυθμός *weeping*, ἀύχμός *drought*.

f.) **-ος** (G. **-εος**, n.): as, κήδ-ομαι *to care*, κήδ-ος *care*. Cf. Lat. **-us** (*frigus*).

g. Other suffixes appear in ὁ γέλως, -ωτος, *laughter*, ὄλεθρος *destruction*; ἡ ἀλγηδὼν *pain* (cf. Lat. *cupīdo*), δύναμις, -εως, *power*, ἐλπίς, -ίδος, *hope*, πειθὼ *persuasion*, αἰδώς, -όος, *shame*, πλησμονή *satiety*, χάρις, -ιτος, *favor*; the Ep. παυσωλή *cessation*, ἐλπωρή *hope*; &c. See 386 d.

h. From the tendency of *abstracts* to pass into *concretes*, verbals of Class 1 often express not so much the *action* itself, as an *effect*, *object*, *circumstance*, &c., of the action, and thus blend with other classes: as, γραμμή *line*, δόσις *gift*, λάχος *share*. So φυλακή, *watch*, may signify not only the *act* of watching (*Keep watch*), but also the *time* (*The third watch of the night*), the *place* (*He is in the watch*), and even the *persons* concerned (*Call the watch*). The *watch* which keeps the time for us meanwhile, was not known to the Greeks.

364. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the stem of the verb,

a.) -μα (G. -ματος, n.): as, πράσσω *to do*, πράγ-μα (τὸ πεπραγμένον *factum*, *thing done*) *deed*; γράφω *to write*, γράμμα (τὸ γεγραμμένον *scriptum*, *thing written*) *letter*; σπείρω *to sow*, σπέρμα *thing sown*, *seed*. Cf. Lat. verbals in -men: as, agmen, *that which is led*, *train*; volūmen, *roll*.

b. Other suffixes appear in τὸ δῶρον *gift*, πέταλον *leaf*, βέλεμνον *missile*; ἡ ἀγέλη *herd* (those led); &c. See also 363 h.

365. 3.) The DOER. These are formed by adding to the stem of the verb,

a.) -της (G. -του, m.): as, θεά-ομαι *to behold*, θεᾶ-της *beholder*; ποιέω *to compose*, ποιητής *poēta*, *poet*; κτίζω *to found*, κτίστης *founder*.

b.) -τήρ (G. -τήρος, m.) or -τωρ (G. -τορος, m.): as, δίδωμι (r. δο-), *to give*, δο-τήρ *dātor*, *giver*; σώζω *to save*, σωτήρ *servātor*, *savior*; r. ῥε-, *to speak*, ῥή-τωρ *orātor*, *speaker*. Cf. Lat. verbals in -tor, and Eng. in -er, -ster (songster). (c) The feminines corresponding to Classes a. and b. end in -τριῦ or -τειρῦ (proparoxytone, G. -ās), or in -τρίς or -τις (G. -ιδος): as, ποιήτρια *poētria*, *poetess*, σώτειρα *servātrix*, *female deliverer*; αὐλητής and -τήρ, *flute-player*, αὐλητρίς and -τρια, *flute-girl*; προφήτης *prophet*, προφήτις *prophetess*. Cf. Lat. -trix (orātrix, victrix).

d.) -εύς (G. -έως, m.): as, γράφ-ω *to paint*, γραφ-εύς *painter*; φθείρω *to corrupt*, φθορεύς *corrupter*; κείρω *to shave*, κουρεύς *barber*.

e.) -ός (G. -οῦ, m. f.): as, ἄρχ-ω *to lead*, ἀρχ-ός *leader*; τρέφω *to nourish*, τροφός *nurse*; ἀείδω *to sing*, ἀειδός *minstrel*.

f.) -μων (G. -μονος, m.): as, ἡγέ-ομαι *to lead*, ἡγε-μών *leader*; δαίω *to distribute*, δαίμων, *distributer*, *deity*.

g. Other suffixes appear in ὁ τέκτων, -ονος, *workman*, θεράπων *attendant*, τρόχης, *runner*, &c.

h. Some verbals of Class 3 are applied to things: as, ῥαίω *to beat*, ῥαιστήρ *beater*, *hammer*, ζωστήρ *girdle*, ἀήτης *wind* (blower), ἐμβολεύς *stopper*, πνεύμων *lungs* (breathers).

366. 4.) The PLACE, INSTRUMENT, or other means or circumstances of the action. These are formed by adding to the stem of the verb,

a.) -τήριον (G. -ου, n.), more frequently expressing *place*: as, ἀκροά-ομαι *to hear*, ἀκροα-τήριον *auditorium*, *place of hearing*, *auditory*; δικαστήριον (δικάζω) *court of justice*; ποτήριον (πίνω) *poculum*, *drinking-cup*. Cf. 374 b, 375 N.; and Lat. -torium.

b.) **-τρον** (G. **-ου**, n.), or **-τρᾶ** (G. **-ᾶς**, f.), more frequently expressing *means*: as, ξύω *to curry*, ξύστρον and ξύστρα *currycomb*, ἄροτρον *arātrum, plough* (360), λύτρον (λύω) *ransom* (means of releasing), ὀρχήστρα (ὀρχέομαι) *orchestra*. Cf. Lat. *-trum, -bra*, (*latebra, hiding-place*), &c.

c. Other suffixes appear in τὸ κλειῖθρον *bar*, πτερὼν *wing*, βλίφαρν *eyelid*, δρέπανον and *-άνη sickle*; ὁ στέφανος *crown*; ἡ ἔδρα *seat*, κοίτη *bed*, θυμέλη *altar*; &c.

d. NOTE. Suffixes of verbals are annexed, in general, with the same euphonic changes as the similar affixes of inflection (361): i. e. those beginning with σ follow the analogy of **-σω** of the Fut. or **-σαι** of the Perf. pass.; those beginning with μ and τ, of **-μαι** and **-ται** of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. sing. of the Perf. pass. more frequently denote the *thing done*; the 2d, the *doing*; and the 3d, the *doer*. Thus,

πε-ποίη-μαι,	πε-ποίη-σαι,	πε-ποίη-ται,
ποίη-μα, <i>poem</i> ,	ποίη-σις, <i>poesy</i> ,	ποιη-τής, <i>poet</i> .

367. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, 359 c) usually express the ABSTRACT of the adjective, and are formed in,

a.) **-ιᾶ** (G. **-ιᾶς**, f.), or oftener, if the stem ends in ε or ο, **-ιᾷ** forming, with the stem-mark, **-ειᾷ** or **-οιᾷ**: as, σοφ-ός *wise*, σοφ-ιᾶ *sapient-ia, wisdom*; εὐδαίμων, -ον-ος, *happy*, εὐδαιμον-ιᾶ *happiness*; ἀληθής, -έ-ος, *true*, ἀλήθειᾷ *truth*; εὖνο-ος, contr. εὖνους, *kind*, εὖνοιᾷ *kindness*. See 194 b, c, 375 a; and cf. Lat. *-ia* (*miseria, concordia*).

b.) **-της** (G. **-τητος**, f.), from adjectives in **-ος** and **-υς**: as, ἴσος *equal*, ἰσότης *æqualitas, equality*; ταχύς *swift*, ταχυτής *celeritas, swiftness*. Cf. Lat. *-tas, -tia, -ties, -tudo* (*mollitia, mollities, altitudo*).

c.) **-σύνη** (G. **-ης**, f.), from adjectives in **-ος** and **-ων**: as, δίκαιος *just*, δικαιοσύνη *justice*; σώφρων *discreet*, σωφροσύνη *discretion*.

d.) **-ος** (G. **-εος**, n.), chiefly from adjectives in **-υς**: as, βαθύς *deep*, βάθος *depth*; εὐρύς *broad*, εὖρος *breadth*; ταχύς (b), τάχος *speed*.

e.) **-άς** (G. **-άδος**, f.), from numerals: as, δύο *two*, δυάς *duad*; τριάς.

368. III. FROM OTHER NOUNS. Nouns derived from other nouns are chiefly,

1.) PATRIALS, and similar words denoting *persons related to some object*. These end in,

a.) **-της** (G. **-του**, m.) and **-τις** (G. **-τιδος**, f.; 235 a), with the preceding vowel long in patrials (**-ίτης, -ήτης, -ᾶτης, -ιᾶτης, -ιώτης**) and also in other nouns in **-ιτης, -ιτις**: as, Σύβαρις *Sybaris*, Συβαρίτης, *a man of S., a Sybarite*, Συβαρίτις, *a woman of S.*; Αἰγινήτης, Πισιάτης, Σπαρτιάτης, Σικελιώτης, *a man of Ægīna, &c.*; πόλις *city*, πολίτης *citizen*, πολίτις *female citizen*; τόξον *bow*, τοξότης *archer*, τοξότις *archeress*.

b.) **-εύς** (G. **-έως**, m.) and **-ίς** (G. **-ίδος**, f.; 217 f): as, Μέγαρα *Megara*, Μεγαρεύς *Megarian man*, Μεγαρίς *M. woman*; φάρμακον *drug*, φαρμακεύς *dealer in drugs, sorcerer*, φαρμακίς *sorceress*; ἵππος *equus, horse*, ἵππεύς *eques, horseman, knight*.

c. A PATRIAL NOUN (*patria, native land*) denotes a *person belonging to a particular country*; a GENTILE NOUN (*gens, nation*), one belonging to a particular *nation*. Adjectives have like distinctions.

369. 2.) PATRONYMICS (so called from containing the father's or an ancestor's name, *πατρὸς ὄνομα*). These end in,

a.) *-δης* (G. *-δου*, m.) and *-ς* (G. *-δος*, f.), preceded by *-ᾶ-* if from names in *-ιος* or of Dec. 1, but otherwise by *-ῖ-* (*-ίδης* uniting with a preceding *ε* or *ο*) : as, *Βορέας Boreas*, *Βορεάδης son of B.*, *Βορεάς daughter of B.*; *Θέστιος*, *Θεστιᾶδης*, *Θεστιᾶς* · *Πρίαμος*, *Πριαμίδης*, *Πριαμῖς* · *Κέκροψ*, *Κεκροπίδης*, *Κεκροπίς* · *Πηλεὺς*, *-έως*, *Πηλεΐδης Pelides*; *Ἡρακλείδης* (19 b); *Λητώ*, *-δος*, *Λητοΐδης*. The Ep. often uses the form in *-ιάδης* after a long syllable, for the sake of the metre : *Φηρητιάδης*, B. 763; *Πηληϊάδης*, A. 1, also *Πηλεΐδης*, v. l. *-εΐδης*, 223.

b.) *-ίων* (G. *-ίωνος*, rarely *-ίονος*, m.) and *-ιώνη* or *-ίνη* (G. *-ης*, f.), only poetic : as, *Κρόνος Saturn*, *Κρονίων*, *-ίωνος* or *ίονος*, *son of S.*, A. 397; *Πηλεὺς*, *Πηλεΐων*, v. l. *-εΐων*, A. 188; *Ἀκρίσιος*, *Ἀκρισιώνη*, *daughter of A.*, E. 319; *Ἀδρηστος*, *Ἀδρηστίνη* E. 412. The poets even blend the forms a. and b., as in *Ἰαπετιονίδης son of Japetus*, Hes. Th. 614; and use other freedoms : as, fr. *Δευκαλίων* and *Λάμπος*, *Δευκαλίδης*, M. 117, *Λαμπετίδης*, O. 526.

c. Patronymies appear to have been, in their origin, *diminutives* : *Πριαμίδης little Priam*. Cf. 371 d. Akin to the above are a few words in *-ιδέος*, contr. *-ιδούς*, — *son*, *-ιδέα*, contr. *-ιδῆ*, — *daughter* : as, *θυγατρίδους*, *-ιδῆ*, *daughter's son*, — *daughter*, *ἀδελφιδούς*, *-ιδῆ*, *nephew*, *niece*; also a few such comic derivatives as *κλεπτίδης son of a thief*, Pherecr. Inc. 79. See Ar. Ach. 595 s.

370. 3.) FEMALE APPELLATIVES. These end in,

a.) *-ις* (G. *-ιδος*), chiefly from masculines of Dec. 1, and from those in *-εύς* : as, *δεσπότης master*, *δεσπότης mistress* (also *δέσποινα*, cf. b). See 235 a.

b.) *-αινᾶ* (G. *-ης*), chiefly from masculines in *-ων* : as, *λέων*, *-οντος*, *leo*, *lion*, *λέαινα leæna*, *lioness*; *τέκτων*, *-ονος*, *artisan*, *τέκταινα* · *Λάκων*, *-ωνος*, *Spartan*, *Λάκαινα*. Also from some in *-ος* : as, *θεός god*, *θείαινα goddess* (174 b); *λύκος wolf*, *λύκαινα*. Cf. Lat. *gallīna*, *regīna*.

c.) *-ειῶ* (G. *-εῖᾱς*) : as, *βασιλεὺς rex*, *king*, *βασίλεια regīna*, *queen*; *ιερεὺς priest*, *ἱερεία priestess*. Cf. 235 c.

d.) *-σσᾶ* (*-ττᾶ*, 169 a; G. *-ης*), from several endings of Dec. 3 : as, *Κίλιξ*, *-ικος*, *Cilician*, *Κίλ(ικ)ια*, 143 c) *ισσα* · *ἄναξ*, *-κτος*, *sovereign*, *ἄνασσα* · *θής*, *-τὸς*, *hireling*, *θῆ(τ)ια* *σσα* · *Λίβυς*, *-υος*, *Lybian*, *Λίβυσσα*.

e.) *-α*, *-η*, &c. : as, *θεά goddess* (cf. b); *ἀδελφός brother*, *ἀδελφή sister*. See also 235, 365 c, 368, 369.

371. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a.) *-ιον* (G. *-ίου*, n.), with a syllable often prefixed (*-ίδιον*, *-άριον*, *-ύλλιον*, *-ύδριον*, *-ύφιον*, &c.) ; (b) *-ίσκος* (G. *-ου*, m.), *-ίσκη* (G. *-ης*, f.) : as, *παῖς puer*, *child*, Diminutives, *παιδίον little child*, *παιδίσκος*, *παιδαρίσκος*, *puerulus*, *puellus*, *puerculus*, *young boy*, *little boy*, *παιδίσκη puella*, *puellula*, *young or little girl*, *παιδάριον*, *παιδαρίδιον*, *παιδαρύλλιον*, *παιδισκάριον* · *μεῖραξ youth*, *μεϊράκιον*, *μεϊρακίδιον*, *μεϊρακύλλιον*, *μεϊρακυλλίδιον*, *μεϊρακίσκος*, *μεϊρακίσκη* · *κόρη girl*, *κόριον*, *κορίσκη*, *κορίσκιον*, *κορίδιον*, *κοράσιον* (for *-άριον*, on account of the preceding ρ), *κορασίδιον* · *νῆσος island*, *νησύδριον* · *ζῶον animal*, (*ζῳτίδιον*) *ζῳδιον*, *ζῳδάριον*, *ζῳύφιον*. ὦ Σώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c.) *-ίς* (G. *-ίδος* and *-ίδος*, f.) : as, *πίναξ tabula*, *table*, *πινακίς*, *-ίδος*,

tabella, *tablet*; νῆσος *isle*, νησίς, -ῖδος, *islet*; κρήνη *fons*, *fountain*, κρηνίς, -ῖδος, *fonticulus*.

d.) -ιδεύς (G. -έως, m.; of the young of animals): as, αετός *eagle*, αετιδεύς *eaglet*; λαγώς *hare*, λαγιδεύς; also υἱός, υἱιδεύς *grandson*.

e.) -ίχνη, -άκνη, -ἄλος, -ελος, -έλη, -ῖλος, -υλλίς, -ῦλος, -ῦλη, &c.: as, πόλις *city*, πολίχνη· πίθος *wine-jar*, πιθάκνη· κόκκος *kernel*, κόκκαλος· σκοπός *peak*, σκόπελος *scorpus*; νέφος *nubes*, *cloud*, νεφέλη *nebula*; ναύτης *sailor*, ναυτίλος *nautilus* (*little sailor*); ἀκανθίς *finch*, ἀκανθυλλίς· ἔρως, -ωτος, *love*, ἐρωτύλος Dor., *darling*, Theoc. 3. 7; κόγχη *concha*, *muscle*, κογχύλη *conchula*. Cf. Lat. diminutives in -ulus, -ulus, -ellus, -culus, -a, -um.

f. Some diminutives (especially in -ιον) have lost their peculiar force: thus, θῆρ, commonly in prose θηρίον *wild beast*. Some proper names have diminutive forms, sometimes made by abbreviation: as, Μέγιλλος (μέγας *great*), Θράσυλλος (θρασύς *bold*), Διονῦς, Μηνᾶς (227 b).

372. 5.) AUGMENTATIVES, words implying *increase* or *largeness*, either of *number*, *size*, or *degree*. These end in,

a.) -ων (G. -ωνος, m.). This ending may express either a *place*, an *animal*, or a *person*, in which any thing exists *in numbers*, or *in large size* or *degree*: as, ἄμπελος *vine*, ἄμπελῶν *vinetum*, *vineyard*, ἱππῶν (ἵππος) *equile*, *horse-stable*, ἀνδρῶν, γυναικῶν (ἀνὴρ, γυνή) *apartments for men, women*, οἰνῶν (οἶνος) *wine-cellar*; χειλος *lip*, χειλῶν, a fish with a long snout; γνάθος *jaw*, γνάθων *glutton*; πλάτος *breadth*, Πλάτων. As a designation of place, -ωνία is also used: as, ῥοδωνία (ῥόδον) *rosetum*, *rose-bed*. Cf. Lat. Nāso, -ōnis, *Big-nose*, capīto, fronto, &c.

b.) -αξ (G. -ᾱκος, m.), applied, like the preceding, to persons and animals, but harsher in its expression: as, πλοῦτος *wealth*, πλούταξ *a rich churl*. So λάβρος *greedy*, λάβραξ *sea-wolf*. Cf. Lat. adj. loquax, rapax.

B. ADJECTIVES.

373. Adjectives derived from *verbs* express, in general, *relations* (*active* or *passive* in their character) to the *actions* or *states* denoted by the verbs; and those derived from *nouns* express *relations* to the *persons* or *things* denoted by the nouns. But, from their very nature, *relations* are distinguished with less precision than *things* or *actions*; and, to some extent, the offices stated below blend with each other.

374. I. FROM VERBS. These end in,

a.) -ῖκός, -ή, -όν, *active*: as, ἄρχω *to rule*, ἀρχ-ικός *able to rule*; γράφω *to describe*, γραφικός *descriptive*, *graphic*. This ending is more frequently preceded by τ (cf. 365 a, b): as, ποιητικός (ποιέω) *poetic*. But see 375 b.

b.) -τήριος, -ᾱ, -ον, *active* (τήρ + ιος, 365 b, 375 a): as, σώζω *to save*, σωτήρ, σωτήριος *saving*, *preservative*. Cf. Lat. ora-tōr-ius.

c.) -ῖμος, -ον (or -η, -ον), implying *fitness*, both *active* and *passive*, and annexed after the analogy of different verbal nouns: as, τρέφω, τροφή (363 b), τρόφ-ιμος *fitted to impart* or *to receive nourishment*, *nutritious*, *vigorous*; χρήσιμος (χράσμαι, χρήσις) *fit for use*. Cf. the various senses of φύξιμος.

d.) -μων, -μον (G. -μονος), *active*: as, ἐλεέω *to pity*, ἐλεή-μων *compassionate*; μνήμων (μέμνημαι) *mindful*; νοήμων (νοέω) *thoughtful*.

e.) -τός, -ή, -όν, *passive*, signifying *that which is done*, either as a *matter of fact* (like the Lat. Part. in -tus or -sus), or more commonly as a

matter of *habit* or *possibility*: as, ὁράω *to see*, ὁρᾶ-τός *vīsus, seen, visibīlis, visible*; φιλητός *amātus, amābilis*. See 269 d, 272 c.

f.) -τέος, -ᾶ, -ον, *passive* (269 d), expressing *necessity* or *obligation* (like the Lat. Part. in -*ndus*): as, ποιέω *to make*, ποιη-τέος *faciendus* (Cic. has the sportive *facteon*), *that is to be made*. Often in neut. as impers.: γραπτέον *scribendum*.

g.) -νός, -ή, -όν, *passive* (compare the Part. in -μενος): as, σέβω *to revere*, (σεβ-νός, 148 c) σεμνός *revered*, ποθεινός (ποθέω) *longed for*.

h.) -ρός (-ᾶ, -όν), -ῆς (G. -ᾶδος), -ός, &c.: as, χαλάω *to slacken*, χαλαρός *slack*; φέρω *to bear*, φορέας *fruitful*; λέγω *to choose*, λογάς *chosen*; λοιπός (λείπω) *remaining*.

375. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a.) -ιος, *pertaining to*; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ειος, -οιος, -ως, -υιος), and often, without respect to this, assuming the form -ειος (Ion. -ήϊος, 132), especially from names of persons and animals (iv. 5. 31). Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός *heaven*, οὐραν-ιος *caelestis, pertaining to heaven, heavenly*, φόνιος (φόνος) *of murder, murderous*, ἐνιαύσιος (ἐνιαυτός, 143 b) *annuus, for a year*, Μιλήσιος (Μίλητος) *Milesius*; ἀγοραίος (ἀγορά) *forensis*, Ἀθηναίος (Ἀθῆναι) *Athenian*; θεῖος (θεός) *divine*, βασιλῆιος (βασιλεύς, -έως), Ion. βασιληῖος, *regius, royal*, Ἀργεῖος *Argivus*; ἑώς (ἔως), Ion. ἡοῖος (ἠώς, -ός), *of the morning*; πήχυσιος (πήχυς) *of a cubit's length*; ἀνθρώπειος (ἄνθρωπος) *humānus*, θήρειος (θήρ) *ferinus*, Ὀμήρειος (Ὀμηρος) *Homeric*. Cf. Lat. -*ius* and -*ivus*.

NOTE. From the neuter of these adjectives has come a class of substantives denoting an appropriated *building* or other *place, instrument*, &c.: as, Ἀθῆναιον (Ἀθηνᾶ) *Athēnæum*, Θησεῖον, Μουσεῖον *Mūsæum, temple of Minerva, of Theseus, of the Muses*, κουρεῖον (κουρεύς) *barber's shop*, γραμματεῖον (γραμματεύς) *writing-tablet*. Cf. 366.

b.) -ικός, -ή, -όν (commonly -κός or -ᾶκός after *ι* or *υ*, while -αιος often makes -αῖκός), *relating to*. These adjectives in -κός are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη *art*, τεχν-ικός *relating to art, artistic*, πολεμικός (πόλεμος) *bellicus, military*; νεᾶνι-κός (νεᾶνίας) *youthful*, Λίβυς *Libyan*, Λιβυκός *pertaining to the Libyans*; Κορίνθιος *Corinthian*, Κορινθιακός, σπονδειακός (σπονδεῖος) *spondaiæ*; Ἀχαιός *Achaean*, Ἀχαιῖκός, and less Att. Ἀχαιῖκός *ποιητής poet*, ποιητικός *poetic*, πολιτικός (πολίτης) *civilis, civiæus*, στρατηγικός (στρατηγός) *fit for a general*. See 374 a; and cf. Lat. -*icus*, -*ilis*.

c.) -εος, -ᾶ, -ον, and -ῖνος, -η, -ον (proparoxytone), denoting *material*, -en: as, χρῦσός *gold*, χρῦσ-εος *aur-ēus, golden*, ἀργύρεος *argenteus*; ξύλ-ινος (ξύλον) *wooden*, κέδρινος (κέδρος) *cedrīnus, of cedar*. Cf. Lat. -*eus*, -*ivus*.

d.) -ῖνός, seldom -ῖνός, expressing *time* or *prevalence*: as, ἡρ-ῖνός (ἡρ) *vernus, vernal*, πεδινός (πέδον) *level*, ὄρεινός (ὄρος, -ε-ος) *montānus, mountainous*.

e.) -ῖνος, -ηνός, -ᾶνός, *patrials*, from names of cities and countries out of Greece: as, Ταραντ-ῖνος (Τάρας, -αντος) *Tarentine*, Κυζικηνός (Κύζικος) *Cyzicene*, Σαρδιανός (Σάρδεις) *Sardian*. Cf. Lat. *Latīnus, Romānus*, &c.

f.) -ρός, -ερός, -ηρός, -αλέος, -ηλός, -ωλός, -εις (-εσσαῖ, -εν, (ῑ. -εντος), -ώδης (-ες, (ῑ. -εος, contr., as most think, fr. -ο-ειδής, fr. εἶδος form), &c., expressing *fulness, quality*, &c.: as, αἰσχρός (αἰσχος) *shameful*, φοβερός (φόβος) *fearful*, πονηρός (πόνος) *painful*, θαρσαλέος (θάρσος) *courageous*,

ἀπατηλός (ἀπάτη) *deceitful*, φειδωλός (φειδῶ) *parsimonious*, ὕληεις (ὕλη) *woody*, πυρόεις (πῦρ, -υρός) *fiery*, χαρίεις (χάρις) *graceful*, σφηκώδης (σφήξ) *wasp-like*, ψαμμώδης (ψάμμος) *sandy*.

376. III. FROM ADJECTIVES AND ADVERBS. a. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns: thus, καθαρός *clean*, καθάριος *cleanly*; ἐλευθέριος (ἐλεύθερος *liber*) *liberalis, liberal*; θηλυκός (θῆλυς), *feminine*; οὔτιδανός (οὔτις) *worthless*, A. 293; μικκύλος (μικκός Dor. for μικρός) *parvulus, tiny* (371 e), Mosch. 1. 13; χθεςινός (χθές) *hesternus, of yesterday*; δευτεραίος (δευτέρα, sc. ἡμέρα) *on the second day* (240. 3).

b. The adjective has in Greek, as in other languages, two strengthened forms, of which one may be termed *dual*, applying to an object as *one of two*, and the other *plural*, applying to an object as *one of a number* (commonly more than two). The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called.

c. Other examples of the *comparative* or *dual strengthened form* are, (1) the correlatives πότερος; *whether of the two?* ποτερός, ἕτερος (formed from the 3d Pers. pron. as the positive, or, as some think, from the numeral εἰς) *one of the two*, οὐδέτερος, ὀπότερος, ἐκάτερος, ἀμφότερος (see 53, and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*); (2) the following, implying a consideration of *two objects or relations*: δεξιτερός (poet.) *dexter, right* (rather than left), ἀριστερός *sinister, left*, δεύτερος *second*, ἡμέτερος *noster, our* (rather than yours), ὑμέτερος *vester, your* (and, extending the analogy, σφέτερος *their*).

d. Other examples of the *superlative* or *plural strengthened form* are, (1) the correlatives πόστος; *which in order?* or, *one of how many?* ὀπόστος, ἑκαστος (53); (2) all *ordinals* except δεύτερος; see 240. 2, 264.

C. PRONOUNS.

377. For the formation of the most common pronouns, see 244 s. The Greek abounds in correlative pronouns and adverbs (53).

a. In respect to many of these, it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the rough breathing, *relative definite*; and with ὀπ-, *relative indefinite*: as, πόσος; *how much?* ποσός *of a certain quantity*, τόσος, τοσοῦτος, and τοσόσδε (252 a), *so much*, ὅσος *as much*, ὀπόσος *how much soever*; πότε; *when?* ποτέ *at some time*, τότε *then*, ὅτε *when*, ὀπότε *whenever*.

b. The regular themes from these pronominal stems would be πός, τός, ὅς, and ὀπος. But of these only ὅς is found, though the article has most of its forms as from τός (249 s). The radical π- (Ion. κ-, 168) corresponds to the Sans. *k-* and the Lat. *qu-*; and ὀπ- (Ion. ὀκ-) is simply the combination of this with the relative.

D. VERBS.

378. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and prevailing significations are as follows :

a.) -έω, -εύω, and (mostly from nouns of Dec. 1) -άω, to be or do that which is pointed out by the primitive : as, φίλος *friend*, φιλ-έω to be a friend, love, εὐδαιμονέω (εὐδαίμων, -ονος) to be prosperous, πολεμέω (πόλεμος) bello, wage war ; δουλεύω (δούλος) servo, to be a slave, serve, βασιλεύω (βασιλεύς) regno, reign, χορεύω (χορός) dance ; τολμάω (τόλμα) audeo, be bold, dare, τιμάω (τιμή) honor. So from superlatives : as, ἀριστεύω to be best. Cf. Lat. -eo, -(ao)o.

b.) -όω (mostly from words of Dec. 2), -αίνω and -ύνω (mostly from adjectives), to make that which is pointed out by the primitive : as, δῆλος *evident*, δηλ-όω to make evident, δουλώ (δούλος) make one a slave, enslave, χρυσόω (χρυσός) make golden, gild, πτερύω (πτερόν) make winged, furnish with wings ; λευκαίνω (λευκός) whiten, σημαίνω (σήμα) signify, ἡδύνω (ἡδύς) sweeten.

c.) -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. 369 a, 375 b) -άζω ; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.) ; from other words, used in various senses, but mostly active : as, Μηδ-ίζω (Μῆδος) to imitate or favor the Medes, Ἑλληνίζω *speak Greek*, Δωρίζω and Δωριάζω *live, talk, sing, or dress like the Dorians*, Φιλιππίζω *be of Philip's party*, ἀλωπεκίζω (ἀλώπηξ) *play the fox* ; πλουτίζω (πλούτος) *make rich*, εὐδαιμονίζω *esteem happy*, θερίζω (θέρος) *harvest*, ἐρίζω (ἔρις) *contend*, ἐορτάζω (ἐορτή) *make a feast*, δικάζω (δίκη) *judge*, θαυμάζω (θαῦμα) *wonder*. Cf. Lat. *patrisso* (pater), *Græcisso*.

d.) -ιάω, rarely -άω, expressing *desire* (Desideratives), or *morbid state* : as, μαθητῆς *disciple*, μαθητ-ιάω to wish to become a disciple, Ar. Nub. 183 ; στρατηγιάω (στρατηγός) *desire military command*, vii. 1. 33 ; θανατάω (θάνατος) *desire death*, Pl. Phædo 64 b ; σπληνιάω (σπλήν) *be splenetic*.

e. -ω with simply a strengthening of the penult, more frequently active : as, καθᾶρός *pure*, καθαίρω to purify, ποικίλλω (ποικίλος) and αἰόλλω (αἰόλος) *variegate*, μαλάσσω (μαλαῖκος) *soften*, δεσπόζω (δεσπότης) *be lord*, κοκκύζω (κόκκυξ) *cry cuckoo*.

f. Other endings appear in κοῦίω (κόνις) to bedust, δακρῦν (δάκρυ) weep, φεύζω (φεῦ) and οἰμώζω (οἶμοι) wail, οἰκτείρω (οἶκτος) pity, ὑπνώσσω (ὑπνός) be drowsy, sleep, &c.

379. II. FROM OTHER VERBS. These are

a.) *Desideratives*, formed in -σείω, from the Fut. : as, γελάω to laugh, γελασεῖω wish to laugh, Pl. Phædo 64 b, πολεμῶ (πολεμέω) wish for war, Th. i. 33. Cf. Lat. desideratives fr. the Fut. Part. : as, esurio fr. esūrus.

b.) Various prolonged forms in -ζω, -σκω, -λλω, &c., sometimes *frequentative* or *intensive*, as, ῥίπτω jacio, to throw, ῥιπτάζω jacto, throw to and fro, στένω sigh, στενάζω sigh deeply, αἰτέω ask, αἰτίζω beg ; sometimes *inceptive* (356 a), as, ἡβάω to be of age, ἡβάσκω become of age ; sometimes *causative*, as, μεθύω to be intoxicated, μεθύσκω intoxicate ; sometimes *diminutive*, as, ἑξαπατάω cheat, ἑξαπατούλλω (cf. 371) cheat a little, humbug, Ar. Eq. 1144 ; but often scarce differing in force from the primitive form (336 s). Cf. Lat. facesso (facio), despatch, scribillo (scribo), scribble, &c.

c.) A few forms, chiefly poetic, in which reduplication, more or less regular, gives a transitive or intensive sense : as, πίνω to drink, πιπίσκω

give to drink; *μαίομαι* (μα-) *seek*, *μαιμάω* *pant for*, Soph. Aj. 50; *μῦρῳ* *flow*, *μορμύρῳ* *dash*, Φ. 325; *πνέω* *breathe*, *ποιπνύω* *puff*, A. 600; *ὄπ-*, *see*, *ὀπῖπτεύω* *gaze at*, Δ. 371. See 357. Cf. Lat. *tinnio*, *tintinnio*, *tinkle*.

E. ADVERBS.

380. Most adverbs belong to the following classes:

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Thus,

a.) ACCUSATIVES: as, *δωρεάν* *as a gift*, *gratis*, *ἀκμήν* *at the moment*, *χάρην* *in gratiam*, *for the sake of*, *δίκην* *instar*, *like*; and the Neut. sing. and pl. of adjectives, especially Comparatives and Superlatives (263).

b.) GENITIVES, (1) in *-θεν* (192), denoting the *place whence*; (2) in *-ου*, denoting the *place where*: as, *οὗ* [sc. *τόπου* or *χωρίου*] *in which place*, *where*, *αὐτοῦ* *there*, *ὁμοῦ* *in the same place*, *οὐδαμοῦ* *nowhere*; (3) in *-ης*: as, *αἴφνης* (and *ἐξαίφνης*, 382 a; so Lat. *repente* and *derepente*) *of a sudden*, *ἐξῆς* (and *ἐφεξῆς*, 382 a) *in order*; (4) *προίξ* (*προίξ*) *of gift, gratis*, &c.

c.) DATIVES, (1) in *-οι*, *-οθι* of Dec. 2 sing., and in *-ησι* (*ν*, *-ᾱσι* (*ν*, of Dec. 1 pl., denoting the *place where* (in adverbs in *-οι* derived from pronouns, this commonly passes into the idea of *whither*; cf. the familiar use of *where*, *there*, &c., in Eng.): as, *Ἀθήνησι* *at Athens*, *Πλαταιᾶσι* *at Plataeæ*, *θύρᾳσι* *at the door*; (2) in *-η* (*-η*), *-α* (*-α*), *-αι* of Dec. 1, and in *-ι* of Dec. 3, denoting *way*, *place where*, or *time when*: as, *ταύτῃ* [sc. *ὁδῷ*] *in this way*, *thus*, [sc. *χώρᾳ*] *in this place*, *here*, *πανταχῇ* *every way*, *everywhere*, *πεζῇ* *on foot*, *ἰδίᾳ* *privately*, *χαμαί* *humi*, *on the ground*, *πάλαι* *in olden time*, *ἐκῆτι* *by the will of*, *ἰφί* (*ἰς*, 190) *with might*, A. 38, *ἄγχι* *near*, *ἤρι* *early*, I. 360.

d. For the old Dat. forms *-οι*, *-οθι*, *-αι*, and *-ησι* (for which *-ᾱσι* was common after *ε*, *ι*, or *ρ*, 115 a), see 187, 191, 198. The adverbial Dat. is usually written with *ι* subsc., when it has the same form in common Greek with a noun or adj. so written, and some carry the use of this *ι* still farther (109 a).

e. Some pronominal or kindred adverbs are strengthened by the insertion of *-ᾱχ-*: as, *ἀλλαχοῦ* and *ἀλλαχῇ* *elsewhere*, *πανταχῇ* (c), *ποσαχῶς*; *in how many ways* (381 a)? See 58; and cf. 191. 3. The insertion of *-ακ-* in numeral adverbs (381. 4) may be akin to this.

f. Some adverbs, originally dative forms or akin to these, have *-s* or *-ν* movable (163 a, 164): as adverbs of place in *-σι* (*ν*, numerals in *-άκι* (*s*, *πέρυσι* (*ν*, *αὐθι* (*s*, *οὔτω* (*s* (cf. *πῶ* and *πῶς*). These suggest that other adverbs in *-ως*, *-ις*, &c. may have been of dative origin or analogy, as so many Lat. adverbs in *-e*, *-o*, *te-r*, &c., appear to have been of ablative.

381. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a.) *-ως*, from adjectives. The adverb may be formed by changing *ν* of the Gen. pl. into *s*: as, *σοφός*, G. pl. *σοφῶν*, *wise*, *σοφῶς* *sapienter*, *wisely*; *ταχύς*, *ταχέων*, *swift*, *ταχέως* *swiftly*; *σαφῶς* (*σαφής*, *-έων*, *ῶν*), Ion. *σαφέως*, *manifeste*, *evidently*: fr. adj. pronouns and participles, *ὡς*, *ὥς*, *ἐτέρος* *πρεπόντως*, *εἰκότως*, *τεταγμένως*.

b.) *-ηδόν* or *-δον* (perhaps kindred with *εἶδος*, *form*), chiefly from nouns; *-δην* or *-άδην*, chiefly from verbs (those in *-άδην* conforming to

366 d ; and -δα : as, *πλινθηδόν* (*πλινθος*) *like bricks*, Hdt. 2. 96, *βοτρῦδόν* (*βότρυς*) *in clusters*, B. 89, *ἀγεληδόν* *gregatim, in herds*, *ἀναφανδόν* or -δά (*ἀναφαίνω*) *openly*, *κρύβδην* or -δα (*κρύπτω*) *secretly*, *σποράδην* (*σπείρω*) *sparsim, scatteringly*, *μίγδην*, -δα, or -άδην, *mistim*. These appear to be Acc. forms (cf. 380 a) : Sing. fem. -δην, neut. -δον and pl. -δα. Cf. Lat. -tim (-sim), -ātim.

c. -ί or -εί, especially from imitative verbs (378 c ; -ζω becoming -στί), and in compounds of ἀ- *privative*, αὐτός, and πᾶς : as, *Μηδιστί* *like the Medes*, *Ἑλληνιστί* *in the Greek language*; *ἀμισθί* (*μισθός*) *without pay*, *ἀμαχεί* and *ἀμαχητεί*, or -ί, *without battle*, *αὐτοχειρί* (*χείρ*) *with one's own hand*, *πανδημεί* (*δῆμος*) *with the whole people*. These appear to be Dat. forms (cf. 380 c).

d.) -ξ, mostly from palatal stems : as, *ἀνα-μύγνυμι* (r. *μυγ-*, 351. 3) *to mix up*, *ἀναμίζ* *confusedly, pellmell*, *παραλλάξ* (*παρ-αλλάσσω*) *alternately*, *δάξ* and *ὀδάξ* (*δάκνω*, *έδοός*, 351. 1, 17 c) *by biting*.

(2.) TIME WHEN, in -τε (Dor. -κα, 168), or, for more specific expression, in -ικά : as, *ἄλλότε* (*ἄλλος*) *at another time*, *αὐτίκα* (*αὐτός*) *at the very moment*. See 58.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, 382 a, or at least kindred with it) : as, *πεδόσε* *to the ground*, Eur. Bac. 137, = *πεδόνδε* Soph. Tr. 786 ; *έκεῖσε* *thither*, *έτέρωσε* *to the other side*. See 58.

NOTE. The Ep. and Dor. -δης has now the force of -δε, now of -δον (b) : *χαμάδης* (= *χαμάζε*) *to the ground*, H. 16 ; *ἀμοιβηδῖς* (= *ἀμοιβηδόν*) *in turn*, Σ. 506.

(4.) NUMBER, in -άκισ, &c. See 241.

382. III. PREPOSITIONAL FORMS AND PHRASES : as,

a.) Prepositions with their Cases, *πρὸ ἔργου* *προὔργου* *before the work, to the purpose*, *παραχρῆμα* *upon the affair, immediately*, (*δι' ὃ*) *διό* *on account of which, wherefore*, (*ἐν ποδῶν ὁδῷ*) *ἐμποδῶν* *in the way of the feet*, *Θήβαζε* (from *Θήβας* and -δε, an inseparable preposition denoting *direction towards*, 137 d), poet. *Θήβασδε* Ψ. 679, *to Thebes*, *Ἀθήναζε* *to Athens*, *θύραζε* *foras, out*.

b. Prepositions used without Cases, *πρός* [sc. *τούτῳ*] *in addition to this, besides*, Aesch. Pr. 73 ; *ἐν* [sc. *τούτοις*] *meanwhile*, Soph. O. T. 27 ; *μετά* *in the midst*, B. 446.

c. Derivatives from Prepositions, *ἄνω* (*ἀνά*) *up*, *κάτω* *down*, *εἴσω*, *ἔξω*, *πρόσω*, later *πύρρῳ* *porro* ; *ἐνδον* (381 b), *ἐντός* *intus*, *ἐκτός* *extra*, *πέριξ* (381 d) *circum*.

d. These adverbs in -ω, with Comparatives and Superlatives in -τέρω and -τάτω, as well as *πώ* *yet*, *ὀπίσω* *behind*, *ᾧδε* *thus*, &c., have the Dat. form.

II. FORMATION OF COMPOUND WORDS.

383. In the union of two words to form a compound,

A.) The FIRST word has commonly its stem-form with simply euphonic or imitative changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

a.) In the addition of a *union-vowel* (termed the *composition-vowel*), which, after a *substantive* or *adjective*, is commonly -ο-, but sometimes -η-, -α-, -ι-, -οι-, or -αι-; and, after a *verb*, -ο-, -ε-, or -ι-: as, μυθ-ο-γράφος (μῦθ-ος, γράφω) *fable-writer*, παιδ-ο-τρίβης (παῖς, -δός, τρίβω) *instructor*, δικ-ο-λόγος (δίκ-η, λέγω) *advocate*, θανατ-η-φόρος *death-bringing*, ποδ-ᾶ-νιπτήρ *foot-bath*, πυρ-ῖ-γενής *fire-born*, ὁδ-οι-πόρος *wayfarer*, μεσ-αι-πόλιος *half-gray*, N. 361; λειπ-ο-ταξία (λείπ-ω, τάξις) *leaving one's post*, ἀρχ-έ-χορος (ἄρχ-ω) *chorus-leading*, τερπ-ι-κέραυνος (τέρπ-ω) *delighting in thunder*, A. 419.

b.) In the *contraction* of this vowel with an adjoining vowel: as, (ὄρε-ι-βατης, fr. ὄρος, -ε-ος, and βαίνω) ὄρειβάτης *mountain-ranging*, (να-ο-κόρος, fr. να-ός and κορέω, 120 i) νεωκόρος *temple-sweeper*, (γα-ο-μετρία) γεωμετρία *geometry*. A vowel so contracted appears especially in some words which have dropped F or σ: as, κακ-ο-φεργός σ. 54 (Bek.), κακοῦργος *evil-doer*, (ῥαβδ-ο-σεχος) ῥαβδοῦχος *staff-bearer*. Cf. 279 e, 345.

c.) In the *addition* of σ, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both: as, παν-σ-άνεμος (παύ-ω, ἄνεμος) *wind-allaying*, ῥίψασπις (ρίπτω, 352) *shield-dropper, coward*, τελε-σ-φόρος (τέλος, -ε-ος, φέρω) *fulfilling*, θέ-σ-φᾶτος (θε-ός, φημί) *divinely appointed*, κερασφόρος *horned*, λῦ-σι-τελής (λύ-ω, τέλος) *income-paying*, ναυ-σί-πορος *navigable*, (μιγ-σο-θηρ, 351. 3) μιξοθήρ *half-beast*; θε-οσ-εχθρία *impiety*, φερ-έσ-βιος *life-bringing*; ταμ-εσί-χρως (τέμνω, 340. 3) *flesh-cutting*, Δ. 511; πολι-σσο-νόμος (σ doubled to make a long syllable) *city-ruling*, Æsch. Cho. 864. In some of these cases, the σ appears to have been borrowed from the theme or the Dat. pl. of nouns; and in others, from the Aor. of verbs, or a verbal (as expressive of energy, 273 b, 363 a).

d.) In using a *shorter form*, sometimes, perhaps, suggested by the theme, or another stem: as, αἰμ-ο-βαφής (αἷμα, -ατος, βάπτω) *blood-bathed*, πᾶν-όπτῃς (23 c) *all-seeing*, ἀνθ-ο-φόρος (ἄνθος, -ε-ος) *flower-bearing*, φιλ-ό-πονος (φιλέ-ω fr. φίλ-ος) *labor-loving*, μῖσ-οινος (μισέ-ω) *wine-hating*, μαι-φόνος (μιαίν-ω) *blood-stained*, αἰ-πόλος (αἶξ, αἶγός) *goat-herd*. So, for ἡμις *half*, the old short stem ἡμι- is commonly used: ἡμι-θνής *half-dead*, ἡμι-ονος *mule*.

e.) In conforming to the theme with respect to *vowel-change*, &c.: as, βου-κόλος (βοῦς, βο-ός) *ox-herd* (cf. βο-ῶπις, Βό-σ-πορος), ναυ-πηγός *shipwright*, πολι-αρχος *ruler of a city*, ἡδύ-λογος *sweet-speaking*.

f.) It results from these changes or from direct adoption, that the first word has sometimes the form of one of the cases: as, Nom. νικη-φόρος *bringing victory*, ἀγορᾶ-νόμος *clerk of the market*; Gen. νεώς-οικος *ship-house*; Dat. νυκτι-πόλος *roaming by night*, Eur. Ion 718, τειχεσι-πλήτης *wall-approacher*, E. 31; Acc. ἀστυ-νόμος *city-ruling*, φωσ-φόρος *light-bringing*. See also c, and 388 b.

g.) The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

384. If the first word is a *particle*, it is commonly *unchanged* except by the general laws of euphony.

a. For crasis in πρό, see 126 γ; for elision in prepositions, 127. Ἀμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma: as, ἀποφειπέιν, ὑποφείκειν, I. 309, γ. 266 (Bek.). The Att. has a few such cases as ἐπιεικής, ἐπιορκέω, ἐπιέσασθαι Cyr. 6. 4. 6. For elision before a consonant, see 136.

385. Some particles occur only in composition, and are hence called *inseparable*. Of these the most important are,

a.) **ἀ-**, commonly denoting *privation* or *negation*, and then called **α-privative**, as, **ἀ-παις** *without children*, **ἀ-σοφος** *unwise*; but sometimes denoting *union*, *likeness*, or *intensity* (the result of concentration), and then termed **α-copulative**, as, **ἀ-κόλουθος** (**κέλευθος** *way*) *going the same way, following*, **ἀ-δελφός** (**δελφύς**) *brother*, **ἀ-τάλαντος** (**τάλαντον** *talentum*) *of like weight*, **ἀ-βρομος** (**βρέμω**) *loud-shouting*, **ἀ-τενής** (**τείνω**) *strained*; while this prefix appears to be sometimes *euphonic* (356). 'A-privative has commonly its full form **ἀν-** before a vowel, except where F or σ has been lost; and is akin to *ἀνευ* *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*: **ἀν-οπλος** (**ἀνευ** **ὄπλων**) *in-ermis*, *un-armed*, **ἀ-τέκων** **Λ.** 557 (**Bek.**), Att. **ἄκων**, *unwilling*, **ἀ-ὑπνος** (**ὑπνος** fr. **συπνος** *somnus*) *in-somnis*, *sleep-less*. 'A-copulative (also **ἀ-**, as in **ἀ-πας** *all together*) appears to be akin to **ἀμα** *together*.

b.) **νη-**, akin to **ἀν-** *privative* (Lat. and Old Eng. *ne*): as, **νή-ποινος** (**ποινή**) *un-avenged*, (**νη-ανεμος**) **νήνεμος** *wind-less, calm*, (**νη-ονυμος**) **νώνυμος** *name-less*.

c.) **δυσ-**, *ill, mis-*, *un-*: as, **δύσ-φημος** *ill-omened*, **δυσ-τυχία** *misfortune*, **δυσ-δαίμων** *un-happy*, **Δύσπαρις** *accursed Paris*, **Γ.** 39.

d.) The *intensive* **ἄρι-** (kindred with **ἄρε-**, 261 a), by precession **ἐρι-**, **ζα-** and **δα-**, all mostly poetic: as, **ἄρι-δακρυς** *very tearful*, **Æsch. Per.** 947, **ἐρι-δουπος** *loud-sounding*, **Υ.** 50, **ζά-πλουτος** *per-dives, very rich*, **Hdt.** 1. 32, **δά-σκιος** *thick-shaded*, **ε.** 470. **Ζα-** may be regarded as an *Æol.* form of **διά** *per, through* (**δία**, **ζά** **Theoc.** 29. 6; § 143 c), and **δα-** as a syn-copated form of the same. Cf. *per* used as an *intensive*.

386. B.) The form of the LAST WORD depends upon the part of speech to which the compound belongs.

I. If the compound is a NOUN or ADJECTIVE, it commonly takes the most obvious form which is appropriate to the class of words to which it belongs.

a. Often the last word, if itself a *noun* or *adjective*, undergoes no change: as, **ὀμό-δουλος** *con-servus, fellow-slave*, **μακρό-χειρ** *longi-manus, long-armed*, **ἀ-παις** *child-less*, **πάν-σοφος** *all-wise*. In some compounds, **η** passes into the kindred **ω** (114 b), **-μα** into **-μων**, or **-ύς** into **-ης**: as, **ἀ-πάτωρ** (**πατήρ**) *fatherless*, **σώ-φρων** (**φρήν**) *discreet*; **πολυ-πράγμων** (**πρᾶγμα**) *busy*; **ποδώκης** (**ώκυσ**, 213 c) *swift-footed*.

b. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

1.) **-ος**. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*: as, **λιθο-βόλος** (**λίθος**, **βάλλω**) *throwing stones*, **Th.** 6. 69, **λιθό-βολος** *stoned*, **Eur. Ph.** 1063.

2.) **-ης** (**-ες**, **G.** **-εος**): as, **εὖ-πρεπής** *becoming*, **αὐτ-άρκης** *self-sufficing*.

3.) **-ης** or **-ας** (**G.** **-ου**), and **-ηρ** or **-ωρ**, denoting the *agent* (365): as, **νομο-θέτης** *legislator*, **μυρο-πώλης** (194. 2), **ὄρνιθο-θήρας** *bird-catcher*, **μηλο-βοτήρ** *shepherd*, **Σ.** 529, **παιδ-ολέτωρ** *child-murderer*.

4.) **-ς**: as, **ἀ-γνώς**, **-ώτος** (**γνο-**, 357. 1) **ἄγνοια**, **ἀ-δμής**, **-ήτος** *untamed*, **νομο-φύλαξ** (**φυλακ-**, 349 i) *guardian of the laws*.

c. In compounds of this class, if the last word begins with α , ϵ , or \omicron , followed by a single consonant, this vowel is commonly lengthened to η or ω : as, στρατηγός (στράτος, ἄγω) *general*, δυσήλατος (δυσ-, ἐλαύνω) *hard for driving*, ἀνώνυμος (ἀ-, ὄνομα, 114d) *nameless*. The Att. uses the Dor. $\bar{\alpha}$ in some compounds of ἄγω: as, λοχαγός *captain*, i. 7. 2.

d. A derivative from a verb compounded with a preposition has usually the same form with the corresponding derivative from the simple verb: as, ἀντί-πραξις *counter-action*, περί-πλοος *a sailing round*, σύγ-γραμμα *composition*, συγ-γραφεύς *author* (363 a, c, 364, 365 d). Derivation from other words often gives the compound, especially if an abstract noun, a different form from the corresponding simple: as, τροφή (363 b), but ἵππο-τροφία *horse-keeping*; τύχη *luck*, (ἀ-τυχής *un-lucky*) ἀ-τυχία *ill-luck*. For such compound abstracts, -ια is a favorite ending. Cf. 387, 388 d.

387. II. If the compound is a VERB, it is important to observe that, with few exceptions, *verbs are compounded directly and without change with prepositions only*; and that, in other cases, compound verbs have the form of derivatives from compound nouns or adjectives existing or assumed.

a. Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά *up*, to form ἀναλαμβάνω *to take up*; but it cannot so unite with the noun ἔργον *work*, and hence the idea *to take work, contract*, is expressed by ἐργο-λαβέω, derived from the compound verbal ἐργο-λάβος *contractor*. So the verb compounded of ἵππος *horse*, and τρέφω *to feed*, is ἵπποτροφέω from ἵπποτρόφος *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal: thus, from σίτος and ποιέω, is formed σιτο-ποιός *bread-maker*, and from this again σιτο-ποιέω *to make bread*.

b. The exceptions are chiefly poetic: as, δακρυ-χέων *tear-shedding*, Æsch. Th. 919, ἀ-τίω *to slight*, Theog. 621, δυσ-θνήσκων Eur. El. 843.

388. a. Words formed by the direct union of others (as ἐργολάβος, ἵπποτρόφος, 387 a) are called *direct compounds*; and derivatives from these (as ἐργολαβέω, ἵπποτροφέω) are called *indirect compounds* (the term *compound* extended beyond its strictest sense).

b. When the component words are joined without change except from the general laws of orthoëpy, the composition is termed *loose* (Gr. παράθεσις *putting side by side*), as liable to separation; but when they are joined with further change, it is termed *close* (Gr. σύνθεσις *putting together*), as forming an inseparable word: thus, *loose*, or *parathetic compounds*, ἀναλαμβάνω, Διός-κοροι *sons of Jupiter*, Ἑλλήσ-ποντος *sea of Helle*, Ἀρή-φιλος *dear to Mars*; *close*, or *synthetic compounds*, ἐργο-λάβος, σιτο-ποιός. See 387 a, 383 s.

c. Loose compounds are sometimes separated by other words, especially particles. This figure is called *Tmesis* (τμήσις *cutting*). Thus, ἀπὸ λαιγὸν ἀμῦναι (= λαιγὸν ἀπαμῦναι), *to ward off death*, A. 67; ἐκ δὲ πηδήσας, *and leaping forth*, Eur. Hec. 1172.

d. The loose connection of the preposition with its verb (as if a modifying adverb) also explains 387 a, the intervention of prefixes (282), and the position, permitted by the Epic, of the preposition after its verb: as, ὀλέσας ἀπο, for ἀπολέσας, *having lost*, i. 534.

e. A compound is distinguished as *double*, *triple*, *quadruple*, &c., according to the number of words of which it is composed: as, double, ὑπορρέω *to flow under*; triple, ὑπεκρέω *flow from under*; quadruple,

ὑπεκπρορέω *flow forth from under*, ζ. 87. The extent to which the Greek permitted composition was sportively illustrated by Aristophanes in a *seventy-eight-syllable* compound, which follows, with Dr. Donaldson's translation : λεπαδο-τεμαχο-σελαχο-γαλεο-κρανιο-λειψανο-δριμ-υποτριμματο-σιλφιο-παραο[v. l. πρασο]-μελιτο-κατακεχυμενο-κιχλ-επι-κοσσυφο-φαττο-περιστερ-αλεκτρουν-οπτ-εγκεφαλο-κιγκλο-πελειο-λαγω-σιραιο-βαφη-τραγανο-περυγ-ων, "a fricassee consisting of shellfish-saltfish-skate-shark-reminders-of-heads-besprinkled-with-sharp-sauce-of-lascerpitium-leek-and-honey-thrushes-besides-blackbirds-pigeons-doves-roasted-cocks-brains-wagtails-cushats-haresflesh-steeped-in-a-sauce-of-boiled-new-wine-with-the-cartilages-and-wings," Eccl. 1169 s.

389. There is a loose form of composition, in which a PRONOUN or PARTICLE is attached to a word with which it is sometimes really and sometimes only apparently combined in sense:

1. The orthography here varies, the words being sometimes written together, especially if the last is an enclitic, and sometimes separately.

2. Among the chief words that are thus affixed to others are,

a. The INDEFINITE PRONOUN **τις** : as, **ὅστις** (or **ὅς τις**) *whoever*, **οὗτις** *no one*, **εἴ τις** *if any one*. Cf. Lat. *quisquis*, *nequis*, *siquis*.

The following PARTICLES : b. **ἄν** (Ep. **κέ** or **κέν**, Dor. **κά**), contingent or indefinite : as, **ὅς ἄν** *whoever*, **ὅταν** or **ὅτ' ἄν**, **ὁπόταν**, **ἐπειδὴν** (**ἐπεὶ δὴ ἄν**), *whenever*, *whenever*, &c.

c. **γέ** (Dor. **γά**) *at least*, emphatic : as, **ἐγώ γε** (accent drawn back) *I at least*, **σύ γε** *you surely*, **τοῦτό γε** *this certainly*, **ἐπεὶ γε** *since at least*. See 247 h, and cf. Lat. *egomet*, *tumet*, *equidem*.

d. **δή** *now* (shorter form of **ἤδη**) : as, **ὅστις δὴ** *whoever now*, **νῦν δὴ** *just now*.

e. **δήποτε** (**δὴ ποτε**) *ever now* : as, **ὅστις δὴποτε** *whosoever now?* **τί δὴποτε** ; *what in the world?*

f. **ἦ** *surely*, *indeed* : as, **τίη** (Att. **τιή**) or **τί ἦ** ; *why surely?* **ὅτιη** *because indeed*, **ἐπειή** or **ἐπεὶ ἦ** *since indeed*.

g. **οὖν** (contr. fr. **ἐν**, *it being so* ; see **εἰμί**, 50) *then*, *therefore*, *yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness : as, **ὅτισοῦν** *whoever then*, **ὁπῶσδηποτοῦν** *howsoever now then*.

h. **πέρ** (shorter form of **περί**) *very*, *particularly*, *just* : as, **ὅσπερ** *who in particular*, **ὥσπερ** *just as*, **οἷσπερ**, **ὅτιπερ**, **ὅθενπερ**. Cf. Lat. *parumper*.

i. **ποτέ** *at any time*, *ever*, often added to interrogatives to strengthen the expression : as, **τί ποτέ ἐστι τοῦτο** ; [what at any time is this?] *what in the world is this?* or, *what can this be?* Ep. **τίποτε** (sync. fr. **τί ποτε**) A. 202.

j. **τέ**, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent : and even with an intervening particle, as **ὅς ῥά τε** O. 411, **τάπερ τε** Hdt. 1. 74. In the Att., it has remained in **ἄτε** and **ὥστε**, as, **οἷς τε** *able*, *possible*, and **ἐφ' ᾧ τε** *on condition that*.

3. With some of the forms above, compare the Lat. *quicumque*, *quandocumque*, *quisque*, *uterque*, *ubique*, *quisnam?* *quisquam*, *utpote*, &c.

390. For the mutual and external relations of the elements of compound words, see 722 s.



BOOK III.

SYNTAX.

Μύθους ὑφαίνειν.

Homer.

391. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

a. For a general view of the PRINCIPLES, TERMS, and DEFINITIONS of Syntax, see 56 s.

392. The Greek is one of those languages whose syntax exhibits the greatest freedom and variety. Among the causes of this are,

a.) The great extent to which, from the fulness, freedom, and originality of its etymological development, it can employ at pleasure either *generic* or *specific*, *earlier* or *later*, forms of expression. The figure of RETENTION has an especially large office in Greek syntax. See 63 g, 70 v.

b.) The *extended period* through which the masterpieces of Greek literature were successively produced. Between the poems of Homer and the orations of Demosthenes, how many centuries elapsed, each of which had its own special idioms, while the glorious Epic never became properly obsolete, but was still cherished as a source of wealth for later compositions (85 c). It was as if our own writers might borrow, not only from the olden style of Shakspeare, but with equal freedom from the antique dialect of Chaucer.

c.) The prevalence of *different dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (85 c, 86). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

d.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so pre-eminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

CHAPTER I.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

393. RULE I. An Appositive agrees in *case* with its *subject*. — Apposition may be

(a) Direct: Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4.
 (b) Predicate: Τὰ δὲ ἄθλα ἦσαν στλεγγίδες, *and the prizes were flesh-combs*, i. 2. 10. Ἦς αὐτὸν σατράπην ἐποίησε, *of which he had made him satrap*, i. 1. 2. Ὄνομα αὐτῷ εἶναι Ἀγάθωνα Pl. Prot. 315 e. (c) Modal: Λαβὼν Τισσαφέρην ὡς φίλον, *taking T. as a friend*, i. 1. 2. (d) Partitive: Οὗτοι . . ἄλλος ἄλλα λέγει, *these say, one one thing, and another another*, ii. 1. 15. (e) Of generic and specific terms, especially of common and proper nouns: Ὁ Μαίανδρος ποταμός, *the river Maeander*, i. 2. 7. Ἄνδρες στρατιῶται, *gentlemen soldiers*, i. 3. 3. (f) Of a noun and a pronoun: Ἀλκιβιάδης . . κακείνος ἡμέλησεν, *A., he also neglected*, Mem. I. 2. 24. (g) Of a sentence and word (396), &c.

h. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*: Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλικίων βασιλέως, *E., the wife of S., the king of the Cilicians*, i. 2. 12. Σοφαίνετον . . καὶ Σωκράτην . ., *ξένους ὄντας καὶ τούτους* i. 1. 11.

394. a. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection: Λύκιος ὁ Πολυστράτου [sc. υἱός], *L., the son of P.*, iii. 3. 20. Θεμιστοκλῆς ἦκω παρὰ σέ [sc. ἐγώ], *I, T., have come to thee*, Th. 1. 137.

b. The sign of *modal apposition* (commonly ὡς, *as*) is often omitted: Διφθέρας, ἃς εἶχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλέαρχον . . παρεκάλεσε σύμβουλον i. 6. 5. Λήψεται μισθὸν τάλαντον ii. 2. 20.

c. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word: Ἀθηναῖος ὢν πόλεως τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλεως agrees with Ἀθηναίων, *of Athens*, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἐλληνίδα, Σινωπέων ἀποίκους [referring to πολίτας, implied in πόλιν] v. 5. 3; cf. iv. 8. 22, v. 3. 2. Σὸν τοῦ πρέσβεως Ar. Ach. 93. Γοργεῖν κεφαλὴν δεινοῦ πελώρου λ. 634. *Tuum, hominis simplicis, pectus, Cic.*

395. a. In PARTITIVE APPPOSITION, the statement of the parts is not always complete; and sometimes the appositive denotes that which is *closely related* to the subject, rather than properly the *same person or thing*, even in part. With a participle, it may take the place of the *Gen. absolute*, in expressing some *circumstance*, as *cause, manner, &c.* Thus, Οἱ ξύμμαχοι τὰ δύο μέρη . . ἐσέβαλον, *the allies, two thirds of them, invaded*, Th. 2. 47. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοινῖκος μὲν αἱ θύραι πεποικημένοι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. 7. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι Ib. 8. 3. 12. Ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα, Mat. 2. 18.

b. Hence by a poetic, especially Epic, construction, an appositive is used to specify the *part affected*: Βούλει πόνον μοι τῇδε προσθεῖναι χερί; *do you wish to impose labor on me, viz. on this hand?* Eur. Heracl. 63. Σθένος ἔμβαλ' ἐκάστῳ καρδίῃ, *imparted strength [to each one, to the heart] to the heart of each one*, A. 11. Ἀγαμέμνονι ἥνδανε θυμῷ A. 24. Μέθες με . . χεῖρα, *let go my hand*, Soph. Ph. 1301. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, *what language has escaped the hedge of your teeth!* a. 64.

c. Some relations may be expressed either by an *appositive* or an *ad-junct*; and one of these constructions is sometimes used where the other would seem more appropriate: Τοῦτου τὸ εὖρος δύο πλέθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσίου τὸ εὖρος ἔστιν εἴκοσι καὶ πέντε ποδῶν, *and the breadth of the M. is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλέθρων Ib. 23; but, Τάφρος . . , τὸ μὲν εὖρος ὀργυαὶ πέντε i. 7. 14. Δέκα μναὶ εἰσφορά· but, Δυοῖν μναῖν πρόσδοδον, Vect. 3. 9, 10. Ἔστι δὲ ἡ χώρα . . ὥς εἴκοσι στάδιοι v. 3. 11. Πόλιν Τροίην ἐϋτείχεον A. 129; but, Τροίης ἱερὸν πτολίεθρον a. 2.

396. a. A word, in apposition with a *sentence not used substantively*, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence: ῥίψει . . ἀπὸ πύργου, λυγρὸν ὄλεθρον, *will hurl thee from a tower, a sad fate*, Ω. 735. Στέφη μιάινεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, *our garlands are profaned, a dishonor to the city, and an insult to the gods*, Eur. Heracl. 72. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν Id. Or. 1105. Τὸ δὲ πάντων μέγιστον . . , τὴν μὲν σὴν χώραν αὐξανομένην ὀράς, *but the greatest thing of all, you see your own territory increasing*, Cyr. 5. 5. 24. Τὸ λοισθήιον δὲ, θριγκὸς ἀθλίων κακῶν, δούλη γυνή γραυς Ἑλλάδ' εἰσαφίξομαι Eur. Tro. 489. Ἡμῶν δὲ γεννωμένων, τὸ τοῦ κωμωδοποιοῦ, οὐδ' οἱ γείτονες σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d. Εὐδαιμονοίης, μισθὸν ἡδίστων λίσγων, 'as a reward for,' Eur. El. 231.

b. This use of the Nom. and Acc. may be often explained by *attraction* to the subject or object of the verb. Cf. 395 a.

c. ANACOLUTHON. Apposition is sometimes prevented by a change of construction: as, Μητρὶ τ', Ἐρίβοιαν λέγω, *to my mother, Eribœa I mean* (for Μητρὶ τ' Ἐριβοίᾳ, *to my mother E.*), Soph. Aj. 569. See also 402.

II. USE OF THE CASES.

397. Cases serve to distinguish the relations of substantives. These relations are regarded, in Greek, (I.) as either DIRECT or INDIRECT, and (II.) as either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the *directness* with which the substantive is related to the *verb* of the sentence. The principal DIRECT RELATIONS are those of the *subject* and *direct object* of the verb, and that of *direct address*. Other relations are, for the most part, regarded as INDIRECT.

II. The second distinction is founded upon the *kind* or *character* of the relation. The relation is,

1. SUBJECTIVE, when the substantive denotes the SOURCE, or SUBJECT, of *motion, action, or influence* ; or, in other words, THAT FROM WHICH ANY THING COMES.

2. OBJECTIVE, when the substantive denotes the END, or OBJECT, of *motion, action, or influence* ; or, in other words, THAT TO WHICH ANY THING GOES.

3. RESIDUAL (*residuus, remaining*), when it is not referred to either of the two preceding classes.

398. a. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds ; those of MOTION, and those of REST.

b. Motion may be considered with respect either to its SOURCE or its END ; and both of these may be regarded either as *direct* or *indirect*. We may regard as the DIRECT SOURCE of motion, that which *produces* the motion, or, in other words, that which *moves* ; as the INDIRECT SOURCE, that *from* which the motion *proceeds* ; as the DIRECT END, that which *receives* the motion, or that *to* or *into* which the motion *immediately goes* ; and as the INDIRECT END, that *towards* which the motion *tends*.

c. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion ; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (397), into the *direct* and the *indirect*.

d We have, thus, six kinds of relation, each of which, with a single exception, is represented in Greek by an appropriate case, denoting in general as follows :

I. DIRECT RELATIONS.

- 1. Subjective. THE NOMINATIVE. *That which acts.*
- 2. Objective. THE ACCUSATIVE. *That which is acted upon.*
- 3. Residual. THE VOCATIVE. *That which is addressed.*

II. INDIRECT RELATIONS.

- 1. Subjective. THE GENITIVE. *That from which any thing proceeds.*
- 2. Objective. THE DATIVE. *That towards which any thing tends.*
- 3. Residual. THE DATIVE. *That with which any thing is associated.*

399. a. For the historical development of the Greek cases, see 186 s. From the *primitive indirect case* (which remained as the Dat.), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any cause, were not referred to either of these two classes ; and hence the Dat. is both an *objective* and a *residual* case.

b. In the Latin case-system, which so closely resembles the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural or in Dec. 2, and, wherever it occurs, may be explained by the mere precession or contraction of final vowels.

c. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that came forward in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *prepositional adjuncts*, because in these the relation was sufficiently defined by the preposition. The *Gen. of price* secured a few words, but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

d. As most verbs express *action*, and the Active is the leading voice, the use of the NOMINATIVE as the subject of a finite verb became so established, that it extended to verbs of *state* as well as of *action*, and to the Passive no less than the Active voice.

e. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*, 172 e). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (401).

f. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

g. A case may sustain the same relation to more than one word in the sentence : as, Κρέα ἔψοντες ἤσθιον, *they boiled and ate flesh*, ii. 1. 6.

A. THE NOMINATIVE.

400. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative : as,

Ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, *and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus*, i. 1. 3.

401. RULE III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nom. thus employed is termed the *Nominative independent* or *absolute* (absolūtus, released, free, sc. from grammatical fetters). See 399 c. This use might be often explained by ellipsis (68 b).

To this rule may be referred the use of the Nominative,

a.) In the *inscription of names, titles, and divisions*: as, Κύρου Ἀνάβασις *Cyri. Expositio, The Expedition of Cyrus*; Βιβλίον Πρώτον *Liber Primus, Book First*.

b.) In *exclamations*: as, Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24. ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. ὦ φίλτατον φῶνημα *Soph. Ph. 234*.

c.) In *address*. — The appropriate case of address is the *Voc.* (186 g). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (182).

1. The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence: Ἱππίας ὁ καλὸς τε καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. Χαῖρε, ὁ βασιλεύς *Mat. 27. 29. Cf. Audi tu, populus Romanus, Liv. 1. 24*.

2. To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person* (and in which οὗτος is often used): Οἱ δὲ οἰκέται, . . ἐπίθεσθε, *but the servants, do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a.

3. In forms of address which are both direct, and likewise descriptive or exclamatory, the *Voc.* and *Nom.* may be associated: Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, *O Proxenus and the other Greeks present*, i. 5. 16. Κύριε, υἱὸς Δαβὶδ *Mat. 20. 30. ὦ φίλος, ὦ φίλε Βάκχιε Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δέσποτα; Eur. Hel. 1627*.

402. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case: as,

a.) In the *introduction* of a sentence: Ὑμεῖς δὲ, . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν ὁ Κῦρος . . , ἔδοξεν αὐτῷ, *Cyrus desiring, . . it seemed best to him*, Cyr. 7. 5. 37. Ὁ γὰρ Μωυσῆς οὗτος, . . οὐκ οἶδαμεν τί γέγονεν αὐτῷ *Acts 7. 40. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἐκατέρων, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον i. 8. 27*.

b.) In *specification, repetition, or description*: "Ἄλλους δ' ὁ μέγας . . Νεῖλος ἔπεμψεν Σουσιस्कάνης, Πηγαστᾶγών, κ. τ. λ., *and others the vast Nile hath sent; Susiskānez, P., &c., Æsch. Per. 33. Θυγάτηρ μεγάλη-*

τορος Ἡελίωνος, Ἡελίων, ὃς ἔναιεν Z. 395. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο. Ἀθηναῖοι μὲν . . περιπλέοντες Th. 4. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἐρρήθουν κακοὶ, φύλαξ ἐλέγχων φύλακα Soph. Ant. 259. — The two last examples may perhaps be referred to 395 a, or 396 a

c.) In speaking of *names* or *words as such*: Προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile, "sycophant,"* Æschin. 41. 15. Παρεγγύα ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών, *Cyrus gave out as the pass-word, "Jove our Ally and Leader,"* Cyr. 3. 3. 58.

B. THE GENITIVE.

403. THAT FROM WHICH ANY THING PROCEEDS (398 d) may be resolved into (I.) *That from which any thing proceeds, as its POINT OF DEPARTURE*; and (II.) *That from which any thing proceeds, as its CAUSE*. Hence the Greek Genitive is either (I.) the GENITIVE OF DEPARTURE, or (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (397):

RULE A. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

a. The *Genitive of departure* is commonly expressed in English by the preposition *from*; and the *Genitive of cause*, by the preposition *of*. The former is commonly expressed in Latin by the Ablative; and the latter partly by the Gen., and partly by the Abl. (b) Hence, in general,

The GENITIVE is used to express that OF or FROM which something is or is done.

c. The relations here denoted are, however, sometimes translated by other prepositions, and sometimes without a preposition.

I. GENITIVE OF DEPARTURE.

404. Departure may be either in *place*, in *time*, or in *character*. . Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

a. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. 398). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

(1.) *Genitive of Separation.*

405. a. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c. : as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 192 c. Χωρὶς τῶν ἄλλων, *apart from the rest*, i. 4. 13. Σώματος δίχα Cyr. 8. 7. 20. Διέσχον ἀλλήλων, *were distant from each other*, i. 10. 4. Πόρρω . . αὐτοῦ, *far from him*, i. 3. 12. Εἰ θαλάττης εἴργοιντο, *if they should be excluded from the sea*, Hel. 7. 1. 8. Κωλύσειε τοῦ καίειν, *he would prevent them from burning*, i. 6. 2. Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *to cease from the war against me*, i. 6. 6. Οὗτος μὲν αὐτοῦ ἤμαρτεν, *this man missed him*, i. 5. 12. Ἐπέσχομεν τοῦ δακρύνειν, *we refrained from weeping*, Pl. Phædo 117 e. Σῶσαι κακοῦ, *to save from evil*, Soph. Ph. 919. Ἀλύξετον μόρου, *will escape death*, Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλεύθεροι πόνων, ἑλεύθεροι . . Εὐρυσθέως, *'free from,' Eur. Heracl. 873. So ἀπέχω to be distant, νοσφίζω separate, ὑποχωρέω retire, βλάπτω hinder (a. 195), λήγω, τελευτάω, cease, σφάλλομαι, ψεύδομαι, miss, λύω loose, ἔχω refrain, ἐλευθερώω free, καθαίρω cleanse; καθαρὸς, ἁγνός, pure; ἐλευθερία freedom, ἐπικούρημα, πρόβλημα, protection, ἡσυχία rest; ἄνευ without; the poet. νόσφι apart, ἐκάς, τῆλε, τηλόθι, afar; &c. In imitation of the Greek, Abstīnēto īnārum, Operum solūtis, Liber labōrum, Sceleris purus, Hor.*

b. Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μὲν ὑμετέρων ἡδύ μοι φείδεσθαι, *it is my pleasure to spare your property*, Cyr. 3. 2. 28. Κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Τῆς ὀργῆς ἀνέντες, *resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. So εἴκω, ὑπέικω, συγχωρέω, *to yield, ἀφειδέω, to be unsparing, &c.*

c. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. 450 b): Δόμων . . φέρουσιν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἐλάν, *to drive these children from the land*, Eur. Med. 70. Βάθρων ἵστασθε, *rise from your seats*, Soph. O. T. 142. Τό τ' οὐρανοῦ πέσημα Eur. Iph. T. 1384. (d) So *that from which action begins*: Ὕμνησαν Διὸς ἀρχόμεναι, *they sang beginning from Jove*, Pind. N. 5. 48. Ἀρξάμενοι τοῦ χώρου φ. 142. For adverbs in -θεν, properly genitives, see 192.

e. In a few rare phrases, the Gen. without a preposition denotes *that from which time is computed* (forward or back): Μετ' ὀλίγον δὲ τούτων, *and [after a little from these things] a little after these things*, Hel. 1. 1. 2. Τρίτῳ . . ἔτει τούτων, *in the third year [from] before these things*, Hdt. 6. 40. Δευτέρῳ δὲ ἔτει τούτων, *'[from] after,' Ib. 46.*

(2.) *Genitive of Distinction.*

406. a. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c. : as,

Διώρισταί τεχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλέκτρον οὐδὲν διέφερεν, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Miletus*, i. 1. 6. **Διάφορον** τῶν ἄλλων πόλεων, *superior to the other states*, Mem. 4. 4. 15. Ἰλίου τοῦ ἀρετῇ διέστηκεν Pl. Rep. 550 e. Ἔτερον δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ, 'other than,' 'different from,' Pl. Gorg. 500 d. So ἄλλος *other*, with ἄλλοιός, ἄλλότριος, ἄλλοιῶ ; *περισσός exceeding*, with περισσεύω ; *διαφερόντως differently*, &c.

b. **Λείπομαι**, *to be left behind* [from or by, 405, 434 b], *to come short of*, governs the Gen. in these, and various derived or kindred senses : Πλήθει . . ἡμῶν λειφθέντες, [left behind us] *inferior to us in number*, vii. 7. 31. Κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι, 'not left far behind,' 'closely pursuing,' Æsch. Pr. 857. Καὶ τίς βίος μοι σοῦ λελειμμένη φίλος ; 'bereft of,' Soph. Ant. 548. Στρατὸν . . τὸν λελειμμένον δορός, 'left from or by,' Æsch. Ag. 517. Γνώμας λειπομένα, *devoid of understanding*, Soph. El. 474.

407. Words of SUPERIORITY include,

1.) Words of *authority, power, precedence, and pre-eminence* :

Ἀνθρώπων ἄρχειν, *to rule men*, Cyr. 1. 1. 3. Ἐγκρατεῖς . . πάντων, *sovereign over all*, v. 4. 15. Ἠγήτο τοῦ στρατεύματος, *led the army*, iv. 1. 6. Πρεσβεύειν τῶν πολλῶν πόλεων, *to take rank of most cities*, Pl. Leg. 752 e. So ἡγέομαι, ἡγεμονεύω, *to lead*, δεσπόζω, δεσποτέω, κυριεύω, *to be lord*, βασιλεύω *reign*, στρατηγέω *command*, σατραπεύω, ἐπιτροπεύω, *tyrannize*, rule as satrap, &c., ἐπιστατέω *have charge of* ; κράτος *power* ; ἀκρατής *without power over*, &c. Cf. Regnavit populorum, *Hor.* ; Urbis potiri, *Sall.* ; Mentis compos, *Cic.* See also 442.

Ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δὲ σοὶ λεῶν

Ἐξεστ' ἀνάσσειν ὧν ὅδ' ἡγείτ' οἴκοθεν ;

Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν. Soph. Aj. 1099.

408. 2.) *Adjectives and adverbs in the comparative degree* (as denoting the possession of a property in a *higher degree*), and words *derived from them*.

RULE V. The COMPARATIVE DEGREE governs the Genitive : as,

Κρείττονι ἑαυτοῦ, *more powerful than himself*, i. 2. 26. Τῶν ἵππων ἔτρεχον θάπτον, *they ran faster than the horses*, i. 5. 2. Ἐμοῦ ὕστερον, [later than] *after me*, i. 5. 16. Ὑστέρησε τῆς μάχης, *came after the battle*, i. 7. 12. Τῇ ὑστεραίᾳ τῆς μάχης Pl. Menex. 240 c. Τούτου δεύτερον Pl. Leg. 894 d. Ἀνωτέρω τῶν μασθῶν i. 4. 17. Ἠττώμεθα αὐτοῦ Cyr. 5. 3. 33. Τιμαῖς τούτων ἐπλεονεκτεῖτε iii. 1. 37.

a. So the other degrees, if used in the sense of the Comparative : Σεῖο . . μακάρτατος, *more completely happy than you*, λ. 482. Πρῶτός μου ἦν Jn. 1. 15. See 406.

409. 3.) Multiple and proportional words (240) : as,

Πολλαπλασίους ἡμῶν αὐτῶν, *many times your own number*, iii. 2. 14. Δίς τόσως ἐμέ κτείνας ἀδελφῆς ζῶσαν Eur. El. 1092. Ἦρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφείλε τοπρώτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ ταύτην, ἀφήρει διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλήν· πέμπτην δὲ, τριπλήν τῆς

τρίτης· τὴν δ' ἔκτην, τῆς πρώτης ὀκταπλασίαν· ἐβδόμην δὲ, ἑπτακαίεκο-
σαπλασίαν τῆς πρώτης ($a. b = 2a. c = 1\frac{1}{2}b = 3a. d = 2b. e = 3c.$
 $f = 8a. g = 27a$) Pl. Tim. 35 b, c.

II. GENITIVE OF CAUSE.

410. To the head of CAUSE may be referred, (A) That from which any thing is DERIVED, MADE, SUPPLIED, OR TAKEN; (B) That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; (C) That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and (D) That which CONSTITUTES any thing WHAT IT IS.

a. In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

411. A. That from which any thing is DERIVED, MADE, SUPPLIED, OR TAKEN. To this division belong, (1) the *Genitive of Origin*, (2) the *Genitive of Material*, (3) the *Genitive of Supply*, and (4) the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material.*

412. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive: as,

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, of D. and P. are born two children, i. 1. 1. Τοῦ δ' ἔφυν, from him I sprang, Eur. Iph. T. 4. Τί ἀπολαύσεις ἂν τῆς ἀρχῆς; what advantage should you derive from your authority? Cyr. 7. 5. 56. Φοίνῳκος μὲν αἱ θύραι πεποιημένοι, the doors being made of the palm-tree, Ib. 22. Περιστεφῇ . . ἀνθέων, crowned [from] with flowers, Soph. El. 895. Τοιοῦτων μὲν ἔστε προγόνων iii. 2. 13. Νύμφης τεκνώσει παῖδα Eur. Med. 804. Τῶν ἡδίστων ποτῶν ἀπολαύσεται Cyr. 7. 5. 81. Χρημάτων ὀνήσομαι Eur. Hel. 935. Εὐωχοῦ τοῦ λόγου Pl. Rep. 352 b. Τῆς κεφαλῆς ὄζω Ar. Eccl. 524. Οἶνος φοινίκων ii. 3. 14 (cf. i. 5. 10). Λίμνην . . ζέουσιν ὕδατος Pl. Phædo 113 a. Μεθυσθεὶς τοῦ νέκταρος Pl. Conv. 203 b. Λόγων ὑμᾶς Λυσίας εἰστία; Pl. Phædr. 227 b.

a. The *Gen. of source* or *material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*: as, Πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα, burn the gates with raging fire [from fire, as the source], B. 415. Χεῖρας νιψάμενος πολιῆς ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Λούεσθαι ἐϋρρεῖος ποταμοῖο Z. 508. Πυρὸς μείλισσέμεν H. 410. Ἐξὼν μιᾶς μοι χεῖρὸς εὐ θέσθαι τάδε, 'with a single blow,' Eur. Herc. 938.

413. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts ; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The **THEME OF DISCOURSE OR OF THOUGHT** is put in the Genitive : as,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., *it is not well to say of the bowman, that, &c.*, Pl. Rep. 439 b. Διαθεώμενος αὐτῶν, ὅσῃν μὲν χώραν . . ἔχοιεν, *observing in respect to them, how great a country they have*, iii. 1. 19. Τῆς δὲ γυναικὸς, εἰ . . κακοποιεῖ, *but in respect to the wife, if she manages ill*, Ec. 3. 11. Κλύων σου, *hearing of thee*, Soph. O. C. 307. Τί δὲ ἵππων οἶε; *what do you think of horses?* Pl. Rep. 459 b. Οἶσθα . . κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, ‘you know of dogs,’ Ib. 375 e. Τὸ Μεγαρέων ψήφισμα Th. 1. 140 (= τὸ περὶ Μ. ψήφισμα 139). Τῆς δὲ σίς φρενὸς, ἐν σου δέδοικα Eur. And. 361. So with φράζω *to tell*, φημί *say*, ἐρωτάω *inquire*, χράω *respond* (of an oracle), μαθάνω *learn*, σκοπέω *consider*, νοέω *think*; ἀγγελία *message*, μῦθος *fable*, ἐρώτησις *inquiry* (quæstio animorum, Cic.) ; &c.

a. For the *Gen. of the theme* may be often substituted another case, more frequently the Nom., in the succeeding clause : Εἰ δὲ ἡ γυνὴ κακοποιεῖ, *if the wife manages ill*.

414. 3. Genitive of Supply.

Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of **PLENTY** and **WANT** govern the Genitive : as,

a. OF PLENTY. Θηρίων πλήρης, *full of beasts*, i. 2. 7. Μεσταὶ σίτου, *full of corn*, i. 4. 19. Διφθέρας . . ἐπίμπλασαν χόρτου, *they filled the skins with hay*, i. 5. 10. Τούτων ἅλις, *enough of these things*, v. 7. 12. Δασέος . . δένδρων, *thick with trees*, ii. 4. 14. Πλουτεῖ . . φίλων, *he is rich in friends*, vii. 7. 42. So πλέως *full*, πλούσιος, poet. ἀφνειός, *rich*; πλήθω, γέμω, *to be full*, εὐπορέω *abound*, βρύω *teem*; πληρῶ, μεστῶ, *fill*, κορέννυμι *satiare*, σάπτω *stuff*; ἄδην *enough*; εὐπορία *abundance*; &c.: and Lat. plenus, dives, impleo, &c.

b. OF WANT. Ἀνθρώπων ἀπορῶν, *wanting in men*, i. 7. 3. Σφενδονητῶν . . δεῖ, *there is need of slingers*, iii. 3. 16. Οἷων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. Μιᾶς δέουσαι τεσσαράκοντα, *40 less 1* (§ 242 c). Φίλων ἔρημος, *devoid of friends*, Eur. Med. 513. Σοῦ μόνη Ib. 52. Πένης . . φίλων, *poor in friends*, Pl. Ep. 332 c. So ἐνδεής *wanting*, ἐλλιπής *deficient*, κενός *empty*, ὀρφανός *bereft*, γυμνός *naked*, ψιλός *bare*; πένομαι *to be poor*, ἀπορέω, σπανίζω, *lack*; ἐρημῶ, μονῶ, χηρῶ, *bereave*, γυμνῶ, ψιλῶ, *strip*; ἀπορία, ἐνδεια, χρεῖα, *want*; &c.: and Lat. indigus, inops, pauper, egeo, &c.

c. The Gen. which belongs to δέομαι and χρήζω as verbs of want may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*: Οὐτινος ἂν δέησθε, *whatever you may desire*, i. 4. 15. Δικαίων δεῖσθαι, *to request what is reasonable*, Cyr. 8. 3. 20. Μακροῦ χρήζειν βίου, *to desire long life*, Soph. Aj. 473.

4. Genitive Partitive.

415. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive : as,

Ἡμισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

a. This Gen. has received the names of *the Gen. of the whole*, and the *Gen. partitive*; the former from its denoting *the whole*, and the latter from the conception of this whole as *divided* into parts, of which the mind takes up one or more (*partio* or *partior*, *to divide*, from *pars*, *part*).

416. The partitive construction may be employed,

a.) To express *quantity, degree, condition, place, time, &c.*, considered as a limitation of a general idea, or as a part of an extended whole (especially with a neuter adjective or an adverb) :

Μικρὸν δ' ὕπνου λαχών, *obtaining a little [of] sleep*, iii. 1. 11. Ἐν τοιούτῳ . . τοῦ κινδύνου προσιόντος, *in such imminent danger [in such a degree of]*, i. 7. 5. Ὁ δ' εἰς τοῦθ' ὕβρεως ἐλήλυθεν, 'to such a pitch of insolence,' Dem. 51. 1. Οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, 'in this state of preparation,' Th. 2. 17. Ἦν μέσον ἡμέρας, *it was midday*, i. 8. 8. Εἰς τὸδ' ἡμέρας, *to this [time of day] point of time*, Eur. Alc. 9. Συνέπεσον ἐς τοῦτο ἀνάγκης Th. 1. 49. Ἐπὶ μέγα ἐχώρησαν δυνάμει Ib. 118. Εἰς ἐν μοίρας Eur. And. 1172. See 420 a, b. Cf. Lat. hoc negōti, id temporis, illud ætatis, tantum fidei.

NOTE. A neuter demonstrative pronoun is oftenest found in this construction, when governed by a preposition.

b.) In presenting the whole as the sum of all the parts; in denoting the whole and a part; and in denying of all the parts :

Ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας, *in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Ἐν παντὶ κακοῦ, *in the [whole] extreme of evil*, Pl. Rep. 579 b. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν Th. 7. 55. Ἡμιόλιον . . οὐ πρότερον ἔφερον, *half [and the whole of what] as much again as they before received*, i. 3. 21. Τούτων . . οὐδένα οἶδα, *I know none of these*, Cyr. 7. 5. 45. Οὐδὲν ἀπολείποντες προθυμίας Th. 8. 22. Cf. Cuncta terrarum, *Hor.*; Nihil rerum, *Cic.*

417. a. The whole is sometimes put in the case which belongs to the part, the part agreeing with the whole instead of governing it; chiefly when different parts are successively mentioned (cf. 393 d, 395 a) : Ἀκούομεν ὑμᾶς . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses [for ὑμῶν ἐνίοις]*, v. 5. 11. Δίδυμα τέκεα πότερος ἄρα πότερον αἰμάξει; 'which of the two?' Eur. Ph. 1289. Οἰκίαι, αἱ μὲν πολλὰ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *the houses, the most had been demolished, and few remained*, Th. 1. 89. Οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει; Soph. Ant. 21. In the following example, the second part has three subdivisions : Καὶ οἱ ξένοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . ., εἰσὶ δ' οἱ Th. 7. 13.

b. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction; and one form is some-

times found, where the other would rather have been expected. The two forms are sometimes combined : *Εἴτ' οὖν θεὸς, εἴτε βροτῶν ἦν, whether he was a god, or one of mortals*, Soph. El. 199. *Ποῦ τις θεῶν ἢ δαίμων ἐπαρωγός*; Eur. Hec. 164. *Οἶδε . . φαίνουσι τινὲς δαίμονες, ἢ θεῶν τῶν οὐρανίων* Id. El. 1233.

418. According to Rule IX., a word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

I. SUBSTANTIVES : *Τὸ τρίτον μέρος τοῦ . . ἵππικοῦ, the third part of the cavalry*, Cyr. 2. 1. 6. *Τῶν πελταστῶν τις ἀνὴρ, a certain man of the targeteers*, iv. 8. 4. *Τριάκοντα μυριάδας στρατιᾶς* i. 4. 5. *Τοῦ ἀρίστου ἀνθρώπων ᾄοιδοῦ* Hdt. 1. 24.

a. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter : *Οἱ Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον, the A. marched to Pharsalus [of] in Thessaly*, Th. 1. 111. *Ὁρμίσαντο τῆς Χερρόνησου ἐν Ἐλεοῦντι, touched upon the Cherronese at Eleüs [at E., a town of the C.]*, Hel. 2. 1. 20. *Ἀφίκετο τῆς Ἀπτικῆς ἐς Οἰνόνην πρῶτον, came upon Attica first at Œnoë*, Th. 2. 18.

b. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis or synesis : *Τῶν ἄλλων Ἑλλήνων τινὲς* [sc. *ἄνδρες*]. *Ἐξεκύναιέ τι* [sc. *μέρος*] *τῆς φάλαγγος, 'some part of the line,'* i. 8. 18 (419 a; cf. *μέρος τι τῆς εὐταξίας* i. 5. 8). *Εἰσὶ δ' αὐτῶν* [sc. *ποταμοὶ τινες*], *οὓς οὐδ' ἂν παντάπᾳσι διαβαίητε. Πολέμον, καὶ μάχης οὐ μετῆν* [sc. *μέρος*] *αὐτῇ* (421 a; cf. *ἀγαθοῦ τινος μετέσται . . μέρος* Cyr. 2. 3. 6). *Τῆς γε οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς* (420 a).

c. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted : *Τρεῖς ἄνδρες τῶν γεραιτέρων* [sc. *ἀνδρῶν*], *three men of the more aged*, v. 7. 17. *Δύο τῶν πρεσβυτάτων στρατηγοί*, iii. 2. 37.

419. II. ADJECTIVES. a. *The Article, and Adjective Pronouns*: *Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, slew some of them, and banished others*, i. 1. 7. *Τῶν ἄλλων Ἑλλήνων τινὲς, some of the other Greeks*, i. 7. 8. *Παρ' ἐκάστου τῶν ἡγεμόνων, from each of the leaders*, i. 6. 2. So *ὅς, ὅστις, ἄλλος, ὅδε, οὗτος, τοιοῦτος, τοσοῦτος, τίς*; &c. See 416 a, N.

b. *Adjectives of Number*: *Εἷς τῶν στρατηγῶν, one of the generals*, vii. 2. 29. *Ἡμῶν δ' οὐδεὶς, none of us* (416 b), iii. 1. 16. *Τοὺς τρεῖς . . τῶν δακτύλων* Ar. Vesp. 95. *Πολλὰ τῶν ὑποζυγίων* i. 5. 5.

c. *Superlatives, and words derived from them* (by virtue of the included adjective, cf. 408); and the *other degrees* when kindred in force : *Ἐν τοῖς ἀρίστοις Περσῶν, among the best of the Persians*, i. 6. 1. *Τῶν . . ἀνθρώπων ἀριστεύσαντες* [= *ἄριστοι γενόμενοι*], *being the best of the men*, Mem. 3. 5. 10. *Οὐ δευτέρων πρωτεύουσιν* Ages. i. 3. *Ὡ φίλα γυναικῶν, O [beloved of] dearest of women*, Eur. Alc. 460. *Δῖα γυναικῶν δ.* 405. *Δειλαία δειλαίων κυρεῖς, wretched of the wretched art thou!* Soph. El. 849. *Ἔπεμον τῆς γῆς τὴν πολλήν* Th. 2. 56. *Ἐπὶ πλείστον ἀνθρώπων* Th. 1. 1. *Τῆς γῆς ἡ ἀρίστη* Ib. 2. *Τὴν ἀμείνω τῶν μοιρῶν* Luc. D. D. 1.

d. *Participles*: *Σὺν τοῖς παροῦσι τῶν πιστῶν, with those present of his faithful attendants*, i. 5. 15. *Καὶ τῶν ἄλλων τὸν βουλόμενον* i. 3. 9.

e. *Other Adjectives*: *Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, having half of the rear-guard*, iv. 2. 9. *Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, the good among*

men, Ar. Pl. 495. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τῶν ἄλλων σκευῶν τὰ περιττά iii. 2. 28.

f. Those adjectives which are most frequently employed to denote a part are termed *partitives*. A *neuter* adjective used substantively is often so employed. See 416 a.

420. III. ADVERBS. a. *Of Place and Time*, used literally or figuratively (416 a) : Οὐδ' ὅπου γῆς ἐσμὲν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν, *I dwell [in a remote part of the country] far from town*, Ar. Nub. 138. Ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Ὅπηνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *to advance far into the river*, iv. 3. 28. Πόρρω τῆς ἡμέρας, *far in the day*, Hel. 7. 2. 19. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Οὐκ ὀρᾶς ἔν' εἰ κακοῦ ; 'in what depth of evil,' Soph. Aj. 386. Ποῦ ποτ' εἰ φρενῶν ; 'in what state of mind ?' Soph. El. 390. Οἱ προσελήλυθεν ἀσελγείας, 'to what a pitch of insolence,' Dem. 42. 24. So οὐ, πανταχοῦ, ποῖ, ὅποι, ἄλλοθι, δεῦρο, πόθεν ; πρῶτ' *early*, ὁψέ *late*, αὐτίκα, πηνίκα, &c. Cf. Lat. ubi terrarum, nusquam gentium, quo loci, tunc temporis, eo furōris.

b. *Of State or Condition*, especially with the verbs ἔχω and ἤκω (416 a) : Τῆς τύχης γὰρ ᾧδ' ἔχω, *I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Πῶς οὖν ἔχεις δόξης ; [in what state of opinion] *of what opinion are you ?* Pl. Rep. 456 d. Ὡς ποδῶν εἶχον, [as they were of foot] *with all their speed*, Hdt. 6. 116. Πῶς ἀγῶνος ἤκομεν ; *how do we come on in the strife [with what progress of the strife] ?* Eur. El. 751. Χρημάτων εὖ ἤκοντες, *being well off in property*, Hdt. 5. 62. Ὡς ὀργῆς ἔχω Soph. O. T. 345. Ὅταν . . ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ Pl. Rep. 571 d. So οὕτως, ᾧδε, ὡσαύτως, ὅπως, ὁμῶς, καλῶς, κακῶς, μετρίως, ἱκανῶς, &c.

NOTE. In such rare cases as Δυνάμιός τε ἤκεις *μεγάλῃς* (*thou hast come to great power*, Hdt. 7. 157), the adverb seems to have been attracted into the form of an adjective.

c. *Of the Superlative Degree* : Ἀφαιδέστατα πάντων ἐτιμωρεῖτο, *he punished most unsparingly of all [he of all, 418 b] i. 9. 13. Προτιμηθῆναι μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἐγγύτατα τῶν πολεμίων ii. 2. 17.*

421. IV. VERBS. The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement* ; taking the place of any case which the verb would require, if referring to the whole. See 418 b.

1.) *The Gen. Partitive as a Subject*. (a) *Of a Finite Verb* : Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν . . διαβάλῃτε, *there are some of them, which you could not pass*, ii. 5. 18. Πολέμου, καὶ μάχης οὐ μετῆν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. 7. 2. 28 (so with προσήκει, 4. 2. 20). Τῶν δὲ Σαμίων . . ξυνθέμενοι . . διέβησαν Th. 1. 115. (b) *Of an Infinitive* : Ἐπιμιγνύναι σφῶν, *that some of them mingled*, iii. 5. 16. Ὡς οὐδὲν ἀρχῆς, *he thought that [a share of] authority belonged to no one*, Cyr. 8. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. A. 1. 2.

422. 2.) *The Gen. Partitive in the place of an Appositive* is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning*, *esteeming*, and *making* : Οὐκ ἐγὼ τούτων εἰμι, *I am not one of these*, Cyr. 8. 3. 45. Ἐτύγχανε . . βουλῆς ὢν, *he happened to be one of the council*, Th. 3. 70. Ὑλᾶς μακάρων ἀριθμεῖται, *Hylas is numbered as one of the blest*, Theoc. 13. 72. Μουσικῆς . . τίθης λόγους ; *do you make letters a part of music ?* Pl. Rep. 376 c.

423. 3.) *The Genitive Partitive is used as a Complement,*

a. *Generally*, with any verb, when its action affects not the whole object, but a *part* only : as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφικεῖς δὲ τῶν αἰχμαλώτων, *sending some of the captives*, vii. 4. 5. Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους iv. 5. 22. Καὶ τῆς τε γῆς ἔτεμον Th. 2. 56. Παροίξας τῆς θύρας, *opening the door a little*, Ar. Pax 30.

424. β.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial* action.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING, BEGINNING, and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετέχειν, *to share in* [have a share of] *the dangers*, Hel. 2. 4. 9. Τῆσδε κοινωνῶ τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδιδόντες, *imparting our joys*, Cc. 9. 12. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. 1. 6. 25. Ξυμβάλλεται . . τοῦδε δείματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. 2. 1. 32. So συναίρομαι, συλλαμβάνω, μεταλαμβάνω, μεταλαγχάνω, κοινοῦμαι, *to take part in*; διαδίδωμι *distribute*, ἐπαρκέω *impart*; ἰσόμοιρος *sharing equally*; κοινωνία *participation*; &c. Servom sui participat consilii, *Plaut.*

425. 2. The BEGINNING is, of course, only *part* of the work. Hence,

Τοῦ δὲ λόγου ἤρχετο, *he commenced his address*, iii. 2. 7. Φυγῆς ἄρχειν, *to begin flight*, Ib. 17. So ἐξάρχω, κατάρχω, ὑπάρχω, καθηγέομαι, *to begin*; ἀρχή *beginning*; &c. These words sometimes imply *precedence* (beginning for others to follow; 407).

a. The partitive idea appears also in such expressions as Μεσοῦσι . . τῆς πορείας, *being in the middle of the way*, Pl. Pol. 265 b; Μεσοῦντι . . τῆς ἀναβάσιος Hdt. 1. 181.

426. 3. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the haly*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵντος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits P.*, Cyr. 8. 3. 28. Ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Μέσσου δουρὸς ἐλὼν Γ. 78. So θιγγάνω, ψαύω, *to touch*, λαμβάνομαι, ἀντιλαμβάνομαι, *take hold of*, δράσσομαι *seize*, ἔξικνέομαι, ἐφικνέομαι, *reach*; poet. ἀντάω, ἀντιάω, κυρέω *meet with*; ἔχομαι, ἀντέχομαι, *keep hold of*, κλίνω, *cling to*, ἀναβαίω *go on board* (β. 416);

ἄψαυστος, ἄθικτος, *free from the touch of*; &c. Cf. “Lest his hand *reach* of the tree of life,” Milton.

a. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction: Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Νῖν . . ψαύειν χερὸς Eur. Here. 968. Ἀγεῖν τῆς ἡνίας τὸν ἵππον Eq. 6. 9. Κέμης ἔλε Πηλεΐωνα A. 197. Τὴν μὲν κρεμαστὴν αὐχένος Soph. Ant. 1221.

b. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατέαγε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυνετρίβη τῆς κεφαλῆς Ar. Pax 71. Κρατῖνον συντρίψαι τῆς κεφαλῆς αὐτῆς, *that C. had broken her head*, Isoc. 381 a. Cf. 476.

427. 4. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἵνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 c. Κληρονομεῖν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. Θνητοῦ μὲν σώματος ἔτυχες, ἈΘΑΝΑΤΟΥ δὲ ΨΥΧΗΣ Isoc. 22 b. Τάφου ἀντιάσας, Soph. El. 868. Εἰ δέ τις κυρεῖ γυναικὸς ἐσθλῆς, εὐτυχεῖ Eur. Cr. 2.

a. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

428. B. That which exerts an influence as an EXCITEMENT, OCCASION, OR CONDITION. To this division belong the following rules, respecting, 1. *the motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. *the sensible and mental object*; and 4. *time and place*.

a. The Gen. so employed is often translated by other prepositions than *of* and *from*, especially by *for*; and sometimes without a preposition.

1. Genitive of Motive, &c.

429. RULE XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is done, said, felt, or existing. Thus,

a. WITH VERBS: Μισθοῦ ὑπηρετοῦντες, *serving [from, or on account of] for hire*, Cyr. 6. 2. 37. Τούτου σε . . ζηλῶ, *on this account I envy you*, Ib. 8. 4. 23. Μηδὲν αὐτῶν καταθεῖς, *paying nothing for them*, Ib. 3. 1. 37. Φίλου δέισας . . ἢ χαῦτοῦ, *fearing [on account of] for a friend or even himself*, Soph. O. T. 234. Ταύτης ἱκεῖναι σε, *I beseech you for her*

sake, Eur. Or. 671. Ἰκετεύω σε τῶνδε γονάτων, 'by these knees,' Id. Hec. 752. Σπείσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Προπέποται τῆς παραυτίκα ἡδονῆς, 'for the sake of present pleasure,' Dem. 34. 23. Ἔγραψα . . , τοῦ μή τις ζήτησαι, 'in order that none may inquire,' Th. 1. 23. Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι, 'to sow,' Mat. 13. 3. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἀγγελίης οἶχνεσκε O. 640. So with φθονέω envy, ἀγαμαι, θαυμάζω, admire, εὐδαιμονίζω, μακαρίζω, esteem happy, οἰκτείρω pity, ὀργίζομαι, θυμόμαι, χαλεπαίνω, be angry, μνησικακέω bear ill-will, τιμωρέομαι take vengeance, αἰνέω, ἐπαινέω, praise, μέμφομαι blame, στένω sigh, ἀλλάσσω exchange, πράττω exact, ὀφείλω owe, &c. Cf. Proficiscitur cognoscendæ antiquitatis, Tac. A. 2. 59; Sume cyathos amici, Hor.

b. WITH ADJECTIVES: Εὐδαίμων . . τοῦ τρόπου, happy [by reason of] from his character, Pl. Phædo 58 e. ὦ μακάριε τῆς τέχνης, Blessed in thy trade! Ar. Av. 1423. ὦ τάλαιν' ἐγὼ σέθεν Soph. El. 1209. ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας Eur. Med. 1028. Cerebri felicem, Hor.

c. WITH ADVERBS: Πενθικῶς δὲ ἔχουσιν τοῦ ἀδελφοῦ, in mourning for her brother, Cyr. 5. 2. 7. Χαλεπῶς φέρειν αὐτῶν Th. 2. 62. Καλῶς παράπλου κείται, it lies well for the voyage, Th. 1. 36. Παρόδου χρησίμως ἔξειν Th. 3. 92.

d. WITH NOUNS: Ὀδῖνας αὐτοῦ προσβαλὼν, causing pangs on his account, Soph. Tr. 41. Γενέλου τοῦδ' . . λιτάς, entreaties by this beard, Eur. Or. 290. Τροίας μῆσος, hatred on account of Troy, Ib. 432.

e. WITH INTERJECTIONS: Φεῦ τοῦ ἀνδρός, Alas for the noble man! Cyr. 3. 1. 39. Αἰαὶ κακῶν Eur. Here. 899. Οἱμοὶ δάμαρτος Ib. 1374. Ὅα . . στρατεύματος Æsch. Per. 116. Ἰατταταιὰξ τῶν κακῶν Ar. Eq. 1.

f. IN SIMPLE EXCLAMATION: Τῆς τύχης, My ill-luck! Cyr. 2. 2. 3. Τῆς μωρίας, What folly! Ar. Nub. 818. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν Ib. 153. Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμῆματος Ar. Av. 61.

430. a. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, to take aim at men, Cyr. 1. 6. 29. Αὐτοῦ χερμάδας . . ἔρριπτον, they threw stones at him, Eur. Bac. 1096. Εὐθὺ Πελλήνης πέτεσθαι, to fly straight for Pellene, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; for who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]? ii. 1. 11. Βασιλικῆς μεταποιουμένους τέχνης, laying claim to the kingly art, Pl. Pol. 289 e. Ἰέναι τοῦ πρόσω, to go farther [for that which is farther on], i. 3. 1. So with ἀκοντίζω, τοξεύω, ἵημι, to shoot, τρέχω run, ὀρέγομαι reach for, ἐπιμαίομαι poet., feel or seek for, ἀμφισβητέω contend for; ἰθύ(s) lon., straight for; &c.

b. The student cannot fail to remark the ease with which verbs of *motion* pass into those of simple *effort* and *desire* (432 e). Thus, ἵεμαι, and, more commonly, ἐφίεμαι, to send one's self to, rush to, strive for, seek, desire; ὀρέγομαι, to reach after, strive for, seek, court, desire: Δόξης ἐφιέμενος, eager for glory, Cyr. 3. 3. 10. Ἰέμενοι λεχέων Soph. Tr. 514. Ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, to seek his company, Mem. 1. 2. 15. Σωκράτους ὠρεχθήτην Ib. 16. Τιμῆς ὀρέγεσθαι Hier. 7. 3.

2. Genitive of Price, Merit, &c.

431. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE: "Ἴππον, ὃν . . ἀπέδοτο πεντήκοντα δαρεικῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Δόξα δὲ χρημάτων οὐκ ὠνητή, *glory is not to be bought for money*, Isoc. 21 b. Ἀμφίλοχον . . ἀπελύτρωσε τάλαντων ἑννέα, *he released A. for nine talents*, Dem. 159. 13. Πέσου διδάσκει; *for how much does he teach?* Pl. Apol. 20 b. Πολλοῦ τοῖς ἄλλοις ἐπώλουν Mem. 1. 2. 60. Cf. Lat. *tantum, quanti, assis*, &c., expressing price or value.

b. VALUE AND MERIT: "Ἀξιοὶ τῆς ἐλευθερίας, *worthy of freedom*, i. 7. 3. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Τῆς ἀξίας τιμᾶσθαι, *to estimate at the true desert*, Pl. Apol. 36 e. Τιμᾶται . . θανάτου, *he puts his estimate [of the desert of the crime] at death*, Ib. b. Πρέπον . . δαίμονος τοῦμοῦ, *suited to my fate*, Soph. Aj. 534 (the Dat. more common with πρέπω, § 453). Πρεπόντως τῶν πραξάντων Pl. Menex. 239 c. So with ἀξιώω *to deem worthy*, ἀξίως *in a manner worthy of*, ἀνάξιος *unworthy*, κατάξιος, *right worthy*; ποιέομαι, τίθημι, *to estimate*; &c. Cf. Magni aestimabat pecuniam, Cic.; Salūtis dignus, Plaut.

c. CRIME: Ἀσεβείας φεύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διώξομαι σε δειλίας, *I will prosecute you for cowardice*, Ar. Eq. 368. Ἐνοχος . . λειποταξίου, *guilty of desertion*, Lys. 140. 1. So with αἰτιάομαι, ἐπαιτιάομαι, *to accuse*, γράφομαι *indict*, εἰσάγω, ὑπάγω, ἐπέξειμι, ἐπεξέρχομαι, ἐπισκῆπτομαι, καλοῦμαι, *prosecute*, ἀρραϊγῆ, δικάζω, κρίνω, *judge*, ἀλίσκομαι, ὀφλισκάνω, *be convicted*; ὑπεύθυνος *liable*; &c.: and, in Lat., with *accūso, arguo, condemnō, absolvo; reus, insons*; &c.

d. The Gen. (chiefly θανάτου) is sometimes used to express the *punishment* (regarded either as the *desert* of the crime, or as the *end in view* in judicial proceedings): Θανάτου δὲ οὔτοι κρίνουσι, *these pronounce sentence of death [adjudge worthy of]*, Cyr. 1. 2. 14. Ὑπὸ τῆς θανάτου, *on a capital charge*, Hel. 2. 3. 12. Ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ἐνοχοὶ δεσμοῦ γεγόνᾱσι Dem. 1229. 11. See b. Cf. *Damnatus laboris*, Hor.

3. Genitive of Sensible or Mental Object.

432. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE OR ACTION govern the Genitive: as,

a. OF SENSATION: Σίτου ἐγεύσαντο, *tasted of food*, iii. 1. 3. Οἴνου . . ὀσφραίνεσθαι, *to smell wine*, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, *'heard a murmur'*, i. 8. 16. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνύσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν, *'saw S. doing, or heard him saying'*, Mem. 1. 1. 11. Γεῦσαι τῆς θύρας, *[taste of] knock at the door*, Ar. Ran. 462. So γεύω *to give a taste*, ἀκροάομαι, κλύω *poet.*, *hear*; ἀγευστος *not tasting*, ἀνήκοος *not hearing*; &c. For words of touch, see 426.

b. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT: Ἐπιβουλῆς οὐκ ᾔσθάνετο, *he did not perceive the plot*, i. 1. 8. Ἀλλήλων ξυνίεσαν, *understood each other*, Th. 1. 3. Ἐνθῦμοῦ δὲ καὶ τῶν εἰδόντων, *consider those who know*, Mem. 3. 6. 17. Πειρώμενοι ταύτης τῆς τάξεως, *making trial of this order*, iii. 2. 38. Τῶν τειχῶν ἡμῶν πειρᾶν, *to [try] attack our walls*, Th. 7. 12. Τρίβων ὦν ἱππικῆς, *practised in horsemanship*, Ar. Vesp. 1429. Θέλω δ' αἰδῆρις μᾶλλον ἢ σοφὸς κακῶν εἶναι Æsch. Sup. 453. Ξένως ἔχω τῆς ἐνθάδε λέξεως Pl. Apol. 17 d. Μάχης ἐν εἰδότε B. 824 (*Pugnæ sciens, Hor.*). So πείρα *trial, experience*, with ἐμπειρος, ἐμπείρως, ἐμπειρία, ἐμπειρέω, ἀπειρος, ἀπείρως, ἀπειρία, ἀπείρατος, -ως; ἐπιστήμων *acquainted*, ἀνεπιστήμων, ἀγνός, ἀδαής, *ignorant*, ἀπαίδευτος *uninstructed*; ἰδιώτης [a common person] *unskilled*, ἰδιωτεύω *to be u.*; ἐθός, ἡθός, *accustomed*, ἀήθης *unaccustomed*, &c.: and Lat. gnarus, ignārus, conscius, nescius, prudens, inscius, perītus, insuētus, &c. Cf. “Intelligent of seasons,” “Divine of something ill,” *Milt.*

c. OF MEMORY: Τούτων οὐδεὶς μέμνηται, *these things no one remembers*, v. 8. 25. Τούτων ἐμέμνητο, *made mention of these*, vii. 5. 8. Μὴ μ' ἀναμνήσης κακῶν, *do not remind me of my woes*, Eur. Alc. 1045. Τῶν πάροιθε μὲν λόγων λαθώμεθα, *let us forget the former words*, Eur. Hipp. 288. So μνημονεύω, μιμνήσκομαι, *to remember*, ἐπιλανθανόμαι, ἐπιλήθομαι, *forget*, μιμνήσκω, ὑπομιμνήσκω, *remind*, ἐκληθάνω and ἐπιλήθω, *cause to forget*; μνήμων *mindful*, ἀμνήμων, ἐπιλήσμων *forgetful*; μνήμη *memory*, λήθη *oblivion*; &c. Cf. Lat. meminī, recordor, obliviscor, moneo, memor, immemor, &c.; Labōrum decipitur, *Hor.*

d. OF CARE AND CONCERN: Κήδεσθαι Σεύθου, *to care for Scuthes*, vii. 5. 5. Τούτου σοι δεῖ μέλειν, *of this [there must be to you a care] you must take care*, Cyr. 1. 6. 16. Ἀμελεῖν ἡμῶν αὐτῶν, *to be careless of ourselves*, i. 3. 11. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, *that it may not repent thee (old Eng.) of thy gift to me*, Cyr. 8. 3. 32 (*repentance or regret being after-concern*). Φυλασσομένους τῶν νεῶν, *careful of the ships*, Th. 4. 11. So ἐπιμέλομαι *to take care*, φροντίζω *give heed*, ἐντρέπομαι, ἀλέγω *poet., regard*, προνοέω, προοράω, *provide*, ὀλιγωρέω *care little*, ἀφροντιστέω *disregard*, καταφρονέω *despise*; ἐπιμελής *careful*, ἀμελής *careless*; ἐπιμέλεια, φρόντις, κῆδος; *care, attention*, ἀμέλεια *neglect*; ἀνακῶς *attentively*; &c.: and Lat. anxius, providus, improvidus, secūrus, pœnitet, &c.

e. OF DESIRE: Ἐρῶντες τούτου, *desiring this*, iii. 1. 29. Χρημάτων ἐπιθυμεί, [sets his mind upon, cf. 430 b] *desires booty*, iii. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life*, Pl. Phædo 117 a. Πεινήσας χρημάτων, *hungering for wealth*, Cyr. 8. 3. 39. Πόλις ἐλευθερίας διψήσασα, ‘*thirsting for freedom*,’ Pl. Rep. 562 c. So κισσάω, and the poet. ἔλδομαι, ἰμείρω, λιλαίομαι, λίπτομαι, *to long for*; πρόθυμος, ἐπιθυμητικός, *desirous*, δύσερως *wretchedly desiring*, &c.: and Lat. avidus, cupidus, studiōsus, &c. See 414 c, 430 b.

f. OF VARIOUS EMOTION: Ἀγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Ὑμῶν . . θαυμάζω, *I wonder at you*, Hel. 2. 3. 53. Οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, *who would not endure him as their king*, ii. 2. 1. Ὡν ἐγὼ σοι οὐ φθονήσω, *which I shall not grudge to you*, Cyr. 8. 4. 16. Μηδὲ μοι φθονήσης εὐγμάτων, ‘*deny,*’ or ‘*reject,*’ Æsch. Pr. 583. Οὐ μεγαίρω τοῦδὲ σοι δωρήματος, ‘*grudge,*’ Ib. 626.

g. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, listen to, obey*, fr. ob and audio). Hence, words of *obedience* often govern the Gen. (cf. 455 g): Τούτους . . βασιλέως οὐκ ἀκούειν, *that these did not obey [or were not subject to] the king*, iii. 5. 16. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον, *the C. neither [listened to them calling] regarded their calls*, iv. 1. 9. Ὑπήκοοι τῶν Μοσσυνοίκων,

subject to the M., v. 5. 1. So κατακούω *to obey*, παρακούω *disregard*, ἀνηκουστέω, poet. νηκουστέω, *disobey*; κατήκοος *obedient*, ἀνυπήκοος *disobedient*; even, rarely, πείθομαι *to obey*, ἀπειθέω, poet. ἀπιθέω, *disobey*, εὐπειθής *obedient*, ἀπιστος *disobedient*; &c.

h. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule, sometimes or often take the Acc. (especially of a neuter adjective): Εἶδομεν τοὺς πολεμίους, *we have seen the enemy*, vi. 5. 10. Κλύω βοήν, *I hear a cry*, Eur. Or. 1325. Αἰσθάνονται ἕκαστα, ‘*perceive*,’ Mem. 1. 4. 5. See 472 b, 478 b.

i. The Gen. is the more freely used when a participle agrees with it; and there may sometimes be doubt whether the Gen. is used according to this rule, or put absolute with the participle.

4. Genitive of Time and Place.

433. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *co-operating* to produce it. Hence,

RULE XIV. The **TIME** and **PLACE** **IN WHICH** are put in the Genitive (cf. 469, 482): as,

a. **TIME**: Ὡχεται τῆς νυκτός, *he went in the night*, vii. 2. 17. Τῆς δελῆς δὲ ἤκειν, *to come in the evening*, Ib. 16. Ἐξιόντες δ’ ἐκάστης ἡμέρας, *going out [in each day] every day*, vi. 6. 1. Ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός, ‘*many times [in the] a month*,’ Cyr. 1. 2. 9. Εἴτε νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας, ‘*whether [in the] by night or by day*,’ iii. 1. 40. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν (cf. ἐν . . ταύταις ταῖς ἡμέραις), *the king will not fight [within] for ten days*, i. 7. 18. Πολλοῦ χρόνου, Μακροῦ χρόνου, Χρόνου συχνοῦ, *for a long time*, i. 9. 25; &c. Ἐξ ἐτῶν ἄλoutos Ar. Lys. 280. Οὐκέτι τοῦ λοιποῦ [sc. χρόνου] πᾶσχοιμεν, ‘*in future*,’ Dem. 44. 12. Ὡστε τῆς ἡμέρας ὅλης διήλθον . . , ἀλλὰ δελῆς ἀφίκοντο iii. 3. 11. Τοῦ αὐτοῦ θέρου, Τοῦ δ’ ἐπιγιγνομένου χειμῶνος, Th. 2. 66, 69. Cf. Eng. *o’ nights*.

b. **PLACE**: Αὐτοῦ [sc. τόπου] μέιναντες, *remaining in that place*, i. 10. 17. Τῆς δὲ Ἰωνίας . . αἰσχρὸν νενόμισται, *in Ionia it has been deemed base*, Pl. Conv. 182 b. Κατέκλεισαν . . Μακεδονίας Ἀθηναῖοι Περδίκκαν, *the A. shut up P. in M.*, Th. 5. 83. Ἡ οὐκ Ἀργεος ἦεν; *was he not in A.?* γ. 251. Τόνδ’ εἰσεδέξω τειχέων, ‘*within the walls*,’ Eur. Ph. 451. Ἐμβατεύειν πατρίδος, *to step [in] on my native land*, Soph. O. T. 825. Ποτέρας τῆς χερός; Ἐν δεξιᾷ σου. *On which hand? On thy right*. Eur. Cycl. 681. Ὀρῶ πυρᾶς νεωρῇ βύστρυχον, ‘*on the tomb*,’ Soph. El. 900. Νέφος δ’ οὐ φαίνεται πάσης γαίης, ‘*[in] over the whole land*,’ P. 372. Cf. the Lat. *Gen. of place* (perhaps a modified form of the Dat.): *domi*, &c.

c. This use of the Gen., to denote the *place where*, rarely occurs in prose, except in those adverbs of place which are properly genitives (380 b): οὐ, αὐτοῦ, ὁμοῦ, οὐδαμοῦ, &c. Cf. 469 d.

d. This Gen. is sometimes employed, chiefly in the Epic, to denote the *place upon, over, or through which* any thing moves: Ἐρχονται πεδίοιο, *they advance [in] upon the plain*, B. 801. Πεδίων ἐπινίσσεται, *it flows over the plains*, Soph. O. C. 689. Ἐλκόμεναι νειόδο βαθείης πηκτὸν ἄροτρον, ‘*through the deep fallow*,’ K. 353. Ἐπετάχυνον τῆς ὁδοῦ, ‘*on the way*,’ Th. 4. 47. Ποίας [sc. ὁδοῦ] εἰσενέγκωσιν αὐτόν, ‘*by what way*,’ Lk. 5. 19.

e. The ideas of *place* and *time* are combined in some expressions which

relate to *journeying* (Fr. *journée*, a *day's-march*, fr. Lat. *diurnus*, fr. *dies*, *day*): Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτῳ οὐδὲν εἶχομεν, '[in] during the last seventeen day's-marches,' ii. 2. 11. Ἡμερεύοντας . . μακρὰς κελεύθου Æsch. Cho. 710.

f. The idea of *cause* appears especially in such expressions as Δώσειν . . τρία ἡμιδαρεικά τοῦ μηνός, *to pay three half-darics a month*, i. 3. 21.

g. Some of the examples under this rule have been referred by some to the partitive use of the Genitive.

434. C. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demande*d, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive: as,

a. With Verbs of Obtaining, Receiving, Hearing, Learning, Inquiring, Requesting, &c.: Ταῦτα δέ σου τυχόντες, *obtaining this of you*, vi. 6. 32. Ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν, *you shall hear from me the whole truth*, Pl. Apol. 17 b. Μάθε δέ μου καὶ τᾶδε, *learn from me this also*, Cyr. 1. 6. 44. Πυνθάνου δὲ τῶν ξένων, *inquire of the strangers*, Æsch. Cho. 848. Δέονται δέ σου καὶ τοῦτο, '*request of you*,' vi. 6. 33. Παιδὸς ἐδέξατο χεὶρὶ κύπελλον A. 596. Σοῦ . . αἰτεῖ μῦθον Soph. O. C. 1161.

b. With Passive Verbs and Verbals: Πληγὴς θυγατρὸς τῆς ἐμῆς, *smitten by my daughter*, Eur. Or. 497. Σφαγὴς Αἰγίσθου, *slain by Æ.*, Id. El. 123. Τῶν φίλων νικώμενος Soph. Aj. 1353. Ποίᾳς μερίμνης . . ὑποστραφεῖς; *by what solicitude oppressed?* Id. O. T. 728. Μηδενὸς προσήγορος, *accosted by no one*, Ib. 1437. Φίλων ἀκλαντος, *unwept of friends*, Soph. Ant. 847. Κείνης διδασκάλῳ Id. El. 343. Ἀγαπητοῖς Θεοῦ, *beloved of God*, Rom. 1. 7. — This use of the Gen. is rare in prose, and is most frequent with the Participle or Verbal. Cf. Mens interrita leti, *Ov.*: Hiemis invictus, *Sil.*; and the common use of *of* with the Pass. in old and poet. Eng.: "Unwhipped of justice," *Shaks.*

c. With Substantives: Ξενοφῶντος Κύρου Ἀνάβασις, *Xenophon's Expedition of Cyrus*. Ταῖς τῶν νέων τιμαῖς ἀγάλλονται, *they delight in the honors paid them by the young*, Mem. 2. 1. 33. Ἡρας ἀλατείαις, *wanderings caused by Juno*, Æsch. Pr. 900. Πολέμων φθορά, *destruction by wars*, Pl. Leg. 741 a. Κύματα . . ἀνέμων, B. 396.

435. D. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing* or *prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

Genitive Constituent.

RULE XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive : as,

Τὸ Μένωνος στράτευμα, *the army of Meno*, i. 2. 21.

a. Substantives simply denote *things* (including *persons*) ; and adjectives and adverbs, *properties*. Hence, if an adjunct is *simply viewed as modifying a substantive, adjective, or adverb*, it is put in the Gen. ; and Rule XVI. might be thus expressed :

A SUBSTANTIVE, ADJECTIVE, or ADVERB, as *such*, governs the Genitive.

b. If, on the other hand, *the particular nature of the modification is to be expressed*, another case may be required ; so that the same substantive, adjective, or adverb may either be followed by the Gen. as the *generic* case, or by the Dat. or Acc. as a *more specific* case. See 392 a, 442 a, 444, 463, 472 f.

c. In many instances, the use of the Gen. may either be referred to this general rule, or to the more specific rules which have preceded. How often has the old brief rule been cited, "One substantive governs another in the Genitive."

d. The Gen. modifying a substantive (termed the *Attributive*, or *Adnominal Genitive*) has an office akin to that of the adjective ; which, indeed, may often take its place (437 e, 440, 443 c).

436. a. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* : as βασιλεύς in βασιλεύω (442), πλησίον in πλησιάζω (445 c), κινδύνος in κινδυνεύω (446 d). Hence,

RULE B. A word may govern the Genitive, by virtue of an *included* substantive, adjective, or adverb.

b. Adjectives in which a substantive is compounded with α- *privative* (385), have often a Gen. defining the substantive : as, Γήρως ἄλῦπα, *free from the pains of age*, Soph. O. C. 1519. See 446 b. Hence the special rule,

RULE C. The compounds of Alpha Privative govern the Genitive ; or, in the Latin rhyme,

Semper Alpha Privativum

Poni facit Genitivum.

c. The verbs ὀζω *to smell*, πνέω *to breathe*, and προσβάλλω *to emit*, may take a Gen. defining a noun implied in these verbs or understood with them : Ὀζουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Μύρου πνέον, *breathing of myrrh*, Soph. Fr. 147. Βροτοῦ με προσέβαλε, *the scent of a mortal strikes me*, Ar. Pax 180. Ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν Ar. Ran. 338.

d. Some adverbs govern the Gen., as originally substantives (380), or by virtue of an included substantive : Τοῦδε τοῦ φόβου χάριν, *on account*

of this fear, Soph. El. 427. Ταύτης ἔνεκα τῆς παρόδου, on account of this pass, i. 4. 5. So δίκην, δέμας poet., after the manner or form of, like, ἔκητι poet., by the will of, κύκλῳ around, &c. Cf. Lat. *gratia, ergo, instar*.

437. A Genitive defining a substantive (a) is often connected with it through an *appositional verb*. Less frequently, (b) its connection is modified or strengthened by an *adjective* or *adverb*. These constructions may be often explained by ellipsis. Thus,

(a.) Πρόξενος . . ἦν [sc. ἄνθρωπος] ἐτῶν ὥς τριάκοντα, *P. was [a man] of about 30 years*, ii. 6. 20. See 440, 443, and cf. 422. (b.) Ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἐαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Τὸν ἔρωτα τοῦτον πότερα κοινὸν οἷε εἶναι πάντων ἀνθρώπων; *do you think that this desire is common to all men* [all men's in common]? Pl. Conv. 205 a. So with οἰκέος *own*, ἐπιχώριος *customary*, &c. Cf. the Lat. *sacer, proprius, communis*, with the Gen.; the Eng. *own*; &c.

c. The Gen. is often used in *emphatic periphrasis*, particularly with *χρῆμα* thing (446 a) and, by the poets, with *ὄνομα* name, *δέμας* body, *κάρα* head, *σχῆμα* form, and similar words: ὦ φίλτατον . . ὄνομα Πολυνείκους, *O dearest [name of P.] P.*, Eur. Ph. 1702. Δέμας Ἀγαμέμνονος, for Ἀγαμέμνονα, Id. Hec. 723. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα Soph. O. T. 950.

d. A substantive governing the Gen., or (e) the Gen. itself, is sometimes used instead of an *adjective*, especially by the poets and Hellenistic writers: (d) Χρυσὸν . . ἐπῶν, *the gold of words*, for Ἐπη χρυσᾶ, *golden words*, Ar. Pl. 268. Βίη Τεύκροιο, *the [might of T.] mighty T.*, Ψ. 859. ὦ μητρὸς ἐμῆς σέβας Æsch. Pr. 1091. Ἐπὶ πλούτου ἀδηλότῃτι, *in [the uncertainty of] uncertain riches*, 1 Tim. 6. 17. Cf. Artificis scelus, *Virg.*; Her Majesty, *His Grace*. (e) Τᾶς ἡσυχίας βίος, *a life of quiet* [= ἡσυχος βίος, *a quiet life*], Eur. Bac. 388. Πάθη ἀτιμίας, *[passions of baseness] base passions*, Rom. 1. 26. Ἀκροᾷτης ἐπιλησμονῆς, *a forgetful hearer*, Ja. 1. 25. See 440.

438. ELLIPSIS. a. A substantive governing the Gen. is often *understood*, particularly words denoting *domestic relation* or *abode* (υἱός son, οἶκος house, &c.), and such as the context supplies: as,

Γλοῦς ὁ Ταμῶ, *Glus, the son of Tamos*, ii. 1. 3. Ὁ δὲ Μάλας τῆς Ἀτλαντος [sc. θυγατρὸς], *the son of M., the daughter of A.*, Luc. D. D. 24. Βυρσίνης τῆς Ἰππίου [sc. γυναικός,] *B., the wife of H.*, Ar. Eq. 449. Φοιτῶν εἰς διδασκάλου [sc. οἶκον], *resorting to the house of a teacher*, Pl. Alc. 109 d. Ἐς τοῦ Πιττάλου, *to Pittalus's*, Ar. Ach. 1222. Ἐν Ἀσκληπιοῦ [sc. ἱερῷ temple] Mem. 3. 13. 3. Εἰς Τροφωνίου [sc. ἄντρον cave] Ar. Nub. 508. Τῶν ἐν Ἀδμήτου κακῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Ἀιδου Soph. Ant. 654 (cf. Εἰν Ἀιδου δόμοις 1241). Cf. Hectoris Andromache, *Hector's [wife] A., Virg.*; Ad Vestæ, *to Vesta's [temple]*, Hor.: John Peters [originally for J., Peter's son], *To St. Paul's [Church]*.

NOTE. The ellipsis of words of *abode* is chiefly with the prepositions εἰς, ἐν, and ἐξ.

b. Instead of simple ellipsis, the *possessor* is sometimes put in the case belonging to the *thing possessed*, chiefly in *comparison*: as, Ἀρματα . . ὅμοια ἐκείνῳ [= τοῖς ἐκείνου ἅρμασι], *chariots like [him] his (chariots)*, Cyr. 6. 1. 50 (cf. Ἀρματα ὅμοια τοῖς Κύρου 2. 7). Ὀπλισμένοι . . τοῖς αὐτοῖς

Κύρω ὅπλοις, *equipped in armor the same with* [Cyrus] C.'s (*armor*), Cyr. 7. 1. 2. Ἐχομεν σώματα ἱκανώτερα τούτων, *we have bodies better able than* [they] *theirs*, iii. 1. 23. Μῆδ' ἐξισώσης τάσδε [= τὰ τῶνδε κακὰ] τοῖς ἐμοῖς κακοῖς Soph. O. T. 1507. Κόμαι Χαρίτεσσιν ὁμοῖαι P. 51.

439. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, (1) the *Genitive of Property*, or (2) the *Genitive of Relation*.

1. Genitive of Property.

440. a. The GENITIVE OF PROPERTY expresses *dimension*, *age*, *quality*, &c. (often expressed by an adjective, 435 d):

Ποταμὸν ὄντα τὸ εὖρος πλέθρου i. 4. 9, *a river being* [of] *a plethron in width* (cf. Ποταμὸν τὸ εὖρος πλεθριαῖον i. 5. 4, and see 395 c). Πρὶν εἴκοσιν ἐτῶν εἶναι, *before he was* [of 20 years] *20 years old*, Mem. 1. 2. 40. [Τεῖχος] εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν ii. 4. 12. See 437 a.

b. Except in the predicate, the Gen. of strict *quality* is chiefly poetic or Hellenistic (437 e): Τούτου τοῦ τρόπου πῶς εἰμι, *I am somehow of this turn*, Ar. Pl. 246. Ὅσοι τῆς αὐτῆς γνώμης ἦσαν, *as many as were of the same mind*, Th. 1. 113. Τοῦθ' ὁρῶ πολλοῦ πόνου, *I see it (a work) of much difficulty*, Eur. Ph. 719. Στολίδα . . τρυφᾶς [= τρυφεράν], *a [dress of daintiness] dainty dress*, Eur. Ph. 1491. Τοσόνδ' ἔχεις τόλμης πρόσωπον, 'face of impudence,' Soph. O. T. 533. Cf. the commonness of this construction in Eng. and, combined with an adjective, in Lat.: *A man of wisdom*, Vir summæ sapientiæ.

2. Genitive of Relation.

441. The GENITIVE OF RELATION, in its full extent, includes much that has been already adduced, under other and more specific heads. The relations which remain to be considered are chiefly, (α) those of *domestic*, *social*, and *civil life*; (β) those of *possession* and *ownership*; (γ) that of the *object of an action* to the *action* or *agent*; (δ) those of *time* and *place*; (ε) those of *specification*, *explanation*, and *emphasis*; while yet others are left for observation.

The Genitives expressing these relations may be termed, (α) the *Gen. of social relation*, (β) the *Gen. possessive*, (γ) the *Gen. objective*, (δ) the *Gen. of local or temporal relation*, (ε) the *Gen. of specification*, &c.

442. a. GENITIVE OF SOCIAL RELATION. Ὁ τῆς βασιλέως γυναικὸς ἀδελφίς, *the brother of the king's wife*, ii. 3. 17. Δούλους τούτων, *slaves of these*, i. 9. 15. Βασιλεύων [= βασιλεὺς ὢν, 436 a] αὐτῶν, *being their king*, v. 6. 37 (see also 407). Γείτων . . τῆς Ἑλλάδος, *a neighbor of Greece*, iii. 2. 4. Τοὺς ἐκείνου ἐχθίστους, . . τοὺς Κύρου φίλους, *his worst foes, the friends of C.*, iii. 2. 5. Cf. 450 a, 456.

a. To this analogy may be referred the use of the Gen. for the Dat., with some *adjectives* denoting *near connection* or *correspondence* (even compounds of σύν, ὁμοῦ, &c.): Συγγενῆς τοῦ Κύρου, *related to Cyrus*, or *a relative of Cyrus*, Cyr. 5. 1. 24. Ζεὺς ὁμέστιος βροτῶν, *Jupiter dwelling with mortals*, Soph. Fr. 401. Τούτων ἀντίρροπον, *counterpoising these*, Dem. 12. 6. Γῆς ἰσόμοιρ' ἀήρ, *air, coextensive with the earth*, Soph. El. 87. So with συμφυῆς *connate*, σύμφωτος *accordant*, σύνοικος *dwelling with*, συνώνυμος, ὁμώνυμος, *of like name*, ὁμόστολος, ἀκόλουθος, *accompanying*, διάδοχος *succeeding*, ὁμοῖος *like*, ἀδελφός *akin*, πρόσφορος *fitting*, &c. Cf. Lat. *aequālis, similis, par, familiāris*, &c., with Gen.; and 450 a, 451.

b. In some of the examples falling under this head (which is not strictly confined to persons), an adjective may be regarded as used *substantively*.

443. β. GENITIVE POSSESSIVE. a. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, office, quality, characteristic*, &c. Thus,

Τὰ Συεννέσιος βασιλεια, *the palace of S.*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνους, *the Ionian cities belonged to T.*, i. 1. 6. Τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Πόλις . . Παλλάδος κεκλημένη, *a city called Minerva's*, Eur. Ion 8. Ἦν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isoc. 185 b. Οὐ Κρέοντος . . γεγράφομαι, *I shall not be registered as Creon's*, Soph. O. T. 411. Μηδ' ἂ μὴ ἴθιγες ποιοῦ σεαυτῆς, *nor make yours what you did not touch*, Id. Ant. 546.

b. A *neuter adjective* used *substantively* takes the Gen. possessive, in connection with some verbs of *praise, blame, wonder*, and the like: Τοῦτο ἐπαινῶ Ἀγησιλάου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. Ἐν σου δέδοικα, *one thing [of you] in you I fear*, Eur. And. 362. Ὁ μέμφονται μάλιστα ἡμῶν, *what they most blame in us*, Th. 1. 84. So with ἀγαμαί *admire*, θαυμάζω *wonder at*, διώκω *impeach*, &c.

c. An adjective sometimes supplies the place of the Gen. possessive (435 d): Τὸ βασιλῆιον [= βασιλέως] σημεῖον, *the king's ensign*, i. 10. 12. Τὸ Κύρειον στρατόπεδον, *the camp of Cyrus*, Ib. 1. See 375 a.

d. The Gen. possessive is the converse of the Gen. of property, the one denoting *that which possesses*, and the other, *that which is possessed*.

444. γ. GENITIVE OBJECTIVE. If an action, instead of being predicated by a verb, is simply presented in a substantive, adjective, or adverb, then its object is usually expressed by the Genitive (instead of an Acc., Dat., or preposition with its case, as with a verb, 435 a, b). In Eng., various prepositions are used in translating this Gen. Thus,

a. *Genitive of the Direct Object*: Ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, *the commander reviews the guards*, Ae. 9. 15; but, Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων, *C. makes a review of the Greeks*, i. 7. 1; Τῶν τοιούτων ἔργων ἐξεταστικόν, *fitted to review such matters*, Mem. 1. 1. 7. Ἴὼ γάμοι . . ὀλέθριοι φίλων, *O marriage destructive of friends!* Aesch. Ag. 1156 (cf. Σπύγγος ὤλεσεν γραφὴν 1329). Λάθρα δὲ τῶν στρατιωτῶν, *without the knowledge of the soldiers*, i. 3. 8 (cf. Λαθεῖν αὐτὸν ἀπελθὼν 17). Κρύφα τῶν Ἀθηναίων Th. 1. 101. Ἀρετῆς διδάσκαλος Pl. Meno 93 c. Χορῶν διδασκαλίας Mem. 3. 4. 4. Διδασκαλικὸν . . σοφίας Pl. Euthyph. 3 c.

Δικαιοσύνης διδασκαλεία Cyr. 1. 2. 15 (cf. Διδάσκουσι . . σωφροσύνην 8). Ἀπαθῇ κακῶν vii. 7. 33. Cf. Cererem ferunt, *Hor.*; Ferax Cereris, *On.*

b. *Genitive of the Indirect Object*: Εὐχεσθαι τοῖς . . θεοῖς, to pray to the gods, iv. 3. 13; but, Θεῶν εὐχάς, prayers to the gods, Pl. Phædr. 244 e. Τὴν τῶν κρεισσόνων δουλείαν, subjection to the stronger, Th. 1. 8. (cf. Τῇ γῇ δουλεῦσαι 81). Ἐπιβουλευτοῦ στρατοῦ, of a plotter against the host, Soph. Aj. 726 (cf. Ἐπιβουλεύει αὐτῷ i. 1. 3). Πρόφασις . . τοῦ ἀθροίζειν, pretext for assembling, i. 1. 7.

c. *Genitive for a preposition with its case*: Ἀπέβη ἐς τὴν γῆν, descended upon the land, Hel. 1. 1. 18; but, Ἐν ἀποβάσει τῆς γῆς, in a descent upon the land, Th. 1. 108. Νόστου γαίης E. 344 (cf. Νοστήσας οἰκόνδε E. 687).

d. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*: Τῆς τῶν Ἑλλήνων εὐνοίας, from good-will to the Greeks, iv. 7. 20 (cf. Εὐρους δέ σοι ὦν vii. 3. 20). Ἀνδρὸς εὐμένειαν Soph. O. C. 631 (cf. Εὐμενῇ πόλει Id. Ant. 212).

e. A *participle* may so perform the office of a substantive or common adjective, as to take the *Gen. objective*: Ὁ τ' ἐκείνου τεκῶν, his father, Eur. El. 335. Οὐδεὶς ἔρωτος τοῦδ' ἐφαίνειτ' ὠφελῶν, 'as helper of this desire,' Soph. O. C. 436.

f. To the *Gen. of the direct object* may be referred the *Gen.* with αἷτιος and its derivatives: Ὁ ἐμὸς ἔρωσ τούτου αἷτιος, my desire is [causative of] the cause of this, ii. 5. 22. Οἱ τοῦ πολέμου αἰτιώτατοι, the chief authors of the war, Hel. 4. 4. 2. Τούτων οὐ σὺ αἰτία, you are not responsible for this, Œc. 8. 2. Τοῦ πατρὸς τοὺς αἰτίους, those guilty towards my father, Œsch. Cho. 273. Τούτου Σωκράτην . . αἰτιάται, for this he blames S. [makes S. the author of this], Mem. 1. 2. 26. Cf. 429, 431.

g. The *Gen.* in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. They may both modify the same word: Τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, Pelops's seizure of all Peloponnesus, Isoc. 249 a. Adjectives taking the place of the *Gen.* are, in like manner, used both *subjectively* and *objectively*.

445. 8. GENITIVE OF LOCAL OR TEMPORAL RELATION. 'a. *With Substantives*: Τόπον ἐλέους, place for pity, Polyb. 1. 88. Τέρμα τῆς σωτηρίας, the goal of safety, Soph. O. C. 725. Τοῦ ποταμοῦ ὁδός, channel of the river, Cyr. 7. 5. 16. Τριῶν ἡμερῶν ὁδόν, a three days' march, ii. 2. 12. Ἡ ὥρα τοῦ ἔτους, the time of year, Œc. 4. 13. Ὡρὴ δόρποιο, time for supper, ξ. 407. Τελευτήν τοῦ βίου, end of life, i. 1. 1. Τριῶν μηνῶν μισθόν, three months' pay, Ib. 10.

b. *With Adjectives*. Ἐναντίος ἵστασ' ἐμεῖο, stand opposed to me, N. 448. Τὸ μέσον τῶν τειχέων, the [middle] distance between the walls, i. 4. 4. Γάμου ἤδη ὥραία, now of proper age for marriage, Cyr. 4. 6. 9. Τέλειον . . ἀρετῆς, [having reached the end of] complete in excellence, Pl. Leg. 643 d.

c. *With Adverbs*. The *Gen.* is used with many adverbs of place and time: Ἐγγὺς παραδείσου, near a park, ii. 4. 14. Ἐγγὺς μυρίων, nearly 10,000, v. 7. 9. Ἐκτὸς τοῦ τείχους, without the wall, Mag. Eq. 7. 4. Ἐκτὸς ὀλίγων, except a few (406), Hel. 1. 6. 35. Μέχρι ἑσπέρας, until evening, Cyr. 1. 4. 23. So with ἄγχι, σχεδόν, near; ἀμφοτέρωθεν on both sides, ἀντίον, ἐναντίον, ἀντιπέρασ, over against; ἄνω, ἄνωθεν, ὑπερθεν, above; ἄχρι until; εἰσω, ἐνδον, ἐντός, within; ἐμποδῶν in the way; ἐνερθε, νέρθε, κάτω, beneath; ἐνθεν καὶ ἐνθεν, on this side and that, ἐξῆς next to, ἐξω without, μεταξύ between, ὀπισθεν behind; πάροιθεν, πάρος, πρόσθεν, ἔμπροσθεν, before; πέλας, πλησίον, near (hence, πλησιάζω to come near, 436 a), &c.

446. ε. GENITIVE OF SPECIFICATION, EXPLANATION, OR EMPHASIS. This makes the statement more precise or emphatic, by adding a more specific name, or by showing in what sense or with what special application (*in respect to what*) the statement is made, or by repetition, &c.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In some cases, an *appositive* might be substituted for it; and in others, we might regard the Gen. as in apposition with a substantive implied (395 c, 394 c).

a. *With Substantives.* Τροίης πτολίεθρον, *city OF Troy* (395 c; cf. urbs Romæ). Θανάτου τελευτάν, *the end [of life] in death*, or simply, *death*, Eur. Med. 152 (cf. § 445 a). Τυράννου χρήμα, *a [thing of a tyrant] vile tyrant*, Pl. Rep. 567 e. Ὑδὸς χρήμα μέγιστον, *a monster of a boar*, Hdt. 1. 36. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κανηφορίας, *on account of his sister's being denied the honor of bearing the sacred basket*, Pl. Hipparch. 229 c.

b. *With Adjectives.* Νεώτατος . . γόνοιο, *youngest of birth*, T. 409. Πληγῶν ἀθῶν, *free from the punishment of blows* (436 b), Ar. Nub. 1413. Ἄπαις δέ εἰμι ἀρρένων παίδων, *I am childless [of] as to male children*, Cyr. 4. 6. 2. Ἄφιλος φίλων, *[friendless of] destitute of friends*, Eur. Hel. 524. Θρασύς εἰ πολλοῦ [sc. θράσους], *you are very audacious [bold with much boldness]*, Ar. Nub. 915. Τυφλὸς δὲ τῶν ἄλλων ἀπαντων, *blind [of] as to all things else*, Symp. 4. 12. Αὐθάδη φρενῶν Æsch. Pr. 908. Ὡ τέκεα πατρὸς ἀπάτορα Id. Herc. 114. Χρημάτων . . ἀδωρότατος Th. 2. 65.

c. *With Adverbs.* Ἀσφαλῶς τῆς δευρ' ὁδοῦ, *safely as to his journey hither*, Soph. O. C. 1165. Cf. 420 b, 429 c.

d. *With Verbs* (436 a). Τῆς ἐπωβελίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], *being in danger of the prescribed fine*, Dem. 835. 14. Τάφου . . ἀτιμάσας, *having denied the honor of burial*, Soph. Ant. 21. Ὅν ὀφθαλμοῦ ἀλάωσεν, *whom he made blind of eye*, a. 69.

e. With words of number or quantity, the Gen. is often used to specify the *class* or *kind*: Καπίθην ἀλεύρων, *two quarts of flour*, i. 5. 6. Τάλαντον ἀργυρίου, ii. 2. 20. Βοῶν ἀγέλην, *a herd of oxen*, O. 323.

447. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

a.) The Gen. may have different uses in connection with the same word: as, with ἀκούω and κλύω (413, 432 a, 434 a), δέομαι (414 c, 434 a), ὄζω (412, 436 c), πλεονεκτέω (408, 424), περιπτός (406, 419 c), πόρρω (405, 420 a). — The use of the Gen. with substantives is especially various (435).

b.) A word may have two or more adjuncts in the Gen. expressing different relations: as Ἀνάβασις (434 c), κατάληψιν (444 g), ἀτιμίαν (446 a).

C. THE DATIVE OBJECTIVE.

448. THAT TOWARDS WHICH ANY THING TENDS may be resolved into (I.) *That towards which any thing tends, as an OBJECT OF APPROACH*; and (II.) *That towards which any thing tends, as an OBJECT OF*

INFLUENCE. Hence the Dative Objective is either (I.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule :

RULE D. THE OBJECT OF APPROACH OR OF INFLUENCE IS PUT IN THE DATIVE ;

or, in other words, since neither approach nor influence are regarded as *direct action*,

AN INDIRECT OBJECT IS PUT IN THE DATIVE.

a. The *Dat. of approach* is commonly expressed in English by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*; both, in Latin, by the Dative. An imitation of 403 b would give to the rule this form :

The DATIVE is used to express that **TO** or **FOR** which something is or is done.

b. The relations here denoted are, however, sometimes translated by other prepositions, especially by *with*; and sometimes without a preposition.

c. The *Dat. of approach* may denote either *person* or *thing*; the *Dat. of influence* oftener denotes *person*.

d. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See 397, 398, 403.

I. DATIVE OF APPROACH.

449. Approach, like its opposite, *departure* (404), may be either in *place*, in *time*, or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKENESS govern the Dative.

a. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation*; and *nearness*, like *separation*, may be either literal or figurative (404 a).

b. For the *Gen.* after some words of *nearness* and *likeness*, see 442, 445.

(1.) Dative of Nearness.

450. a. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. : as,

Πελάσαι . . τῇ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνω κεράσας αὐτήν, *having mixed it with wine*, i. 2. 13. "Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Διάδοχος Κλεάνδρῳ, *successor to C.*, vii. 2. 5. Γείτων οἰκῶ τῇ Ἑλλάδι, *I dwell a neighbor to Greece*, ii. 3. 18 (cf. 442). Ἐπορεύετο

.. ἔμα Τισσαφέρνει, *marched in company with T.*, ii. 4. 9. Ἀφικνοῦνται ἔμα τῇ ἡμέρᾳ, *they come [together with the day] at daybreak*, iv. i. 5. Κοινωνοὶ ἡμῖν τοῦ πολιχνίου, *sharers with us in the town* (424), Pl. Rep. 370 d. Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης, *E. meets X.*, vii. 8. 1. Αὐτῷ ἄφικοντο, *came to him*, i. 2. 4. Κροίσῳ ἐσελθεῖν, *to occur to [the mind of] C.*, Hdt. 1. 86 (Venit mihi in mentem, *Cic.*). So πλησιάζω, ἐγγίζω, *to approach*; ἔκω *come to, belong to*, with καθήκω, προσήκω; μίγνυμι *mingle*, ἐμιλέω *associate*; κοινωνέω, κοινόομαι, μετέχω, *partake with*, ξενόομαι *become a guest of*, ἀκολουθέω *follow*, διαδέχομαι *succeed*, καταλλάσσω *reconcile*, σπένδομαι *make a treaty with*; οἰκεῖος *intimate*, ἀκόλουθος *following*, ὁμιλητής *associate*; κοινωνία *participation*, διαδοχή *succession*; ἐγγύς, πέλας, πλησίον, *near*, ἐξῆς *next to*, ὁμοῦ *together with*, &c.: and Lat. propinquo; propinquus, proximus, vicinus, finitimus; proxime, obviam; &c. Cf. 442 a, 445.

b. So words which become *words of nearness* through their application: Κύρῳ ἵέναι, *to go to C.*, i. 2. 26. Εἰς λόγους αὐτοῖς . . ἦλθον, *came to them [into] for conference*, iii. 1. 29. Πίπτοντος πέδῳ, *falling to the ground*, Soph. El. 747. Πέμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Δῶρα ἄγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὸ κέρας ὀρέξαι, *to reach him the horn*, Ib. 29. Τύμβῳ χέουσα Æsch. Ch. 87. Προκαλεσσατο χάρμῃ, *he had challenged to the fight*, H. 218. Cf. It cælo clamor, *Virg.*; Misi Curio, *Cic.*; and see 405 c.

c. *Traffic* is a species of intercourse: hence, Πόσου πρίωμαί σοι τὰ χοιρίδια; *how can I trade with you for your pigs?* Ar. Ach. 812 (431 a). Ὡνήσομαι σοι, *I will buy of you*, Ib. 815.

d. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*: Ἀλλὰ φόνῳ φόνος Οἰδιπόδα δόμον ὤλεσεν, *but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Oedipus*, Eur. Ph. 1496. Μὴ τίκτειν σ' ἄταν ἄταις Soph. El. 235.

(2.) Dative of Likeness.

451. a. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality*, &c.: as,

Ὅμοιοι τοῖς ἄλλοις, *like the rest*, vi. 6. 16. Φιλοσόφῳ μὲν ὅικας, *you resemble a philosopher*, ii. 1. 13. Ἐμὲ δὲ θεῷ μὲν οὐκ εἵκασεν, *but me he did not liken to a god*, Apol. 15. Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *he thought sincerity to be the same with folly*, ii. 6. 22. Ἴσους . . τούτοις ἀριθμὸν, *equal to these in number*, Mag. Eq. ii. 3. Ὅς ἐμοὶ μιᾷς ἐγένετ' ἐκ ματρὸς, *who was born from [one mother with me] the same mother with mine*, Eur. Ph. 151. So εἶδομαι poet., *to resemble*, ἰσώω *equalize*; ἐμφερέης, προσφερέης, παραπλήσιος, εἵκελος, *like*, ἀδελφός *akin*, προσῳδός *according*; παραπλησίως, ὡσαύτως, *in like manner*; &c.: and Lat. assimilo, comparo, similis, æquālis, par, &c. Idem facit occidenti, *Hor.* See 438 b, 442 a.

b. Many derivatives or compounds of σύν, ὁμοῦ, ὁμοῖος, and ἴσος, govern the Dat. by this rule.

II. DATIVE OF INFLUENCE.

452. The *Dative of Influence* expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

NOTE. Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the Dative.

The Dative is governed, according to this rule, by,

a.) Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. :

Οὗτος Κύρῳ εἶπεν, *this man said to C.*, i. 6. 2. Κλεάρχῳ ἐβόα, *called out to C.*, i. 8. 12. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην, *relate to this man what I answered you*, vii. 2. 26. Αὐτῷ μαντευτὸς, *pointed out to him by oracle*, vi. 1. 22. So λέγω *to say*, λαλέω *talk*, φράζω *tell*, ἐλελίζω *shout*, ψιθυρίζω *whisper*, κελεύω *command*, διακελεύομαι *exhort*, ἀναιρέω *respond*, κηρύσσω *proclaim*, ἀγγέλλω *announce*, ὀμνῶμι *swear*, ὑπισχνέομαι *promise*, ὀνειδίζω *reproach*, λοιδορέομαι *rail at*, μέμφομαι *blame* (see also h), ἀπειλέω *threaten*, ἀπειπεῖν *forbid*, αἰνέω *assent*; παρακείμεσις *exhortation*; &c.: and Lat. loquor, narro, jubeo, nuncio, exprobro, minor, &c.

453. b.) Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. :

Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Κρεῖττω ἐαυτῷ, *better to himself*, iii. 1. 4. Χείρόν ἐστιν αὐτῷ, *it is the worse for him*, vii. 6. 4. Ἀνθρώποισιν ὠφελήματα, *benefits to men*, Æsch. Pr. 501. Φίλοις ἀρήγειν, *to succor friends*, Cyr. 1. 5. 13. Παρύσατις . . ὑπῆρχε τῷ Κύρῳ, *P. favored C.*, i. 1. 4. Ἐγὼ τινι ἐμποδὼν εἰμι; *am I in the way [to] of any one?* v. 7. 10. Τῇ ἡλικίᾳ ἔπρεπε, *it suited his age*, i. 9. 6. ὦ μοι Σ. 54, ὦ μοι Eur. Hec. 192, Ἴω μοι Ib. 181, *Woe to me! Alas!* (Hei mihi! Væ mihi! Ter.) So λυσιτελέω, συμφέρω, ὠφελέω, *to benefit*, λυμαίνομαι *injure*, βοηθέω, ἐπικουρέω, *assist*, δουλεύω, ὑπηρετέω, *serve*, ἀρκέω *suffice*, ἀρμόττω *fit*, ἐνοχλέω *trouble*, τιμωρέω *avenge*, χαρίζομαι *gratify*, δεῖ *it is necessary*; ἀγαθός *good*, κακός *evil*, πρόσφορος, ὑπουργός, *serviceable*, εὐμενής *favorable*, πιστός *faithful*, ἱκανός *sufficient*, ἔτοιμος *ready*, χαλεπός *difficult*, ἀσφαλής *safe*, ἐπικίνδυνος *dangerous*; βοηθός *helper*, βοήθεια *help*, ἐπικούρημα *protection*; πρεπόντως *suitably*; &c.: and Lat. faveo, noceo, auxilior, servio, ministro; utilis, fidus, facilis, difficilis, propitius, molestus, &c.

NOTE. The Dat. denoting a person or thing to whose advantage or disadvantage any thing is or is done, has been termed *Dativus Commodi*, or *Incommodi*.

454. c.) Words of APPEARANCE, including those of *seeming*, *showing*, *clearness*, *obscurity*, &c. :

Πᾶσι δῆλον ἐγένετο, *it became evident to all*, Hel. 6. 4. 20. Ἄδηλον ὡς παντὶ, *obscure to every one*, vi. 1. 21. Ἦν καὶ τοῖς ἄλλοις φανῆς ὥς περ ἐμοὶ δοκεῖς εἶναι, *if you appear to others such as you seem to me to be*, Cyr. 6. 4. 3. So δηλώω, φανερώω, *to manifest*, δείκνυμι *point out*; σαφής, φανερός, *evident*, ἀφανής *invisible*; &c.: Lat. appareo, videor, ostendo, monstro; manifestus, obscurus, &c.

d.) Words of CAUSE, DESTINY, OBLIGATION, and VALUE :

Ἀγαθῶν αἵτιοι ἀλλήλοις, *authors of good to each other* (444 f), Cyr. 8. 5. 24. Πέπρωται σοί, *it is fated to you*, Æsch. Pr. 815. Τοῖς στρατιώταις ὠφείλετο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο (431 b), *would be worth much to the king*, ii. 1. 14. Ἄξιος . . θανάτου τῇ πόλει, *meriting death [to] from the city*, Mem. 1. 1. 1. Ὑμῖν εἴσεται χάριν, *will recognize an obligation to you*, i. 4. 15. So ἀπόκειμαι *to be reserved*, μένω *await*, εἵμαρται *it is allotted*, &c.: Lat. destino, debeo, &c.

e.) Words of GIVING, including those of *granting, offering, paying, distributing, supplying, &c.* :

Δίδωμί σοι ἑμαυτόν, *I give myself to you*, Cyr. 4. 6. 2. Διανείμαι τοῖς στρατηγοῖς, *to distribute to the generals*, vii. 5. 2. Εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, *if S. paid me anything*, vii. 6. 16. Θωράκες αὐτοῖς ἐπορίσθησαν, *breastplates were furnished them*, iii. 3. 20. Θεοῖς δωρήματα, *gifts to the gods*, Ar. Nub. 305. So δωρέομαι *to give*, παρέχω, προσφέρω, *offer*, τίνω *pay*, μερίζω *distribute*; δόσις *gift*, δοτήρ *giver*, μισθοδότης *paymaster*; &c.: Lat. do, tribuo, largior, offero, solvo, divido, &c.

455. f.) Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* :

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Παλλάδι τ' ἔριν, *a dispute with P.*, Eur. Iph. A. 183. Ἀντίοι ἵεναι τοῖς πολεμίοις, *to go against the enemy*, i. 8. 17. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος, *every tyrant is a foe to freedom, and an enemy to laws*, Dem. 72. 2. Οὐδεὶς αὐτῷ ἐμάχετο, *no one fought with him*, i. 8. 23. Ἐπιβουλή ἐμοί, *a plot against me*, v. 6. 29. So ἐναντιόομαι *to oppose*, ἀπαντᾶω *encounter*, ἀνθίσταμαι, ὑφίσταμαι, *withstand*, ἀμφισβητέω, ἀντιποιέομαι (430 a), *dispute*, στασιάζω *rebel*, πολεμέω *make war*, δικάζομαι *go to law*, ὡστίζομαι, *justle*; ἀντίπορος *opposite*, ἀλλότριος *averse*, πολέμιος *hostile*; ἀντιλογία *dispute*; &c.: Lat. adversor, obsto, resisto, dissentio; contrarius, inimicus; &c.

g.) Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. 432 g), *prayer, sacrifice, &c.* :

Πάντα τοῖς θεοῖς ὑποχα, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλετε πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεισθῇτε, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἐθυσεν τῷ Δί, *sacrificed to Jupiter*, vii. 6. 44. Ὁρχησάμενοι θεοῖσιν Ar. Lys. 1277. So εἴκω, παραχωρέω, ὑποχωρέω, ὑφίεμαι, *to yield, submit*, πειθαρχέω, ὑπακούω, *obey*, ἀπειθέω, ἀπιστέω, *disobey*, ἀράομαι *pray*, σφαγιάζομαι *sacrifice*; ὑποχείριος *subject*, ὑπήκοος *obedient*; θυσία *sacrifice*; &c.: Lat. cedo, obedio, pareo, supplico, sacrifico, &c. "To whom ye obey," Rom. 6. 16.

456. h. Words expressing a MENTAL ACT OR FEELING, which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c.* Thus,

Κύρῳ φιλαίτερον, *more friendly to C.*, i. 9. 29. Τούτοις ἤσθη Κύρος, *C. was pleased with these*, i. 9. 26. Ὡν ἐμοὶ χαλεπαίνετε, *for which you are angry with me* (429 a), vii. 6. 32. Χαίρεις . . φίλοις ἀγαθοῖς, *you delight in good friends*, Mem. 2. 6. 35. Στέργειν τοῖς παροῦσιν, *to be content with things present*, Isoc. 159 e. Ἐπίστευον γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Ἡμῖν ἀπιστεῖν, *to distrust us*, ii. 5. 15. Τῇ τύχῃ ἐλπίσας, *hoping in fortune*, Th. 3. 97. So ἀγαπάω *to be content*, ἀγανακτέω, ἄχθομαι, *be displeased*, ὀργίζομαι *be angry*, ἀθυμέω, χαλεπῶς φέρω, *be dejected*, ἀπορέω *be at a loss*, πείθομαι *believe, trust*, συγγιγνώσκω *forgive*, φθονέω *envy, grudge*, θαυμάζω *wonder* (432 f); εὖνους, κακύνους, *well-, ill-disposed*; εὐνοϊκῶς, *with good-will*; &c.: Lat. *credo, fido, ignosco, irascor, succenseo*; *amicus, benevolus*; &c. See 466 a.

457. i.) Words expressing the ACT OR POWER OF EXCITING EMOTION: as *pleasure, displeasure, care, fear, &c.*:

Ἀρέσκειν ὑμῖν, *to please you*, Cyr. 3. 3. 39. Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μελήσει, *it shall be [a care to me] my care*, i. 4. 16. Ὡ φίλτατον μέλημα δώμασιν, *O dearest care to the house*, Æsch. Ch. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. 5. 3. 6. See 432 d. So ἀνδάνω *please*; ἡδύς *pleasant*, λυπηρός *grievous*, φοβερός *frightful*; &c.: Lat. *placeo, displiceo*; *jucundus, tristis, odiōsus*; &c.

458. j.) VERBAL ADJECTIVES in -τός and -τέος. With these the Dat. is used to express *relation to an agent* (for which, in Eng., *to* or *for* can be used, though other forms of expression are frequent):

Θαυμαστὸν πᾶσι, *wonderful to all*, iv. 2. 15. Ἵνα μοι εὐπρακτότερον ᾦ, *that it may be more practicable for me, or easier for me to effect*, ii. 3. 20. Τοῖς οἰκοὶ ζηλωτόν, *[enviable to] an object of envy to those at home*, i. 7. 4. Ποταμὸς . . ἡμῖν ἐστὶ διαβατέος, *there is a river for us to cross [to be crossed by us]*, ii. 4. 6. Ἡμῖν . . πάντα ποιητέα, *everything [is for us to do] should be done by us*, iii. 1. 35. Ὡφελήτέα σοι ἡ πόλις ἐστίν Mem. 3. 6. 3. Cf. Lat. Dat. with Verbals in -bilis and -dus.

NOTE. So rarely other verbals: Τοῖσι δυστυχούσιν εὐκταία θεός, *a goddess to be invoked by the wretched*, Eur. Or. 214. Ὅδῳ πορεύσιμος ἀνθρώποις, “*passable by men*,” Cyr. 7. 5. 16.

459. k.) SUBSTANTIVE VERBS implying *possession* (in forms of expression which may be variously translated).

RULE E. *Substantive Verbs take a Dative of the Possessor*:

Ἐνταῦθα Κύρῳ βασιλεία ᾦν, *here [there was a palace to C.] C. had a palace*, i. 2. 7. Τοῖς δὲ ὑποψία μὲν ᾦν, *they had a suspicion, or they suspected*, i. 3. 21. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδέν, *we have now nothing*, ii. 2. 11. Ἀνάγκη δὴ μοι [sc. ἐστὶ], *I am now compelled*, i. 3. 5. Πόλις . . ᾗ ὄνομα Σιπτάκη, *a city [to which there was the name] named S.*, ii. 4. 13. Δρό-

μος ἐγένετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ἔστιν ἀνθρώπῳ . . βλέπειν, [it is to a man to look] *a man can look*, Symp. 4. 58. Ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Νῦν σοι ἔξεστιν . . ἀνδρὶ γενέσθαι, 'it is in your power,' vii. 1. 21. Οὐδενὸς ἡμῖν μετεῖη iii. 1. 20 (see 421). Τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς; *what has E. to do with jackdaws* [what belongs to E., and also to jackdaws]? Ar. Eq. 1022. Τί ἐμοὶ καὶ σοί; Jn. 2. 4. Cf. Lat. Dat. with *est* and *deest*.

NOTE. The relation is sometimes defined by a participle or adjective of *mental state*, joined with the Dat.: Ἐκείνῳ βουλομένῳ ταῦτ' ἐστί, *these things are* [to him willing] *according to his will*, or *agreeable to him*, Hel. 4. 1. 11. Εἰ σοι ἡδομένῳ ἐστίν, *if it is your pleasure*, Pl. Phædo 78 b. Ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένῳ ταῦτα, 'displeasing to A.,' Hel. 5. 3. 13. Νικία προσδεχομένῳ ἦν, *were as N. had expected*, Th. 6. 46. Ἐμοὶ δὲ κεν ἀσμένῳ εἶη, *it would be to my joy*, Ξ. 108. Quibus bellum volentibus erat, Tac.

460. 1.) And, in general, words expressing *any action, property, &c.*, which is represented as being *to* or *for* some person or thing:

Προπίνω σοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ἐποίησαν, *they made for them a cenotaph*, vi. 4. 9. Μέγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὡρα ἦν ἀπιέναι τοῖς πολεμίοις, *it was time for the enemy to withdraw*, iii. 4. 34. Ἐγὼ σιωπῶ τῷδε; *I be silent for this fellow?* Ar. Ran. 1134. Στράτευμα αὐτῷ συνελέγετο i. 1. 9. Πᾶσι κοινόν, *common to all*, iii. 1. 43. Λοιπὸν μοι εἰπεῖν, *left for me to say*, iii. 2. 29. Πατρίᾳ ὑμῖν οἰκία Pl. Charm. 157 e. Ἰμάτια τῇ γυναικί, *garments for his wife*, vii. 3. 27. Ἡ δὲ [sc. ὁδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἐγὼ γυναῖκας νιέσι στυγῶ Soph. Ant. 571. Λύπη τε φρενῶν χερσὶν τε πόνος Eur. Hipp. 189.

461. m. A DATIVE OF THE AGENT is sometimes joined with *passive verbs*, chiefly with the Perfect and Pluperfect:

Πάνθ' ἡμῖν πεποίηται, *all things have been done by us*, i. 8. 12. Εἰ δέ τι καλὸν . . ἐπέπρακτο ὑμῖν, *if any honor had been gained by you*, vii. 6. 32. Τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ vii. 2. 18. Τοῖς Ἕλλησι μισοῖντο, *would be hated by the Greeks* [hateful to them], Th. 3. 64. Τοῖς δὲ Κερκυραίοις . . οὐχ ἐωρῶντο Th. 1. 51. Carmina scripta mihi sunt, Ov.; Neque cernitur ulli, Virg.

NOTE. This use seems to have come chiefly from the *possessive use* of the Dat. (459). Thus, τοῦτό μοι γέγραπται, *hoc mihi est scriptum*, [this is to me written, *I have this written*] *I have written this*, or *this has been written by me*. So the *possessive* has passed into the *active idea*, in the use of the auxiliary in our own and in other languages: *I have it written, I have written it* (Germ. *Ich habe geschrieben*, Fr. *J'ai écrit*, &c.).

462. REMARKS. 1. The remoter relations expressed by the Dat. (452 N.) are various, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They may be expressed (a) directly by a substantive in the Dat., with which (b) a participle is often joined; (c) by the participle with its subject omitted; or (d) by an elliptical form of construction, in which the Dat. is preceded by ὥς, *as*:

Πόλις ἐν δεξιᾷ ἐσπλέοντι [sc. τινί or σοί], *a city on the right to one sailing in, or as you sail in*, Th. 1. 24 (cf. vi. 4. 1). Ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι, *it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 'since this event,' Soph. O. T. 735. Τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, 'to the external touch,' Th. 2. 49. Εἰ γενναῖος, ὥς ἰδόντι [sc. φαίνει], 'as you appear to one beholding,' 'in appearance,' Soph. O. C. 75. Καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν ἐγὼ, '[for] in the judgment of the wise,' Soph. Ant. 904. Κρέων γὰρ ἦν ζηλωτὸς, ὥς ἐμοί [sc. ἐδόκει], 'as it seemed to me,' 'in my opinion,' Ib. 1161. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι . . , τοιοῦτον ἦν, '[to one omitting] to omit,' Th. 2. 51. Οὐδὲν γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὥς γέροντι, προϋστάλης ὁδόν, 'for an old man [as journeys are to an old man],' Id. O. C. 20.

e. The Dat. is termed **ETHICAL**, when it is introduced, not as an essential part of the sentence, but to render it more emphatic or subjective, by referring to some one as interested (*ἠθικός*, *relating to the state of mind*). The pronouns of the 1st and 2d Pers. are especially so used: Μέννησό μοι, μηδέποτε ἀναμένειν, *remember [for me], I pray you, never to defer*, Cyr. 1. 6. 10. Νοσεῖ δέ μοι πρόπας στέλος, *the whole nation is sick [for me], alas!* Soph. O. T. 170. Οἶμαι σοι . . νικήσειν, *I think [I shall excel for you] you will find me excelling*, Cyr. 1. 3. 15. Τί σοι μαθήσομαι; *what shall I learn for you?* Ar. Nub. 111. Cf. *Quid mihi Celsus agit*, Hor.; *At tibi venit ad me*, Cic.; *Quid sibi vult?* Id.: "He steps me to her trencher," "Here's a skull now hath lain you i' the earth," Shaks.

f. The use of the *Dat. with a participle* in defining time especially prevails in Hdt.: Θυομένῳ οἱ . . ὁ ἥλιος ἀμυνώθη, *while he was sacrificing, the sun was eclipsed*, Hdt. 9. 10. Μοίρι οὐκ ἦν ἔτεα εἰνακόσια τετελευτηκότι, *M. had not yet been dead 90 years*, Ib. 2. 13.

463. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence :

Ἦγεῖτο δ' αὐτοῖς ὁ κωμάρχης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Ἔστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, *he led the L. into T.*, Hdt. 6. 72. Ταφίοισι . . ἀνάσσω, *I am lord [to] of the T.*, a. 181. Δαρὸν γὰρ οὐκ ἄρξει θεοῖς, *he will not long rule the gods*, Æsch. Pr. 940. Τὴν τύραννον ἀνθρώποις μόνην, *the only sovereign [to] over men*, Eur. Hec. 816. Τοῖσιν ἀφείλετο νόστιμον ἡμαρ, *he took away [for] from them the day of return*, a. 9. Θέμιστι . . δέκτο δέπας, *she accepted a cup [for] from Themis*, O. 87. Εἵργειν τεκούση μητρὶ πολέμιον δόρυ Æsch. Th. 416. Πέφευγεν ἐλπίς τῶνδ' ἐμοί, 'has fled [for] from me,' Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν i. 3. 16. Τυράννοις ἐκποδὼν μεθίστασο Eur. Ph. 40. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα Ar. Pl. 15. *Nec mihi te eripient*, Ov. Cf. 405, 407, 472 b.

464. 3. A *Dat. depending upon a verb* is often used instead of a *Gen. depending upon a substantive* :

Οἱ . . ἵπποι αὐτοῖς δέδενται, *the horses are tied for them*, = οἱ ἵπποι αὐτῶν δέδενται, *their horses are tied*, iii. 4. 35. Τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, [for] *of the barbarians, many of the foot were slain*, iii. 4. 5. Ἦ . . τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη vi. 2. 12 (cf. Ἦ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη vi. 3. 1). Ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον Th. 1. 89. *Cui corpus porrigitur*, Virg. — Some explain in this way constructions which seem better referred to 395 b.

a. The Dat. for the Gen. is sometimes joined directly with a substantive, chiefly the Dat. of a personal pronoun : Οἱ δέ σφι βόες . . οὐ παρεγίνοντο, [the oxen for them] *their oxen did not come*, Hdt. 1. 31. Τὸ δέ οἱ ὄνομα εἶναι, 'her name,' Ib. 1. Τὰ δέ μοι παθήματα Ib. 207. — This usage, found esp. in Hdt., appears to have resulted from the preceding, and often differs from it simply in the order of the words. See also b.

b. A Dat. is sometimes joined with a substantive, where the sense is more fully expressed by supplying a participle or adjective : Τοὺς ὑπερβάντι Αἶμον Γέτας, *the Getæ* [presenting themselves to one that has crossed the H.] *beyond the Hæmus*, Th. 2. 96. Ἀπόβλεπε . . πρὸς τὴν νέαν ἡμῶν πόλιν, *look upon the new state* [planned] *for us*, Pl. Rep. 431 b.

c. Except as above, substantives governing the Dat. are commonly derived from verbs or adjectives so construed. This use of the Dat. often distinguishes the relations of different persons or things, or otherwise gives clearness or emphasis (435 b) : Ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, *for the subjection of the Greeks to the A.*, Th. 3. 10. Τοῖς φίλοις βοήθειαν, *assistance to friends*, Pl. Alc. 116 a. Περὶ φιλίας τοῖς Ἀθηναίοις Th. 5. 5. *Traditio alicujus rei alteri, Cic.*

D. THE DATIVE RESIDUAL.

465. The *Dative Residual* is used in expressing adjuncts, which are not viewed as either *subjective* or *objective* (397 s). It simply denotes *indirect relation*, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule :

RULE F. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

a. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed either by the *Gen.* or *Acc.* (399 a, f).

b. The DATIVE RESIDUAL is commonly expressed in Lat. by the *Ablative*; in Eng. most frequently by the preposition *with*, but likewise by the prepositions *at*, *in*, *by*, *through*, &c. Cf. 403 a, 448 a.

c. The Dative Residual may be resolved into (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

I. INSTRUMENTAL AND MODAL DATIVE.

466. RULE XIX. The MEANS and MODE are put in the Dative.

INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which it comes to pass :

'Ακουτίζει τις παλτῶ, *one shoots with a dart*, i. 8. 27. Σχεδίαις διαβαίνοντες, *crossing with rafts*, i. 5. 10. Ὀπλισμένοι θώραξι, *armed with breast-plates*, i. 8. 6. Κινήσεις τῷ σώματι, *movements with the body*, Pl. Leg. 631 c. Δώροις ἐτίμα, *honored with gifts*, i. 9. 14. Ἐφείποντο . . ἵππικῶ, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημιούν, *to punish with death*, Cyr. 6. 3. 27. Ἀποθνήσκει νόσῳ, *dies through disease*, vii. 2. 32. Εὐνοίᾳ ἐπομένους, *following through good-will*, ii. 6. 13. Τῷ μοι δούρατά τ' ἔστι, [through which, 380] *wherefore I have spears*, N. 264. Παρελθεῖν οὐκ ἦν βία, *it was impossible to pass by force*, i. 4. 4. Ἐτέρω δ' ἔτνει, *let it rain [with] pea-soup*, Nicoph. 13 (cf. Lacte pluisset, Liv.; *Let the sky rain potatoes*, Falstaff). See Cyr. 4. 3. 18. *Fame confecti*, Cic.

a. MEANS and CAUSE, to some extent, cover the same ground. Hence some of the examples above, and others like them, might be referred to a DATIVE OF CAUSE (for which the Gen. could be used, 465 a). Some refer to this head some of the constructions in 456.

b. Χράομαι, *to use* [to supply one's need with, 50], takes the Dat. (originally of *means*) : Τῷ ὄψῳ σίτῳ χρήσεται, *he will use meat as bread* (394 b), Mem. 3. 14. 4. Ἐχρήτο τοῖς ξένοις, *'employed,' i. 3. 18. Τοῖς ἵπποις ἀριστα χρῆσθαι, 'manage,' i. 9. 5. Χειμῶνι χρησάμενον, having met with a storm*, Dem. 293. 3. Cf. Lat. Abl. with *utor*, *ab-utor*. (c) So the compounds ἀπο-χράομαι, &c.; and sometimes νομίζω, after the analogy of χράομαι. Φωνῇ . . νομίζουσι, *use the language*, Hdt. 4. 117. Θυσίαις . . νομίζοντες, *observing sacrifices*, Th. 2. 38. Εὐσεβείᾳ . . ἐνόμιζον Id. 3. 82.

467. 2.) a. The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*; and also (b) the *respect* in which any thing is taken or applied :

(a) Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήεσαν, *they advanced not with clamor, but in silence*, i. 8. 11. Ὡς περ ὀργῇ ἐκέλευσε, *he commanded, as in anger*, i. 5. 8. Ἐλαύνων . . ἰδρῶντι τῷ ἵππῳ, *riding with his horse in a sweat*, i. 8. 1. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν, *in this manner they marched*, iii. 4. 23. Πορευόμενοι . . τῇ ὁδῷ, *'by the route,' Ib. 30. Δρόμῳ θεῖν* i. 8. 18. Τὰς βίας πράξεις Pl. Pol. 280 d. Πέτετο πνοιῆς ἀνέμοιο M. 207. For adverbial datives of manner, see 380 c. *Æqua mente pati*, Ov.; *recta, cito, repente*.

(b) Πλήθει γε ἡμῶν λειφθέντες, *inferior to us in [respect to] number* (406 b). Τῇ φωνῇ τραχύς, *rough in voice*, ii. 6. 9. Πόλις . . Θάσφακος ὀνόματι, *'by name,' i. 4. 11. Τῇ ἐπιμελείᾳ περιεῖναι* i. 9. 24. Ἐνὶ δὲ μὲν προέχουσιν οἱ ἵππεῖς, *'in one respect,' iii. 2. 19. Πίσῃ μὲν μέλαν ἔσκε* κ. 304. *Pietate filius, consiliis parens*, Cic.

c. The pronoun αὐτός is sometimes joined to the dative of an associated object to give emphasis; and the preposition σύν, which is otherwise common with such adjuncts, is then usually omitted : Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν, *'with the crews themselves,' Isoc. 176 b. Cf. Ξ. 498 and Υ. 482.*

468. 3.) The *measure of difference*, especially with the Comparative :

Ἐνιαυτῷ πρεσβύτερος, *older by a year*, Ar. Ran. 18. Πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρα, *Greece has become weaker by an illustrious city*,

Hdt. 6. 106. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, '[by] ten years before, Pl. Leg. 698 c. Χρόνῳ μετέπειτα πολλῶ Hdt. 2. 110. So often a neut. adjective (μακρῶ *by far*, ὀλίγῳ *by little*, &c.) : Οὐ πολλῶ δὲ ὕστερον, *not [later by much] long after*, ii. 5. 32. "Ὅσῳ δὲ μᾶλλον πιστεύω, τοσούτῳ μᾶλλον ἀπορῶ, [by how much] *the more I believe*, [by so much] *the more I am at a loss*, Pl. Rep. 368 b. See i. 5. 9. Minor anno, *Hor.* ; Superat capite, *Virg.* ; Eo magis, *Cic.*

II. TEMPORAL AND LOCAL DATIVE.

469. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. 433, 482) : as,

a. TIME (in prose, chiefly in stating some *day, night, month, season, year*, or *festival*, as the *time at which* an event occurred) : Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο, *the first day, they came*, iv. 8. 1. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, *νυκτὸς προσελθόντες, the next day the enemy did not appear, nor the third, but on the fourth, having approached in the night* (433), iii. 4. 37. Τῷ δ' ἐπionτι ἔτει, ᾧ ἦν Ὀλυμπιάς, ἣ τὸ στάδιον ἐνίκα Κροκίνας, *the following year, in which was the Olympic at which C. won the foot-race*, Hel. 2. 3. 1. Τῇ ἐπιούσῃ νυκτί, Τρίτῳ μηνί, Τῷ δ' αὐτῷ χρόνῳ, Χρόνῳ ποτέ, Ib. 2. 1. 22 ; 1. 4. 21, 2. 18 ; 4. 1. 34. Ὥρα ἔτους Th. 2. 52. Νυκτὸς ἀμολγῶ O. 324. Die quinto decessit, Nep.

b. PLACE (in prose, chiefly in *adverbs of place* which are properly datives, 380 c ; and in stating some *town* or *Attic deme*, as the *place at which* an event occurred) : ταύτῃ and τῇδε [sc. χώρᾳ] *in this region, here*, iv. 5. 36, vii. 2. 13 ; ἧπερ *where*, ii. 2. 21 ; κύκλῳ *in a circuit, around*, i. 5. 4 ; οἶκοι *at home*, i. 1. 10. Τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, *the victories at M. and S. and P.*, Pl. Menex. 245 a. Θύραισι κειμένου, *lying at the door*, Soph. O. C. 401. Σοῖς ὅταν στῶσιν τάφοις, 'at thy tomb,' Ib. 411. Κείμενον πέδῳ Αἰγισθον Eur. El. 763. Μίμνει ἀγρῷ λ. 188. Εἶδε μυχῷ I. 663. Ἑλλάδι οἰκία ναίων Π. 595. Ζεὺς ἡμενος Οὐλύμπῳ Ψ. 388. Αἰθέρι ναίων B. 412. Natus Tibure, *Hor.*

c. This Dat., while *at* expresses its general idea, is often translated by *in, on, &c.* ; or without a preposition.

d. To the LOCAL DATIVE may be referred the use of the Dat., chiefly poetic, to denote *persons among whom*, or *in whom any thing occurs* : Δύναμιν ἀνθρώποις ἔχειν, *to have power among men*, Eur. Bac. 310. Ἀριπρεπέα Τρώεσσιν, *distinguished among the T.*, Z. 477. Οὐκ ἂν ἐξεύροις ἐμοὶ ἀμαρτίας ὄνειδος, 'in me,' Soph. O. C. 966. Οἶα καὶ Ὀμήρῳ Διομήδης λέγει, 'in Homer,' Pl. Rep. 389 e.

e. In some expressions, the idea of *time* or *place* seems to blend with that of *means* or *mode* : Βυζάντιον γὰρ ἐλὼν τῇ προτέρᾳ παρουσίᾳ, *having taken B. at (or by) his previous coming*, Th. 1. 128. Ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι Id. 2. 20. Τεύχεα . . ἔχων ὤμοισιν, P. 472.

E. THE ACCUSATIVE.

470. The local idea upon which the uses of the Accusative are based (398), appears to be the idea of *that into which an action goes*.

a. Locally viewed, as the Gen. is the *Whence-Case*, the Dat. Residual the *Where-Case*, and the Dat. Objective the *Whither-Case*, so the Acc. is the *Whereinto-Case* (10).

b. Under the local form of conception, an action is conceived of as going *towards* or *to* an *indirect object*, but *into* a *direct object*; or, in familiar grammatical language, this is regarded as the *receiver* of the action.

(c) In another view, the action passes into its *effect*. (d) It goes, in a special sense, into the *part affected*. And (e), in going *through* an object, it necessarily goes *into* successive parts. Hence,

471. Upon this general idea, are based (i.) the *Accusative of Direct Object*, (ii.) the *Acc. of Effect*, (iii.) the *Acc. of Specification* (specifying the particular *part, property, &c. affected*), and (iv.) the *Acc. of Extent* (denoting the *space, time, &c. through which* anything extends). (v.) In some uses, which may be referred to these heads or to its generic office (472 a), the Acc. has been termed *Adverbial*.

a. The uses of the Acc., to some extent, blend with each other (as i. and ii.), or with the uses of other cases. The ideas of *to* and *into* especially blend, since if an action goes *fully to* an object, it usually passes *into* it by its *effect*. (b) For the Acc. as *absolute*, or the *subject* of the *Infinitive* and *Verbal in -τέον*, see "Use of the Modes."

I., II. ACCUSATIVE OF DIRECT OBJECT AND EFFECT.

472. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative: as,

Λαβὼν Τισσαφέρνην, *taking T.*, i. 1. 2. Εἰρήνην ποιῆσαι, *to make peace*, Ages. 1. 7. Ὑπώπτευε τελευτήν, i. 1. 1. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον Ib. 7.

a. The term action is here used to denote *that which is signified by a verb*; since the verb, from its prevalent use, is grammatically regarded and treated as the word of action (cf. 435 a). And as *the direct* is more generic than *the indirect*, it results that

(RULE G.) An adjunct *simply considered as modifying a verb* is put in the Accusative. Hence,

b. Many verbs may take the Acc. as the *generic case*, which, according to preceding rules, govern the Gen. or Dat. as *more specific cases*: Προέχουσιν οἱ ἱππεῖς ἡμᾶς, *the cavalry surpass us* (406), iii. 2. 19. Κατήρχε λόγον, *begin a discourse* (425), Pl. Euthyd. 283 b. Μεταδοῖεν αὐτοῖς πνυρούς (424), iv. 5. 5 (cf. 6). Σὲ αἰσθέσθαι, *to perceive you* (432), ii. 5. 4. Φίλους ὠφελεῖν, *to benefit friends* (453), Cyr. 1. 4. 25. Ἐάν τι ἐνοχλῇ ἡμᾶς, *if anything troubles us* (453), Mem. 3. 8. 2. Ἐκτορα εἶπε, *speak to H.* (452 a), M. 60. Χαίρω δέ σ' εὐτυχοῦντα (456), Eur. Rh. 390. See e.

c. The same principle applies to circumstantial adjuncts (485 e). (d) This generic use of the Acc. is far more frequent in respect to *things* than *persons*, since the relations of the former are less varied and require less careful discrimination. For like reason, and also to distinguish the gender (181. 1), it is most frequent of all in the *neuter adjective* used substantively (478 a, 483 a). (e) It is sometimes chosen for distinction from

a Gen. or Dat. modifying the same verb : as σου θαυμάζω (432 f), but τουτου σε θαυμάζω (429 a), or τουτο σου θαυμάζω (443 b).

f. As many Greek verbs govern the Gen. or Dat. while the corresponding verbs in Eng. govern the Objective case ; so many verbs governing the Acc. in Greek are translated into Eng. with a preposition : "Ομνύμι θεοῖς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. 'Ημᾶς . . εὖ ποιῶν, *doing well by us*, ii. 3. 23. 'Ο δὲ σίγλος δύναται ἐπὶ ὀβολοῖς, *the siglus is equivalent to seven oboli*, i. 5. 6. Μάχας θαρρείτε, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Φοῖβον χορεύων, *dancing in honor of Phoebus*, Pind. l. 1. 8. So αἰσχύνομαι *to be ashamed of or before*, ἀποδιδράσκω *run away from*, φεύγω *flee from*, ἐπιορκέω *swear falsely by*, μένω *wait for*, πλέω *sail over*, &c. See b, g.

g. With verbs of motion, the place where it ends is commonly expressed with a preposition ; but sometimes, chiefly in the poets, as a direct object : Ἀφίξεται τόπον ὑλώδη, *will come to a woody spot*, Ven. 10. 6. Σὲ πέμψαι φῶς, *to send you into the light*, Eur. Alc. 456. Κνίσση δ' οὐρανὸν ἴκε, *the savor ascended to heaven*, A. 317. Ἔβαν νέας γ. 162. Δόμους στείχειν Soph. O. C. 643. Πύργους γῆς ἐπλευσε Eur. Med. 7. Ἡβης τέλος μολύντας Ib. 920. Κεκλήατο [sc. ἐλθεῖν] βουλὴν K. 195. Cf. Romam redit, *Liv.* ; Ite domum, *Virg.* (h) This construction applies less frequently to persons : Μνηστῆρας ἀφίκετο, *came to the suitors*, a. 332. Τίνα χρεῖω . . ἵκει ; *to whom does the need come ?* β. 28 (so with γίγνεται, as = ἵκει, δ. 634). See 450 b.

i. The poets sometimes even join an Acc. of the place with verbs of standing, sitting, or lying (as implying occupation) : Ἔστηκε πέτραν, *stands on a rock*, Eur. Sup. 987. Τρίποδα καθίζων Φοῖβος Ib. 956. Τόπον . . ὄντινα κεῖται Soph. Ph. 144. Cf. "He sits a horse well."

j. This rule primarily applies only to the adjuncts of verbs (a). Verbal adjectives and nouns, however, sometimes take the Acc. by virtue of the included verb : Σὲ . . φύξιμος, *able to escape you*, Soph. Ant. 788 ; cf. Ἡ μὴ φύγω σε ; Id. El. 1503. Τάκεις . . οἰμωγὰν . . Ἀγαμέμνονα, *you pine with wailing for [bewailing] A.*, Ib. 123. Τὰ τε μετέωρα φροντιστής, *a student of the heavens*, Pl. Apol. 18 b ; cf. Τῶν μετεώρων φροντιστής Symp. 6. 6. Ἐξάρνω εἶναι τὰ ἐρωτώμενα, *'to deny,' Pl. Charm. 158 c.* Χοὰς προπομπὸς Æsch. Ch. 23. See also 477 a.

k. A specification with λέγω is sometimes its direct object, and sometimes follows the preceding construction : Προσέκρουσα ἀνθρώπῳ πονηρῷ . . , Ἀνδρωτίωνα λέγω, *I had a quarrel with a bad man, I mean A.*, Dem. 701. 24 (or Ἀνδρωτίωνι λέγω, *with A.*, *I mean*).

l. The Greek and the Latin use of the cases with verbs have (α) striking analogies, but also (β) marked differences : (α) as in the double construction of δωρέομαι and dono (and also our present) : δωρεῖσθαι ἵππον Κύρῳ, *donare equum Cyro, to present a horse to Cyrus* ; or δωρεῖσθαι Κύρον ἵππῳ, *donare Cyrum equo, to present Cyrus with a horse*. Περιβάλλω and circumdo, *to surround*, have a similar double construction. (β) Ἰμέω, vestri misereor, Pl. Conv. 173 c. Οἶνον γεύεσθαι (432), vinum gustare. Πείθοντες ἀνθρώπους, persuadentes hominibus, Cyr. 1. 5. 9. Φίλοις ἀρήγειν (453), amicos juvare.

473. a. CAUSATIVES govern the Acc., together with the case of the included verb : as,

Μὴ μ' ἀναμνήσης κακῶν, *do not remind me of [cause me to remember] my woes* (432 c), Eur. Alc. 1045. Γάλα ὑμᾶς ἐπότισα, *I have made you drink milk*, 1 Cor. 3. 2. Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . κινδύνους (472 b) iii. 2. 11. Τοὺς παῖδας . . γευστέον αἵματος (432 a) Pl. Rep. 537 a.

b. The verbs **δεῖ** and **χρή** are sometimes construed by the poets as *causatives*: **Σὲ δεῖ Προμηθέως**, *you have need of* [it needs you of] *a Prometheus*, Æsch. Pr. 86 (414 b). **Τί γάρ μ' ἔδει παίδων**; Eur. Suppl. 789 (cf. **Σοί τε γὰρ παίδων τί δεῖ** Id. Med. 565, § 453). **Σὲ χρή . . αἰδοῦς**, *you have need of modesty*, γ. 14. So **χρεῶ ἔσται** (as if a Fut. of **χρή**, 475 b) Φ. 322. Cf. the construction of the Lat. *miseret, pœnitet, pudet, &c.*

474. **ATTRACTION.** a. A word which is properly construed otherwise, sometimes becomes the direct object of a verb by *attraction*, especially in the poets. This sometimes results in *hypallage* (an interchange of construction): **Εἰ δέ μ' ᾧδ' ἀεὶ λόγοις ἐξήρχες** [= **μοι λόγους** or **λόγων**], *if you had always begun your addresses to me thus*, Soph. El. 556. **Δεσπόταν γόοις . . κατάρξω**, *I will begin lamentations for my master*, Eur. And. 1199. *Vina cadis onerarat*, Virg. See 476. 3, 479.

b. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction: **Ἦιδει αὐτὸν, ὅτι μέσον ἔχοι**, *he knew [him] that he occupied the centre*, i. 8. 21. **Γυναῖκα λέγουσιν, ὅτι κάθεται**, *they say that the woman is sitting*, Cyr. 7. 3. 5. **Οἶδά σε τίς εἶ** Lk. 4. 34. See iii. 5. 14, 18; iv. 5. 29, 7. 11. *Illum, ut vivat, optant*, Ter. "Conceal me what I am," Shaks. (c) Nor is this anticipation confined to the Acc.: **Βαρβάρων ἐπεμελεῖτο, ὥς πολεμεῖν τε ἱκανοὶ εἴησαν**, *he took care that the barbarians should be prepared for war*, i. 1. 5. See 402 a.

475. **PERIPHRAISIS.** a. The place of a verb is often supplied by an Acc. of the kindred noun joined with such verbs as **ποιέω** (or more frequently **ποιέομαι**), **ἄγω**, **ἔχω**, **τίθημι**, &c.: **Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν** [= **ἐξήτασε καὶ ἡρίθμησε τοὺς Ἕλληνας**], *C. made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. **Τὴν πορείαν ἐποιεῖτο** i. 7. 20.

b. These and like periphrases sometimes take an Acc. by virtue of the implied verb: **Ἀνδράποδα ἀρπαγὴν ποιησάμενος** [= **ἀρπάσας**], *having made seizure of slaves*, Th. 8. 62. **Σῆμα τιθεῖς (= σημαίνων) . . νίκην**, *giving a signal of victory*, Θ. 171. **Τεθνάναι τῷ φόβῳ τοὺς Θηβαίους**, *to be mortally afraid of the T.*, Dem. 366. 26. Cf. 473 b, 472 j, 395.

476. **ELLIPSIS.** 1. The verb which governs the Acc. is sometimes omitted; particularly,

a.) In **EMPHATIC ADDRESS OR EXCLAMATION**: **Οὗτος, ᾧ σέ τοι** [sc. **λέγω** or **καλῶ**], *You there, ho! YOU I mean*, Ar. Av. 274 (401. 2). **Σὲ δὲ, σὲ τὴν νεύουσιν ἐς πέδον κᾶρα, φῆς, ἥ καταρνέει μὴ δεδρακέναι τᾶδε**; Soph. Ant. 441. **Ἰὼ, ἰὼ, λιγείας μόνον ἀηδόνος** [sc. **ποθῶ**], *oh, oh [I long] for the fate of the melodious nightingale!* Æsch. Ag. 1146. *En quatuor aras*, Virg.

b.) In **ENTREATY**: **Μὴ, πρὸς σε θεῶν** [sc. **ἱκετεύω**], **τλῆς με προδοῦναι**, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. Observe the hyperbaton, which is frequent in earnest entreaty; and cf. *Per omnes te deos oro*, Hor. Ode 1. 8. 1; *Per te ego deos oro*, Ter. Andr. 3. 3. 6.

c.) In **PROHIBITION**: **Μὴ τριβὰς ἔτι** [sc. **ποιεῖτε**], *No more delays!* Soph. Ant. 577. **Μὴ μοι μυρίους, μηδὲ δισμυπλοὺς ξένους** [sc. **λέγε**], *Don't talk to me of your 10,000 or 20,000 mercenaries*, Dem. 45. 11.

d.) In **SWEARING**: **Οὐ, τόνδ' Ὀλύμπου** [sc. **ἑμῷ**, 472 f], *No! by this Olympus!* Soph. Ant. 758. **Οὐ, τὰν Διὸς ἀστραπὴν** Id. El. 1063. — By this ellipsis may be explained the use of the Acc. with the particles **νῆ**, **ναί**, and **μά** (of which the two first are *affirmative*, and the last, unless preceded by **ναί**, commonly *negative*), according to the following rule:

RULE H. ADVERBS OF SWEARING are followed by the Acc. :

Νῆ Δία, *Yes, by Jupiter!* i. 7. 9. Ναὶ τῷ Σιῷ vi. 6. 34. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω, *but, by the gods, I will not pursue them*, i. 4. 8. Ναὶ μὰ Δία, *Yes, indeed!* v. 8. 6.

e.) Some familiar verbs : Ὁ τὸν κἀνδυν [sc. ἔχων ; in later writers], *he with the cloak*, Luc. D. C. 9.

2. The Acc. required by a transitive verb is sometimes omitted: cf. Διατελέσαι τὴν ὁδόν, *to finish the way*, iv. 5. 11, and πρὸς ὕδωρ βούλοιτο διατελέσαι i. 5. 7 ; Ἐλαύνοντος τὸν ἵππον, *riding his horse*, and Παρελαύνοντος, Cyr. 8. 3. 28, 29. Λύκιος ἤλασε i. 10. 15.

3. An elliptical or unusual construction of a verb and Acc. is sometimes employed, especially by the poets, for energy or brevity of expression : Φιλότητα . . τάμωμεν, *let us strike friendship* [a victim in pledge of friendship], Γ. 94 (cf. *fœdus ferire*). Ἐκείρε [= κείρων ἐποίει] πολύκερων φόνον Soph. Aj. 55. Τέγγει δακρύων ἄχραν Id. Tr. 849. Cf. 474 s, 479.

Accusative of the Effect.

477. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed may be either (1) a noun kindred, in its origin or signification, to the verb ; or (2) a neuter adjective used substantively ; or (3) a noun simply defining or characterizing the action.

1. KINDRED NOUN (with this, the verb is often translated by a more general word) : Εὐτύχησαν τοῦτο τὸ εὐτύχημα, *they had [succeeded] gained this success*, vi. 3. 6. Φυλακὰς φυλάξειν, *to keep guard*, ii. 6. 10. Ὡς ἀκινδύνον βίον ζῶμεν, *how secure a life we live*, Eur. Med. 248. Γαμεῖν γάμον τόνδε Ib. 587. Τί προσγελάτε τὸν πανύστατον γέλων ; *why do you smile upon me that last smile?* Ib. 1041. Μάχην ἐμάχοντο M. 175. Μῦθον ξείπες A. 552. Ἦν ὕδωρ Ar. Nub. 1280. Λεύσσω φονίου δέργμα δράκοντος Æsch. Per. 79. Ἐλθοι τὴν ὁδόν iii. 1. 6. Τρέπεται τριφασίας ὁδοῦς Hdt. 6. 119. Ἐχάρησαν χαρὰν μεγάλην Mat. 2. 10. Vitam vivere, Somniavi somnium, Pugnam pugnabo, *Plaut.*

a. In like manner, an adjective sometimes takes an Acc. of the kindred noun (cf. 472 j) : Σοφὸς ὢν τὴν ἐκείνων σοφίαν, *being wise with their wisdom*, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d.

b. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb : Ὡς ἀκινδύνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun : Τὸ Περσικὸν ὥρχετο [sc. ὄρχημα], *he danced the Persian [dance]*, vi. 1. 10. Ὡς βαθύν [sc. ὕπνον] ἐκοιμήθη Luc. D. Mar. 2. Hence appears to have chiefly arisen the construction in 478.

478. 2. NEUTER ADJECTIVE (commonly translated by supplying a noun, or by an adverb) : Τοιαῦτα μὲν πεποίηκε, *such acts has he committed, or thus has he acted*, i. 6. 9. Λέγεις οὐκ ἀχάριστα, *you speak pleasantly enough*, ii. 1. 13. Κλέπτον βλέπει [sc. βλέμμα], *he looks [a thievish look] thievish*, Ar. Vesp. 900. Τί αὐτῷ χρῆσι ; *what will you do with him? or how will you use him* (466 b)? Cyr. 1. 4. 13. Τὰ Λύκαια ἔθῴσε i. 2. 10. Μηδὲν ψεύδεσθαι i. 9. 7. Μέγα φρονήσας iii. 1. 27. Ἀνέκραγέ τε πολεμικόν, *he shouted the war-cry*, vii. 3. 33.

a. This construction of the *neuter adjective* is very extensive in its use, and often occurs where a *substantive* would be constructed differently (472 d): Ὁσφραίνει τι; Τοῦ ψύχους, 'Do you smell any thing?' 'The cold,' Ar. Pl. 896. Τάδε μέντοι πλεονεκτῶν οὐκ ἡσχύνετο, ἐν μὲν τῷ θέρει τοῦ ἡλίου, ἐν δὲ τῷ χειμῶνι τοῦ ψύχους Ages. 5. 3. It is closely allied to the *adverbial use* of the *neuter adjective*, and often explains it (483).

479. 3. DEFINITIVE NOUN. Ἡ βουλὴ . . ἔβλεψε νᾶπυ, *the senate looked mustard*, Ar. Eq. 629. Μένεα πνείοντες, *breathing courage*, Γ. 8 ('breathing united force,' *Milt.*). Ρεῖτω γάλα, *let it flow milk*, Theoc. 5. 124. Ἀγγελίην ἐλθόντα Λ. 140. Ἐλπίδας λέγων i. 2. 11. Νενικήκατε ναυμαχίας Th. 7. 66. Πολλὰς μάχας ἡττηνται Isoc. 71 e. Νόστιμον δ' ἔλθοις πόδα Eur. Alc. 1153. Ἡγωνίζοντο στάδιον iv. 8. 27.

Double Accusative.

480. 1. A word may take as many adjuncts, in the same or different cases, as the sense requires. Thus,

2. Many verbs govern TWO ACCUSATIVES, which may be,

a.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (393); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, *dividing*, &c.: Βασιλέα σε ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, *he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ ἐκαλεῖτε, *you called me father*, vii. 6. 38. Οὓς οἱ Σύροι θεοὺς ἐνόμιζον, 'esteemed gods,' i. 4. 9. Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *C. divided the army into twelve parts* (393 d), Cyr. 7. 5. 13. Ὅστις δ' ἂν εἰαυτὸν ἔληται στρατηγὸν v. 7. 28. Ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν Σ. 487. Οὓς ἡγεμόνας πόλεων ἐπαιδεύσασθε Pl. Rep. 546 b.

NOTE. The infinitive εἶναι is sometimes used with these verbs: Νομίζω γὰρ ὑμᾶς εἶναι καὶ πατρίδα καὶ φίλους, 'I deem you to be,' i. 3. 6. Σοφιστὴν δὴ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

b.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. (a *neuter adj.* often expressing the *effect*, 478 a): Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃεν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Ἡδικήσαμεν τοῦτον οὐδέν, *we have done him no wrong*, vii. 6. 22. Ἀποτίσασθαι δίκην ἐχθροῦς, *to wreak vengeance on his foes*, Eur. Heracl. 852. Ὅταν . . ἀλλήλους τὰ ἔσχατα λέγωσιν, *when they say the worst things of each other*, Mem. 2. 2. 9. Ἐψευσάμην οὐδέν σε Soph. O. C. 1145. Τοσοῦτον ἔχθος ἔχθαίρω σ' ἐγώ Soph. El. 1034. Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῆί με δυστυχέστερον γάμον Eur. Tro. 357.

c.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c.: Κύρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels*, i. 3. 14. Τὸν δῆμον ὑμῶν χλαῖναν ἡμπισχον, *they clad your people in a mantle*, Ar. Lys. 1156. Μήτοι με κρύψῃς τοῦτο, *do not hide this from me*, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. 3. 1. 5. Σὲ ταῦτα μὴ πείθων Soph. O. C. 797. Εἰρωτῆς μ' ὄνομα; i. 364. Τέλη τοὺς καταπλόντας ἐξέλεγον Æschin. 69. 29. Ἐκδύων ἐμὲ χορηστηρίαν ἐσθῆτα Æsch. Ag. 1269. Ἀμφω θυμὸν ἀπηύρα Z. 17. Ὅς σε κωλύσει τὸ δρᾶν Soph. Ph. 1241. Χρῶα νίζετο . . ἄλμην ζ. 224. Διατρίβῃσιν Ἀχαιοὺς δν

γάμον β. 204. See also 473. Posce deos veniam, *Virg.*; Te litteras doceam? *Cic.*

NOTE. When a verb has two direct objects, one commonly denotes *person*, and the other, *thing*.

III. ACCUSATIVE OF SPECIFICATION.

481. RULE XXII. The Accusative is used in *specifying* to what PART, PROPERTY, &c., a word or expression applies :

The force of this Acc. is expressed in Eng. by *as to* (κατά, secundum), though other forms of translation are more frequent : Τῷ χεῖρει δεδεμένον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμός, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κράτιστος, *best in every thing*, i. 9. 2 (cf. 416 b). Ἀποτμηθέντες τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Θαυμάσιαι τὸ κάλλος, *of wonderful beauty*, ii. 3. 15. Ἐξιέναι, γνώμην ἐμὴν, μέλλει, ‘in my opinion,’ Ar. Pax 232. Τὸν δάκτυλον ἀλγεί Pl. Rep. 462 d. Δεινοὶ δὲ μάχην Æsch. Pers. 27. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25. “Ὅσα δέ μοι χρήσιμοι ἔστε ii. 5. 23. See 485 e. Capita velamur, Nudus membra, *Virg.*; Animum incensus *Liv.*

NOTE. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

a. When a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to partitive apposition : Τόνγε . . λίπ’ ὅστέα θυμός γ. 406. See 395 b.

b. An Acc. of specification sometimes introduces a sentence : Τὰ μὲν γὰρ παρελθόντα, ὑμεῖς μὲν Κύρον ἠϋξήσατε, *as to the past, you have exalted C.*, Cyr. 8. 6. 23. Τοὺς ἀγρονόμους τούτους, . . ὀνείδη φερέσθωσαν Pl. Leg. 761 e. — This form of construction may be often explained by *anacolūthon* or *ellipsis*.

IV. ACCUSATIVE OF EXTENT.

482. RULE XXIII. EXTENT OF TIME OR SPACE is put in the Accusative : as,

a. TIME : Ἐμεινεν ἡμέρας ἑπτὰ, *mansit dies septem, he remained [through] seven days*, i. 2. 6. Ἐδάκρῤε πολὺν χρόνον, *he wept a long time*, i. 3. 2. Ἐπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Εἴκοσιν ἔτη γεγονώς, *viginti annos natus, twenty years old*, Mem. 3. 6. 1. Ὅς τέθνηκε ταῦτα τρία ἔτη, ‘these three years,’ Lys. 109. 12. (b) So sometimes *repeated time*, as implying extent : Τὴν ὥρην ἐπαγῶειν σφι αἶγας, *to bring them goats at the proper hour* (each day), Hdt. 2. 2. (c) In stating a period ending with the present, an ordinal number is often used : Ἐνάτην ἡμέραν γεγαμημένην, *having been married [the ninth day] nine days*, iv. 5. 24. Δέκατον αἰχμάζεις ἔτος, *you are warring the tenth year*, Eur. Rh. 444.

d. SPACE : Ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, *he advances through P. one day's-march, eight parasangs*, i. 2. 6. Μυρίας ἔμεγε κατὰ γῆς ὀργυῖας γενέσθαι, *that I may be 10,000 fathoms under ground*, vii. 1. 30. Τὸ βέλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι, *that their missile is sent double the distance*, iii. 3. 16. Μικρὸν προϊόντες

ii. 1. 6. Λείπετο . . δουρὸς ἑρώην Ψ. 529. Ἀποπέμπει τὴν ταχίστην ὁδόν, *sends [through] by the quickest road*, i. 2. 20. Τὸν Κιθαιρώνος τόπον, *through the region of C.*, Soph. O. T. 1134. Magnum spatium abessent, *Cæs.*

c. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (433), the DATIVE, *at which* (469), and the ACCUSATIVE, *through which*; the Gen. and Acc. differing like *in* and *through*, but both containing the idea of extension; the Dat., like *at*, not containing this idea, but simply presenting the *when* or *where* as if a *point* in time or space. To some extent, however, the offices of the cases blend with each other; and the more on account of their generic uses. See 485 e.

V. ADVERBIAL ACCUSATIVE.

483. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*: as,

Τόνδε τὸν τρόπον, *in this way*, or *thus*, i. 1. 9. Κίρκην . . μιμήσομαι πάντας τρόπους, 'every way,' Ar. Pl. 302. Τέλος δὲ εἶπε, [at the end] *finally he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all (with negatives),' vii. 7. 28. Ἐμὴν χάριν, *for my sake*, Eur. Hec. 874. Καιρὸν δ' ἐφήκεις, 'opportunely,' Soph. Aj. 34. So πέρας *in fine*, τάχος *quickly*, μάτην *in vain*, ἀωρίαν *unseasonably*, πρόσφασιν, ἔφεξιν, *under pretext of, &c.* See 380 a, 485 e. Cf. id genus, magnam partem, nihil.

a. This rule applies especially to the *Acc. neut.* of *adjectives*, both sing. and plur.: Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δέ, *partly . . , partly*, iv. 1. 14. Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Cf. cetera, illud horæ, multum. See 263, and cf. the Comp. in Lat. adverbs.

b. An *Acc. neut. pronoun* is sometimes used to denote *that on account of which* something is done (especially an end in view): Ταῦτ' ἐγὼ ἔσπευδον, [on account of these things] *therefore I made haste*, iv. 1. 21. Ἄ δ' ἦλθον, *what I came for*, Soph. O. C. 1291. Τί τὰ πυρὰ κατασβέσειαν, 'why,' vi. 3. 25. Ὅ Eur. Hec. 13, τό Γ'. 176, *wherefore*. Αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Ἐκείνο δὲ ἀθῦμῳ, ὅτι μοι δοκεῖ Mem. iv. 3. 15. Cf. quid? why? (c) So with χρῆμα, *thing*, expressed: Τί χρῆμα κείσαι; *why do you lie there?* Eur. Heracl. 633.

d. An adjective may be used adverbially in the *Acc. fem.*, with an ellipsis of ὁδόν *way*, or ὥραν *season*: Συντάττεσθαι τὴν ταχίστην, *to form [in the quickest way] immediately*, i. 3. 14. Τὴν πρώτην τρέχειν χρή, *we must first run*, Ar. Th. 662. So μακράν *a long way*, ἄλλην καὶ ἄλλην *one way and another*, τὴν ἄλλως [the way leading elsewhere] *to no purpose, &c.*

F. THE VOCATIVE.

484. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative.

a. The usual *sign of address*, in Greek, as in so many languages, is ὦ. It is commonly employed in prose, except (b) in

abrupt or familiar address ; and (c) is frequent in poetry. (d) It is commonly followed by the emphatic word in the address, unless (e) this has already preceded ; and is (f) sometimes doubled for special emphasis.

(a) ὦ Φαλῖνε, θαυμάζω, *O Phalinus, I wonder*, ii. 1. 10. (b) Κλέαρχε καὶ Πρόξενε, . . οὐκ ἴστε ὅ τι ποιεῖτε, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. (c) ὦ Ἀχιλεῦ A. 74. (d) ὦ θαυμασιώτατε ἀνθρώπε, *O most wonderful man*, iii. 1. 27. ὦ κάκιστε ἀνθρώπων Ἀριαῖε ii. 5. 39. (e) Θαυμάσι' ὦ Κρίτων Pl. Euthyd. 271 c. (f) ὦ τέκνον ὦ γενναῖον Soph. Ph. 799.

g. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation : Ὁρᾶτε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληνες ii. 3. 18.

h. See 186 g, 182, 401 c, 485 a.

REMARKS ON THE CASES.

485. It is important to distinguish not only the *specific offices* of the cases, but also their *generic uses*. Thus,

a. The Nom. is the generic case for substantives independent of grammatical construction (401) ; while the Voc. is the specific case for *address*, and the other cases are also used in *exclamations* (429 e, f, 453, 476 a). — Hence the union of the Nom. and Voc. is not deemed a violation of the laws of agreement. An appositive with a Voc. is usually in the Nom. (401 c) ; while a few Voc. forms for Nom. occur in the poets, from attraction, or imitation of address : Ὀλβιε κῶρε γένοιο [for ὄλβιος, κῶρε, γ.], *may you be happy, boy*, Theoc. 17. 66. Ἐκλήθης Ἰμβρασε, *thou wast called Imbrasus* [addressed Ἰμβρασε], Call. Fr. Cf. Sic venias hodie, Tibull.; Jane libentius audis, Hor.

b. The Gen. is the generic case for the adjuncts of substantives, adjectives, and adverbs ; and thus may even express *direct* or *indirect objects*, more specifically expressed by the Acc. or Dat. (435, 444).

c. The Dat. is the generic case for a thing or circumstance simply viewed as an accompaniment (465).

d. The Acc. is the generic case for the adjuncts of verbs, and thus expresses much which is also expressed by the Dat. or Gen. (472 a, b). It often expresses as *simple object*, what is expressed by the Dat. as the *object of approach or influence*, or by the Gen. as the *point of departure* or the *cause* : Ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν, *to deprive the Greek inhabitants of their land* (480 c), i. 3. 4 ; Ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ (463) ; Τῶν ἄλλων ἀφαιρούμενοι χρήματα, *taking money from others* (405), Mem. 1. 5. 3. Also, with a Gen. of the thing, or with a preposition (487), Ἀφαιροῦνται . . αὐτοὺς δὲ τῆς ὠφελείας, *deprive themselves of the benefit*, Ven. 6. 4 ; Ἀπὸ τῆς ὀργῆς τὴν ἀκαλήφην ἀφελέσθαι, *to take away the nettles from his temper*, Ar. Vesp. 883 (with ἐκ, Ven. 12. 9). Φύγω σε (472 j, 395 b) ; Πέφευγεν . . μοι (463) ; Νόσου πεφευγέναι, *to have escaped from disease*, Soph. Ph. 1044 ; Φυγέειν . . ἀπ' αὐτῆς μ. 120 ; Ἐκ θανάτοιο φυγόντα π. 21 ; Φεύξεσθαι ὑπὲρ κακοῦ O. 700. So the *Acc. of effect* may be supplied by another case : Ἀκινδύνον βίον ζῶμεν (477. 1). Ζῶσαν ἀβλαβεῖ βίῳ, *living with unharmed life* (modal Dat., 467), Soph. El. 650.

e. If a *circumstance* is merely viewed as modifying a verb, it is put in the Acc.; if simply viewed as an accompaniment, in the Dat.; but if

viewed as having some causal relation, in the Gen. These differences of view, and the prevalence of different analogies, have led to much variety of construction. Thus, (α) MANNER: Τὸν αὐτὸν τρόπον vi. 5. 6, Τῷ αὐτῷ τρόπῳ iv. 2. 13, *in the same manner* (483, 467). (β) MEASURE OF DIFFERENCE: Θυμοειδέστεροι δὲ πολὺ, *much more spirited* (483), iv. 5. 36; Πολλῷ δὲ ὕστερον (468); Τοσοῦτον i. 8. 13; Τοσοῦτῳ i. 5. 9. (γ) RESPECT: Πλήθος ὡς δισχίλιοι, *about 2,000 in number*, iv. 2. 2; Κύδνος ὄνομα (481); Πλήθει . . λειφθέντες, Θάψακος ὀνόματι (467 b); Νεώτατος . . γόνοιο (446 b; cf. 413). (δ) PART AFFECTED: Τῷ χεῖρε δεδεμένον (481); Ψαύειν χειρός, *to take by the hand* (426 a). (ε) TIME: Τὸ λοιπὸν ii. 2. 5, Τοῦ λοιποῦ (433 a), *afterwards*; Τέλος, *at last* (483); Χρόνῳ ποτὲ εἶπεν, [with time] *at length he said*, Hel. 4. 1. 34. (ζ) CAUSE: Τοῦτ' ἐφικόμεν, *on this account I came* (483 b), Soph. O. T. 1005; Τούτου σε . . ζηλώ (429 a); Τῷ, *wherefore* (466).

486. The construction belonging to a word in its primary sense and form (a) is extensively retained in figurative or secondary senses, and in composition (414 c, 427, 432 g, &c.); but (b) is often changed to another more appropriate. Thus, (c) many verbs become transitive through a secondary sense, or through composition with a preposition, even though the preposition may not itself govern the Acc.: Κινδύνον ἐξέστησαν, *they shrunk from danger*, Dem. 460. 2. In the same way, (d) other verbs from transitive become intransitive: Οἶκτῳ ἐνδῶτε, *you may [give in] yield to pity*, Th. 3. 37.

487. a. Most of the relations expressed by the cases may be more definitely expressed by the aid of *prepositions*. This definiteness was naturally more sought in prose than in poetry, and more in the later than in the earlier Greek.

b. The use of a preposition, or of one case rather than another, often avoids ambiguity, or distinguishes from other adjuncts, or gives emphasis, or favors the metre, or promotes euphony, &c. See 464 c.

III. USE OF THE NUMBERS, GENDERS, AND PERSONS.

488. NUMBERS. 1. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*: Τὸν Ἑλληνα, *the Greek* (= *the Greeks*), Hdt. 1. 69. Τὸν πολέμιον, *the enemy*, Th. 5. 9. Ἐρπεί δάκρυον ὀμμάτων ἀπο, *the tear trickles from my eyes*, Soph. El. 1231. Πίμπλημ' εὐθὺς ὄμμα δακρύων Ib. 906.

NOTE. A nation is oftener so denoted, if its power is held by a monarch.

a. A *chorus*, from its unity and the action of the *coryphaeus* as its representative, is more frequently denoted by the singular (sometimes interchanged with the plural): Ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος, μένω δέ, *every shaft has now been shot by us, and I wait*, Æsch. Eum. 676. ὦ ξείνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας Soph. O. C. 174. (b) So the dual for the two semichoruses or their leaders, Λεύσσετον πάντα, *do you both look everywhere*, Æsch. Eum. 255. Cf. 494 a.

c. Some imperatives, used like interjections, are singular, though *more than one* are addressed: Ἄγε δὴ, ἀκούσατε, *Come now, hear*, Apol. 14.

Βούλεσθε, εἰπέ μοι, *do you wish, tell me*, Dem. 43. 7. So ἰδέ *behold, lo*, φέρε *come, &c.* Age, intro abite, *Plaut.*

d. In Greek, as in Eng., some nouns related individually to *more than one*, may be either singular or plural: Κράτιστοι . . τὴν ψυχὴν, *strongest in heart*, Th. 2. 40 (or τὰς ψυχάς, *in their hearts*; cf. Mem. 4. 1. 2).

489. 2. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *neuter adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*.

a. This use is due to some *complexity* or *indefiniteness* of conception, preventing strict singleness of view. It often renders the expression more comprehensive or general; sometimes more emphatic, courteous, or modest. Ψύχη καὶ θάληπ καὶ πόνους φέρειν, *to endure cold, and heat, and labor* [in repeated instances], iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, *the right* [portions] *of the wing*, i. 8. 4. Τὰ Συεννέσιος βασιλεία, *the palace* [royal buildings] *of Syennesis*, i. 2. 23; cf. iv. 4. 2, 7. Ξὺν τοῖσδε τόξοις, *with this bow*, Soph. Ph. 1335; cf. Τόξον τόδε 288. Χάλα τοκεῦσιν εἰκότως θυμουμένοις, *forgive parents* (like this mother) *justly excited*, Eur. Hec. 403.

b. An *individual* sometimes speaks of himself in the *plural* (with which the *sing.* may be combined), as if others were associated with him, especially in poetry; and (c) a *woman* speaking of herself in this indefinite way, uses the *masculine* of the plur., as the generic gender (490 b): (b) Αἰδούμεθα γὰρ τὰ λελεγμένα μοι, *I am ashamed of what I have said*, Eur. Hipp. 244. Ταῦτα πειρασόμεθα διηγήσασθαι, *these things we will endeavor to relate* (the author's plural), Cyr. 1. 1. 6. Ἰκετεύομεν . . προσπίτνων, *I beseech you, falling down*, Eur. Here. 1206. Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι Ib. 858. (c) Ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν, *I will slay, who bore them*, Id. Med. 1241. Πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι, *I will fall, if it must be, avenging my father*, Soph. El. 399. So a chorus of women (488 a) uses the *masc. sing.*, Κεύθων λείπομαι Eur. Hipp. 1105.

d. The *plural* for the *sing.* in *neuter adjectives used substantively* is especially frequent in their *appositive* use, in *adjective pronouns*, and in *verbals in -τέος* and *-τός*. Ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα, *whenever they have anything good, they invite me to* [these things] *this*, Symp. 4. 50. Πάτροκλος, ὃς σοι πατὴρς ἦν τὰ φίλτατα, *P., who was thy father's best-beloved*, Soph. Ph. 434. Οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *whom we must not give up to the A.*, Th. 1. 86. Πιστὰ γυναιξίν [ἐστίν], *women can be trusted*, λ. 456. Οὐκ Ἴωνες τάδε εἰσίν, [these things are] *there are here no Ionians*, Th. 6. 77. Ἀπόλλων τὰς' ἦν . . ὁ . . τελῶν, *it was A. that brought to pass*, Soph. O. T. 1329. Πολεμητέα εἶναι Th. 1. 88. Cf. 491 c, 502.

e. The *plural* or *dual* may be used with a *singular compellative*, to include more than the person directly addressed: ὦ τέκνον, ἡ πάρεστος; . . Προσέλθετ', ὦ παῖ, πατρί. *My child, are you both here? Come to a father's arms.* Soph. O. C. 1102. Ἴτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα Hel. 4. 1. 11.

490. GENDERS. 1. The MASCULINE is the generic gender for *persons* as such; and hence is not only used when *males* are included, but even for *females only* in some indefinite or general forms of expression (489 c). See Mem. 2. 7. 2 s.

a. Where there are different forms for the two sexes, the *masc.* is also the form *common* to both: Οἱ καλοί, *the beautiful* (whether men or women). Τῷδ' ἀδελφῷ, *this brother and sister*, Eur. Hec. 896.

b. When the masc. is applied to a woman, the expression becomes still more indefinite if the plural is used : *Ξὺν οἷς τ' οὐ χρῆν μ' ὀμιλῶν*, *consorting with those [= her] with whom I ought not*, Soph. O. T. 1184 (Œdipus shrinks from pointing out his mother more plainly). *Ἡ στεῖρος οὔσα μύσχος οὐκ ἀνέξεται τίκτοντας ἄλλους*, 'will not endure others [= another] bearing children,' Eur. And. 711. See 489 a, c.

491. 2. The NEUTER is the generic gender for *objects of thought* considered without respect to personality (simply as *things*); and hence may even apply to persons so considered. See 489 d, 175, 371 a.

a. *Infinitives, clauses used substantively, and words or phrases spoken of as such*, are naturally regarded as neuter : *Οὐ τὸ ζῆν περὶ πλείστου ποιητέον*, *ἀλλὰ τὸ εἶ ζῆν*, *not TO LIVE is to be valued most highly, but TO LIVE WELL*, Pl. Crito 48 b. *Δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν*, *it was evident that the king was somewhere near*, ii. 3. 6. *Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα*, *the NOT and the NO prefixed*, Pl. Soph. 257 b. *Χρῆσθαι . . τῷ καθ' αὐτό*, *to use the phrase καθ' αὐτό*, Ib. 252 c.

b. So clauses, phrases, or words, *not used substantively*, are accounted as *neuter* in any reference that may be made to them : *Ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε*, *we ambushed, which enabled us to take breath*, iv. 1. 22. *Φρόνιμός τε καὶ ἀγαθός ὁ ἄδικος, ὁ δὲ δίκαιος οὐδέτερος*, *the unjust man is both wise and good, and the just man neither of these*, Pl. Rep. 349 d.

c. As infinitives and clauses so often want strict singleness of conception and even of form, attributes and pronouns referring to them are often plural (489 a) : *Ἀδύνατα ἦν ἐπιχειρεῖν*, *it was impossible to undertake*, Th. 1. 125. *Ἐβοήθησαν τῇ Λακεδαιμονίῃ, καὶ ταῦτα* [sc. *ἐποίησαν*] *εἰδότες*, *they aided L., and that [they did] knowing*, Ages. 1. 38. *Σὲ μὲν τοσαῦτα χρὴ ποιεῖν, κλαίειν ἐλεινῶς*, *you must do as much as this, weep piteously*, Ar. Th. 1062. *Δεδογμένα . . τήνδε κατθανεῖν*, *it is decreed that she shall die*, Soph. Ant. 576. — This form of the attribute seems to have had its origin in *apposition* (489 d).

d. Grammarians often speak of a word, with an ellipsis of the name of its class : *Ἔστιν ὁ* [sc. *σύνδεσμος*] *ἀλλὰ ἀντὶ τοῦ δέ*, *the [conjunction] ἀλλὰ is instead of δέ* Soph. O. C. 237, Schol. *Λείπει ἡ* [sc. *πρόθεσις*] *διά*, [the *preposition*] *διά is wanting*, Ib. 1291, Schol.

AGREEMENT IN NUMBER, GENDER, &c.

492. The following table presents, for comparison, the general rules of agreement :

An APPOSITIVE	} agrees with its subject in	{	GENDER, NUMBER, and CASE.	and PERSON.
An ADJECTIVE				
A PRONOUN				
A VERB				

a. These rules have the same general foundation, and to a great extent the same modifications and exceptions.

b. The agreement of an *attribute* with its subject is far less strict than that of an *epithet*; and the agreement of the *pronoun* is still less strict.

c. The use of the masculine form as feminine in adjectives and pronouns of three terminations (234 d, e) is not to be regarded as an exception to the laws of agreement : "Ὡςπερ εἰ τῶ χεῖρε, ὥς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἐποίησεν, ἀφεμένω τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλους, *as if the two hands, which God made to assist each other, leaving this should turn to obstructing each other*, Mem. 2. 3. 18.

493. RULE J. Agreement is commonly *according to form*, but often rather *according to sense*. See 70 p.

a. The different forms of agreement are interchanged or combined, according as the conception varies, or for the sake of emphasis, euphony, metre, &c.

494. 1. The DUAL and PLURAL, as different modes of denoting *two* (178), very often agree with each other, or are interchanged :

Παῖδες δύο *two children*, τῶ παῖδε *the two children*, i. 1. 1. Τῶν ἀνδρῶν vi. 6. 29, τῷ ἀνδρῷ 30, τοὺς ἀνδρας, . . τούτων, . . τῷ ἀνδρῷ 31, &c. Προσέτρεχον δύο νεανίσκω, *two young men came running up*, iv. 3. 10. Ἐγελάσάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους, *both laughed, looking at each other*, Pl. Euthyd. 273 d. Δυνάμεις δὲ ἀμφότεραι ἐστὸν, δόξα τε καὶ ἐπιστήμη Pl. Rep. 478 b.

Σφῶν δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι

Θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.

Μέθεσθε δ' ἤδη, χαίρετόν τε. Soph. O. C. 1435.

a. In the old poetic language, a few passages occur in which the Dual appears to retain its application to more than two (186 g, 271 c) : Ξάνθε τε καὶ σύ, Πύδαργε, καὶ Αἰθῶν Λάμπε τε διέ, νῦν μοι τὴν κομιδὴν ἀποτίνετον Θ. 185. Πείθεσθε . . , κάθετον, λύσαντε βοείας Hom. Ap. 486. Some think that the Dual is never thus used, except when *two pairs* or *sets* are spoken of. Cf. 488 b.

495. 2. In COMPOUND CONSTRUCTION, both *syllepsis* and *zeugma* are common. See 68 f.

a. They are even found together : Κῦρός τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἴσω, *Cyrus and his army passed, and came within*, i. 7. 16. Τῷ δ' οὐτι γυνή καὶ νήπια τέκνα . . παρίσταται οὐδὲ γάνυνται μ. 42.

496. In SYLLEPSIS, (a) the combined number *may* be the dual, if only two are spoken of ; but is otherwise the plural (with an exception in the verb, 569 b). — (b) For persons of both sexes, the combined gender is the masculine (490) ; (c) for things, or persons and things,* it is the neuter (though it may be another gender, if all the subjects agree in that). — (d) The combined person, as in Lat. and Eng., is the *first*, if that is included in the subjects ; the *second*, if that is included and not the first ; but otherwise the *third*. Thus,

* Classed together as objects of thought (491). Zeugma, however, is here more common.

(a) Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάτην, *C. and A., who had been associates of S., brought very many evils upon the city*, Mem. 1. 2. 12. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων, *X. and P. have left us*, i. 4. 8. Ὡς δὲ εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτας, ἡσπάζοντο ἀλλήλους Cyr. 6. 1. 47. (b) Εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, *he saw father, and mother, and brothers, and his own wife taken captive*, Cyr. 3. 1. 6. (c) Πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμμένα οὐδὲν χρήσιμά ἐστιν, *bricks, wood, and tiles, thrown together in confusion, are of no use*, Mem. 3. 1. 7. Ἡ καλλίστη . . πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν, *the noblest polity and the noblest man would be [themes] left for us to discuss*, Pl. Rep. 562 a. Ἀσφάλειαν καὶ εὐκλειαν, ἃ οὔτε κατασῆπεται, *security and glory, which never decay*, Cyr. 8. 2. 22. (d) Ἐγὼ καὶ σφῶ . . πεπληγμέθα, *I and you both are smitten*, Eur. Alc. 404. Οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι . . ἔσχετε Pl. Leg. 888 b. Ὁ λέγων ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν, [I] *the speaker and you the judges have a human nature*, Pl. Tim. 29 c.

e. Syllepsis is sometimes found, where the relation of the subjects to each other is disjunctive: Εἰ δὲ κ' Ἀρης ἀρχῶσι μάχης ἢ Φοῖβος, *if Mars should begin the fight, or Phæbus*, T. 138. Καὶ μ' οὔθ' ὁ Πλούτωνος κύων οὔτε . . ἂν Χάρων ἔσχον, *and neither the dog of Pluto nor Charon should stay me*, Eur. Alc. 360. Si quid Socrates aut Aristippus fecerint, *Cic.*

497. In ZEUGMA, the agreement is sometimes with the *most prominent* substantive, sometimes with the *nearest*: as,

Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει, *the king and those with him, pursuing, attack*, i. 10. 1 (cf. διαρπάζουσι 2). Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν . . καθέσταμεν, *delivered from the wars, perils, and trouble, in which we are now involved*, Isoc. 163 b. Ἐπὶ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικοὺς, *seven Attic oboli and a half*, i. 5. 6. Παῖδας ἢ γυναῖκας συναρμοζούσας Cyr. 7. 5. 60. Μητρός τε καὶ τοῦ σοῦ πατρός Soph. O. T. 417. So Κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην, *two chosen youths and fifty went*, θ. 48. Filia et unus e filiis captus est, *Cæs.*

a. Zeugma is the common construction of the adjective used as an epithet. It is least frequent in the pronoun.

b. In the construction of the verb, zeugma is especially frequent when the verb precedes or directly follows the first subject: Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ, *the head of C. is cut off, and the right hand*, i. 10. 1. Σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς, *for you are a Greek, and we also*, ii. 1. 16. Ἐπεμψε με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῶν εὔνοι, καὶ κελεύουσι φυλάττεσθαι ii. 4. 16. Dixit hoc Zosippus et Hismenias, *Cic.* (c) The poetic use of the second order in syllepsis has been named, from the poet Aleman, Σχῆμα Ἀλκμανικόν. Ποὰς Σιμῶεις συμβάλλετον ἡδὲ Σκάμανδρος, *the S. and S. unite their streams*, E. 774. See 496 e.

498. 3. SYNESIS. The agreement is sometimes with a *subject implied* in another word, especially a *Genitive* implied in an adjective (commonly a *possessive*):

Τὸ σὸν [= σοῦ] μόνῃς δῶρημα, *tuum solius donum, [your gift alone] the gift of you alone*, Soph. Tr. 775. Τὰμὰ [= ἐμοῦ] δυστήνου κακά, *the ills of wretched me*, Id. O. C. 344. Τῆς ἐμῆς ἐπεισόδου, δν μήτ' ὀκνεῖτε, *of my approach, whom do not fear*, Ib. 730. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends*, vii. 1. 29. Ἀνυμέναιος, ὦν [i. e. ὑμεναίων] μ' ἐχρῆν

τυχεῖν, *without the bridal song, which ought to have been mine*, Eur. Hec. 416. See 394 c. *Fortunas meas, qui haberem*, Ter. *Nostros vidisti flentis ocellos* (cf. 499 b), Ov.

a. So with an implied Dat., Ἀμετέρου [= ἡμῶν] πότμου κλεινοῖς Λαβδακίδαισιν, *the doom for us, the famed race of Labdacus* (454 d), Soph. Ant. 860. Ἐμοῖσιν [= ἐμοί, 395 b] ὅσσοις ὁμίχλα προσῆξε . . εἰσιδούσα, *a mist has suffused my eyes, beholding*, Æsch. Pr. 144.

499. 4. Words may also agree according to sense,

a.) With *Collective Nouns*, and other words used collectively : Τὸ πλῆθος ἐψηφίσαντο, *the majority voted*, Th. 1. 125. Τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὃν ἤρχε Κλεάνωρ, *the Arcadian infantry, whom C. commanded*, iv. 8. 18. *Multitudo abeunt*, Liv. See f.

b.) With the *plural used as singular* (especially ἡμεῖς for ἐγώ) ; and with the *singular used as plural*, or so modified as to render the idea plural : Πειπόνθαμεν, ἥ . . κενὴν κατέσχον ἐλπίδα, *we have suffered, [yes I] who cherished a vain hope*, Eur. Iph. A. 985 (see 489 b). Πόλιορκευμένη Σόλοι, (the city) *Soli besieged*, Hdt. 5. 115. Ὀρνις . . ἀπορροιβδεῖ . . βεβρωτες, *the bird [= birds] screeams, having eaten*, Soph. Ant. 1021. Δημοσθένης μετὰ τῶν ξυστρατηγῶν . . σπένδονται, *D. with his colleagues makes a truce*, Th. 3. 109. *Absente nobis*, Ter.; *Demosthenes cum ceteris erant expulsi*, Nep.

c.) Nouns *figuratively used to denote persons*, and others in which the gender does not follow the sex : Τὸδ' ἔρνος . . καθανόντα, *this scion [son] slain*, Eur. Bac. 1307. Μελέα ψυχὰ, ὅς . . ἥσθη, *wretched soul, who was pleased*, Soph. Ph. 714. Τὰ τέλη καταβάντας, *the authorities having gone down*, Th. 4. 15. ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον, *O dearest, O most fondly cherished son*, Eur. Tro. 735. Κολλικοφάγε Βοιωτίδιον, *my little roll-eating Boeotian*, Ar. Ach. 872 (§ 175). *Capita conjurationis cæsi sunt*, Liv.

d.) With a noun *forming a periphrasis* with a genitive or adjective : Φίλτατ' Αἰγίσθου βία, *dearest majesty of Æ.*, Æsch. Ch. 893. Ἐλθὼν . . βίη Ἡρακληεῖη, *the mighty Hercules coming*, A. 690. Ἀκούω φθόγγον ὀρνίθων, κακῶ κλάζοντας ὄστρω, *I hear the cry of birds screaming with mad fury*, Soph. Ant. 1001. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ θεωροῦντες, *διάγειν ἡγούμεθα* Pl. Leg. 657 d.

e.) In general, with words for which others might have been used, or with which others are implied (as inhabitants with places, crews with vessels, troops with commanders, &c.) : Πᾶσα δὲ γέννα [= λαός] Φρυγῶν . . δώσων, *the whole race of the Phrygians, about to offer*, Eur. Tro. 531. Φεύγει . . ἐς Κέρκυραν, ὢν αὐτῶν εὐεργέτης, *he flees to Corcyra, being a benefactor of theirs*, Th. 1. 136. Πεντήκοντα τριήρεις . . οὐκ εἰδότες, *50 triremes (came ashore), not knowing*, Ib. 110. Τὴν πόλιν . . ὄντας Th. 3. 79. Βασιλεὺς . . , οἱ δ' ἀρπάζοντες, *the king [with his troops] . . , and they plundering*, i. 10. 4 (cf. 5, and Τισσαφέρνης . . αὐτοὺς 7). *Latium Capuaque agro muletati*, Liv.

f. A double construction sometimes occurs, chiefly with intervening words. Thus, a collective noun may take a singular with reference to the united whole, and then a plural with reference to the individuals composing that whole ; &c. : Ἡ δὲ βουλή ἡσυχίαν εἶχεν, ὁρῶσα . . , καὶ οὐκ ἀγνοοῦντες, *the senate remained quiet, seeing . . , and not ignorant*, Hel. 2. 3. 55. Ἔξετο λαός, ἐρήτῃθεν δέ, *the people sat down and were hushed*, B. 99. Λέσβος . . ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες, *Lesbos revolted from the A., having wished*, Th. 3. 2. *Juventus ruit certantque*, Virg.

500. 5. ATTRACTION. An APPOSITIVE often attracts from the regular form of agreement:

Τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς, *the distance between the walls was three stadia*, i. 4. 4. Ἐπὶ πύλας . . ἦσαν δὲ ταῦτα (for αὐται) δύο τείχη, *to the gates; now these were two walls*, i. 4. 4. Αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, *Thebes was called Egypt*, Hdt. 2. 15. Οἱ γὰρ ὀφθαλμοὶ, κάλλιστον ὄν [for ὄντες], *the eyes, being a most beautiful object* (502), Pl. Rep. 420 c. Δίκη . . πῶς οὐ καλὸν, ὃ πάντα ἡμέρωκε; Id. Leg. 937 d. Amantium iræ amoris integratio est, *Ter.*; Animal quem vocamus hominem, *Cic.*

a. This construction occurs chiefly where the true subject is more remote or in a different clause; and might be often referred to ellipsis or inversion: Ἐστίας, οὗ [sc. χωρίου] οὔτε ὁσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*, Cyr. 7. 5. 56. Ἔστον δὲ δύο λόφω ἡ Ἰδομένη ὑψηλῷ, *I. [is] consists of two high hills*, i. e. two high hills [are] constitute I., Th. 3. 112.

b. The attraction is sometimes from an appositive to its subject: Ἥλιος . . πάντων λαμπρότατος, *the sun, the brightest [sc. thing] of all things*, Mem. 4. 7. 8 (where the more regular λαμπρότατον, in the gender of the Gen. partitive, might also have been used). Indus fluminum maximus, *Cic.*

c. A word is sometimes attracted from its true subject by a noun governing the latter, chiefly in the poets: Τόδε νεῖκος ἀνδρῶν ξύναιμον [for ξυναίμων], *this [kindred strife] strife of kindred men*, Soph. Ant. 793. Ξένων πρὸς ἄλλην ἐστίαν πορεύσομαι, *I will go to the hearth of other hosts*, Eur. Alc. 538. Μέλανα στολμὸν πέπλων Ib. 215. Ἡ τέκνων δῆτ' ἔψις . . βλαστοῦσα Soph. O. T. 1375. — In such cases, the Gen. with the word which governs it may often be regarded as forming a *complex idea*, which the adjective modifies: Οὐμὸς παῖς παιδός, *my [son's son] grandson*, Eur. And. 584.

501. 6. CHANGE OF NUMBER. The number is often changed for the sake of *individualizing* or *generalizing* the expression, especially when a *distributive* or *indefinite pronoun* is used:

"Ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἕκαστος ἐπλήγη, *he bade the rest say, on what account each one had been struck*, v. 8. 12. Ἦν δέ τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses any of these laws, they have set a penalty for [them] him*, Cyr. 1. 2. 2. Αὐτουργός, οἵπερ καὶ μόνοι σώζουσι γῆν, *a worker, [one of those] who alone preserve the land*, Eur. Or. 920. Ἀληθὴς ἦν φίλος, . . ὧν ἀριθμὸς οὐ πολὺς Id. Sup. 867. Ὅς ἂν κάμνη τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως θεραπεύηται, *whosoever of the servants may fall sick, of all these you must take care, so that they may recover*, Œc. 7. 37. Ὅστις δ' ἀφικνεῖτο . . , πάντας . . ἀπεπέμπετο i. 1. 5. Ἀσπάζεται πάντας, ᾧ ἂν περιτυχάνη Pl. Rep. 566 d. Ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβέειν Hdt. 1. 87. Οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες Hel. 2. 2. 3. See 499 a, f. Quisquis amas, hoc cædite, *Prop.*

a. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*: Ὅπη ἐδύναντο ἕκαστος, *where they each could*, iv. 2. 12. Ἀνεπαύοντο δὲ, ὅπου ἐτύγχανεν ἕκαστος, *they rested where each one happened to be*, iii. 1. 3. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαιοσίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο i. 8. 9. Ἄλλος πρὸς ἄλλον διέβαλλον Hel. 2. 3. 23. See 393 d. Pictores quisque vult, *Cic.*; Quisque pro se queruntur, *Liv.*

502. 7. NEUTER ADJECTIVES are used in connection with words of different gender and number (commonly as appositives ; cf. 489 d, 491) :

Φοβερώτατον δ' ἐρημία, *solitude is the most terrible thing*, ii. 5. 9 (cf. Συμβουλή ἱερὸν χρῆμα Pl. Theag. 122 b). Ἐμοιγε φίλτατον πόλις, *to me the state is the dearest object*, Eur. Med. 329. Τί οὖν ταῦτά ἐστιν ; *what then [are these things] is this?* ii. 1. 22. Κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα, *having selected the best of my citizens*, Æsch. Eum. 487. Μυκῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. 1. 10. Πρὸς τὸν οὐδέν [sc. ὄντα], *against him that is nothing*, Eur. Ph. 598. Τὴν μηδὲν εἰς τὸ μηδέν Soph. El. 1166. Mors est extremum, Cic. — (a) In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis. (b) This use often appears in the construction of the pronoun.

503. 8. A CHANGE OF PERSON sometimes takes place,

a.) From the union of *direct* and *indirect* modes of speaking, especially in quotation : Ἀγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν, ὅς . . κάκτανον, *take out of the way a senseless man, me, who have slain*, Soph. Ant. 1339. Ἐφη ἐθέλειν . . . Ἐγὼ γὰρ, ἔφη, οἶδα. *He said that he was willing . . . For I know, said he.* iv. 1. 27. Οὐχ ἐκὰς οὗτος ἀνὴρ . . ὅς λαὸν ἤγειρα β. 40.

b.) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them* : Λαμβάνειν ὑμᾶς εἰς ὅσην παραχὴν ἡ πόλις ἡμῶν καθέστηκεν· εἰλίκατε γὰρ . . , οἵτινες τεθύκαμεν Isoc. 141 d.

CHAPTER II.

SYNTAX OF THE ADJECTIVE AND PRONOUN.

I. AGREEMENT.

(See 492 s : for the union of the Dual and Plural, 494 ; for Compound Construction, 495 s ; for Synesis, 498 s ; for Attraction, 500 ; for change of Number and Person, 501 s.)

504. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

a. The word *adjective* is here used in its largest sense (173) : Παράδεισος μέγας ἀγρίων θηρίων πλήρης, *a large park full of wild beasts*, i. 2. 7. Πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα, *an inhabited city, large and flourishing*, Ib. Τῶ παῖδε ἀμφοτέρω, *both the children*, i. 1. 1. Τοξότας Κρήτας διακοσίους, 200 *Cretan archers*, i. 2. 9. Ταύτην τὴν πόλιν Ib. 24. Θεοὺς πάντας καὶ πάσας (490 a), *all the gods and goddesses*, vi. 1. 31.

b. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a *change of construction*. This occurs chiefly in the *participle*, as less closely joined to the subject, and especially with intervening words : Ἐδοξε αὐτοῖς [= ἐψηφίσαντο] . . , ἐπικαλοῦντες, *it seemed best to them [they voted], alleging*, Th. 3. 36. Ἦν δὲ γνώμη τοῦ Ἀριστέως [= ἔδοξε τῷ Ἀριστεῖ] . . , ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτρεῖν, *it was the purpose*

of *A.*, keeping (his army) on the isthmus, to watch, Th. 1. 62. Αἰδῶς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδε πύτμῳ τυγχάνουσα, *I am ashamed, being in this state*, Eur. Hec. 970. Ὑπεστὶ μοι θράσος [= θράσος μ' ἔχει] . . κλύουσιν Soph. El. 479. Ἑμῖν [= ἡμῶν, 464] δ' αὐτε κατεκλάσθη φίλον ἦτορ, δεισάντων φθύγγων ι. 256. Populo visum . . , rati, Sall. Cf. 402.

505. RULE XXVII. A PRONOUN agrees with its subject in gender, number, and person.

a. By the subject of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns as adjectives belongs to RULE XXVI., and even their substantive use is explained by ellipsis (506). Thus, Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλέα] ἐπιβουλῆς οὐκ ᾔσθάνετο, *the king did not perceive the plot against himself*, i. 1. 8. Ἀπὸ τῆς ἀρχῆς, τῆς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε, *from the government, of which [government] he had made him satrap*, Ib. 2. Πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται, Ib. 3. Ὑμᾶς . . , ὅσοι ἐστέ iv. 6. 14. Θαυμαστὸν ποιεῖς, ὅς . . δίδως Mem. 2. 7. 13. Μῆτ' ἡλίθιον μῆτ' ἀλάξονα φαίνεσθαι . . , ἐδόκει δ' ἂν ἀμφότερα ταῦτα, *to appear neither foolish nor boastful; but he would seem both of these* (491 b), Mem. 1. 1. 5.

b. A pronoun, for the sake of perspicuity or emphasis, is often used in anticipation or repetition of its subject, or is itself repeated: Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *for what is happier than this, to mingle with the earth?* Cyr. 8. 7. 25. Κεῖνο κάλλιον, τέκνον, ἰσότητα τιμᾶν, *that is nobler, my son, to honor equality*, Eur. Ph. 535. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὶς, καὶ τούτῳ ἀπεθανέτην, *'these also died,'* ii. 6. 30. Βασιλέα . . δεῖ αὐτὸν ὀμῶσαι ii. 4. 7. Οἶμαι δέ σοι . . ἔχειν ἂν ἐπιδειξαί σοι Ec. 3. 16. Ἔστι γάρ τις οὐ πρόσω Σπάρτης πόλις τις Eur. And. 733.

(c) Intervening clauses often lead to this repetition.

d. Homer often uses the personal pron. οὖ, with its noun following: Ἡ μιν ἔγειρεν Ναυσικιάαν εὖπεπλον, *who aroused [her] the well-clad N.*, ζ. 48. Ἦν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν N. 600. Cf. § 516 b.

II. OBSERVATIONS ON THE ADJECTIVE.

506. 1. ELLIPSIS. The subject of the adjective is often omitted, especially if it is a familiar word, or supplied by the context. The words most frequently omitted are,

a.) MASCULINE, ἀνὴρ or ἄνθρωπος, *man*, χρόνος *time*: Συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ [sc. ἀνδρας], *that each one should arrange his own [men]*, i. 2. 15. Τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν, *to punish the bad and honor the good*, Mem. 3. 4. 8 (Οἱ ἀγαθοὶ ἄνδρες 2. 1. 20). Ἡμέρας τρεῖς· ἐν ᾧ [sc. χρόνῳ] Κῦρος ἀπέκτεινεν, *three days; in which [time] C. slew*, i. 2. 20. Cf. ἐν τούτῳ i. 10. 6, and ἐν τούτῳ τῷ χρόνῳ iv. 2. 17.

b.) FEMININE, γυνή *woman*, γῆ or χώρα, *land*, ὁδός *way*, ἡμέρα *day*, χεὶρ *hand*, γνώμη *opinion*, μοῖρα *portion*, τέχνη *art*, ὥρα *season*: Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Πορεύεσθαι ὡς διὰ φιλίας, *to march as through a friendly region*, ii. 3. 27 (cf. εἰς φιλίαν γῆν v. 1. 1; and see 469 b). Τὴν λοιπὴν [sc. ὁδὸν] πορευσόμεθα, *we shall march the rest of the way*, iii. 4. 46 (see 483 d). Τῇ τρίτῃ [sc. ἡμέρᾳ, 469 a]. Ἐν δεξιᾷ [sc. χειρὶ], *on the right*, i. 5. 1. Ἐκ τῆς νικώσης [sc. γνώμης] ἔπρατιον πάντα, *'according to the*

vote of the majority,' vi. 1. 18. 'Ἀπὸ τῆς ἴσης [sc. μοίρας], *on equal terms*, Th. 1. 15. 'Ἡ πεπρωμένη, *destiny*, Eur. Hec. 43. 'Ἡ ἱατρικὴ, *the healing art*, Ec. 1. 1 (cf. τὴν ἱατρικὴν τέχνην Cyr. 1. 6. 15). 'Ἀπὸ πρώτης [sc. ὥρας], *from the first*, Th. 1. 77.

c.) NEUTER, πράγμα or χρῆμα, *affair, thing*, μέρος *part*, πλῆθος *collection, body*, στράτευμα *military force*, κέρασ *wing of an army*, χωρίον *place, ground*, γένος or εἶδος, *class, sort; nature*: Τὰ ἡμέτερα, *our affairs*, i. 3. 9 (cf. τὰ Ὀδρυσῶν πράγματα vii. 2. 32). 'Εξεκύναιέ τι [sc. μέρος] τῆς φάλαγγος, 'a certain part of the line,' i. 8. 18. Τὸ κοινὸν [sc. πλῆθος], *the [public body] council*, v. 6. 27. Τὸ δὲ εὐώνυμον, *the left*, i. 2. 15 (cf. τὸ εὐώνυμον κέρασ i. 8. 4). 'Εν τῷ ὁμαλῷ [sc. χωρίῳ], *on the level ground*, iv. 2. 16 (see 380 b). See 478, 507.

d. In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τοῖς μὲν ὑμετέροις δυσμενέσι, *your foes*, Hel. 5. 2. 33; Τῆς ἐμῆς κεκτημένης, *my mistress*, Ar. Eccl. 1126 (cf. 444 e).

e. The substantive omitted is sometimes contained or implied in another word: Ἀμυγδάλινον ἐκ τῶν πικρῶν [sc. ἀμυγδάλων], *of almonds (the bitter kind)*, iv. 4. 13. Σημῆν . . , ἐπὶ δὲ τῷ τρίτῳ [sc. σημείῳ], 'on the third signal,' ii. 2. 4. Γεωργεῖν τὸν μὲν πολλήν [sc. γῆν] Ar. Eccl. 592. Δαρήσεται πολλὰς [πληγὰς], *he shall be beaten with many stripes*, Lk. 12. 47.

f. Many words which are commonly employed as substantives are properly adjectives, or may be used as such: Ὀρόντης δὲ Πέρσης ἀνὴρ, *Orontes, a Persian man*, i. 6. 1. Ἄνδρα νεανίαν Cyr. 2. 2. 6. Νεανίας λόγους, [young] *rash words*, Eur. Alc. 679. 'Ἑλλην' ἐς οἶκον, *to a Greek home*, Eur. Med. 1331. Στολήν γ' Ἑλληνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Ph. 256. Στρατιᾶς Ἑλλάδος Eur. Rh. 233. Γυναῖκα Τρωάδα Id. And. 867. Τύχῃ δὲ σωτήρ, *protecting fortune*, Æsch. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

g. There seems to be a double ellipsis in the phrase of kingly dignity, ἐν ἡμετέρου [sc. οἴκου δώμασιν, 438], *in our palace, at our court*, Hdt. 1. 35; 7. 8.

507. 2. USE OF THE NEUTER. The substantive use of the neuter adjective exhibits itself in a variety of forms:

a. In the sing., a neuter adjective with the article has often the force of an *abstract*, or (b) *collective noun*; while (c) the plur. rather denotes *particulars* of the kind specified: (a) Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but [the sincere and true thing] sincerity and truth he thought to be the same with [the foolish] folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. μετὰ ἀδικίας) Ib. 18. Τὸ χαλεπὸν [= ἡ χαλεπότης] τοῦ πνεύματος, *the [rough nature] roughness of the wind*, iv. 5. 4. Τὸ πιστόν [= ἡ πίστις] Th. 1. 68. Τοῦ περιχαροῦς τῆς νίκης, *the transport of victory*, Id. 7. 73. Τό γ' ἐμὸν πρόθυμον, *my zeal*, Eur. Med. 178. Τῷ διαλλάσσοντι τῆς γνώμης, *the [differing] difference of opinion*, Th. 3. 10 (Thuc. is especially fond of this use of the Part.). Τὸ μὲν δεδιὸς αὐτοῦ, *his [being afraid] fear*, Id. 1. 36. Justum colere, *Cic.* (b) Τὸ θῆλυ [sc. γένος], *the female sex*, Eur. Here. 536. Τὸ Ἑλληνικὸν πᾶν, *the whole Greek race*, Hdt. 7. 139. Τὸ ἱππικόν [sc. στράτευμα], *the cavalry*, Mag. Eq. 1. 19. Τὸ Ἀρκαδικὸν ὀπλιτικόν (499 a). Neuters in -ικόν are especially so used. (c) Τὰ . . Ἑλληνικά, *the Affairs of Greece*, Th. 1. 97. Τὰ Τρωϊκά, *the Trojan War*, Ib. 12. Τὰ Λύκεια, *Lycæa, the Lycæan rites*, i. 2. 10.

d. Neuter adjectives (both with and without the article) are used with prepositions to form many *adverbial phrases*: 'Απὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. 'Ἐν γε τῷ φανερώ, *openly*, i. 3. 21. Διὰ ταχέων, *rapidly*, i. 5. 9. 'Εκ τῶν δυνατῶν iv. 2. 23. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Διὰ παντός, *throughout*, vii. 8. 11. Cf. *de integro*, *in primis*, *per mutua*, *sine dubio*.

e. The neuters πλείον or πλέον, μείον or ἔλαττον, ὅσον, μηδέν, and τί are sometimes used as indeclinable adjectives or substantives; and (f) from this, sometimes pass into an adverbial use: Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κρήτες πλείους ἢ ἐξήκοντα iv. 8. 27). 'Αλυν, οὐ μείον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίους Cyr. 7. 5. 11. 'Αποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους, *non minus quingentos*, vi. 4. 24. Φρουροὺς παρ' αὐτῷ οὐκ ἔλαττον τετρακισχιλίων Hel. 4. 2. 5 (cf. Σφενδονῆται . . οὐκ ἐλάττους τετρακοσίων Ib. 16). Πελτασταὶ ὅσον [= τοσοῦτοι ὅσοι] διακόσιοι, *targeteers as many as (or about) two hundred*, vii. 2. 20 (cf. 'Ημεῖς τοσοῦτοι ὄντες ὅσους σὺ ὄρᾳς ii. 1. 16). 'Απέχοι ὅσον παρασάγγην, *'about a parasang,'* iv. 5. 10. Πρόβατα ὅσον θύματα, *sheep [as many as the sacrifices would be] enough for sacrifice*, vii. 8. 19. Λίθους . . ὅσον μνααίους καὶ πλείον καὶ μείον Mag. Eq. 1. 16. Οὐδὲν ὦν τοῦ μηδέν ἀντέστης ὑπέρ, *being a nothing, thou hast contended for one that is nothing*, Soph. Aj. 1231. Κρείσσω τῶν τὸ μηδέν, *better than those that are nothing*, Eur. Tro. 412. Δοκοῦντων εἶναι τί, *appearing to be something*, i. e. of some consequence, Pl. Gorg. 472 a. (g) If μηδέν and τί did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force. (h) Cf. the Lat. use of *plus*, *amplius*, *minus*. So rarely in the plur. form: Παραμένει ἡμέρας πλείω ἢ τρεῖς Pl. Menex. 335 b.

508. 3. An adjective (a) sometimes *agrees* with a substantive, instead of *governing* it in the *Genitive partitive*; and (b) often so *governs* it, instead of *agreeing* with it. In the latter construction, the adjective is either in the *same gender* with the substantive, or else in the *neuter* (commonly the *neut. sing.*). Thus,

(a) Περὶ μέσας νύκτας, *sub mediam noctem, about midnight* [the middle of the night], i. 7. 1 (cf. ἐν μέσῳ νυκτῶν Cyr. 5. 3. 52). Διὰ μέσης δὲ τῆς πόλεως, *per urbem mediam*, i. 2. 23. Τὸ ἄλλο στράτευμα, *ceterum exercitum, the rest of the army*, Ib. 25. 'Ἐν δ' ἄκροισι βᾶς πόσι, *going on* [the extremities of the feet] *tiptoe*, Eur. Ion 1166. — The substantive and adjective are thus more closely united.

(b) Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], *μηδὲ τοὺς εὖ φρονούντας τῶν ἀνθρώπων* [for ἀνθρώπους], *neither virtuous actions* [the virtuous of actions], *nor wise men* [the wise of men], Isoc. 24 d. Λαμπρότητός τι, [something of distinction] *some distinction*, Th. 7. 69. 'Αβρὰ παρηΐδος, [softnesses of cheek] *soft cheek*, Eur. Ph. 1486. Ἄσσημα . . βοῆς Soph. Ant. 1209. — Greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (507 a), are thus given to the adjective.

509. 4. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

a.) TIME : Προτέρα Κύρου . . ἀφίκετο, *she arrived before C.*, i. 2. 25. Τελευτῶν ἐχαλέπαινε, *at last he became angry*, iv. 5. 16. So often adjectives in -αῖος (240. 3) : Ἀφικνούνται . . τριταῖοι [= τῇ τρίτῃ ἡμέρᾳ, 469 a], *they arrive on the third day*, v. 3. 2. Qui creatur annuus, *Cæs.*

b.) PLACE : Σκηνοῦμεν ὑπαίθριοι [= ὑπὸ τῆς αἰθρίας iv. 4. 14], *we encamp in the open air*, v. 5. 21. Δεξιὸν φθεγγόμενον, *screaming on the right*, vi. 1. 23. Θυραῖον οἰχνεῖν, *to go abroad*, Soph. El. 313. Ἐξόμεσθ' ἐφέστιοι Id. O. T. 32. So demonstrative pronouns (especially ὅδε in poetry) : Πολλὰ δ' ὀρῶ ταῦτα [= ταύτη, 469 b] πρόβατα, *I see here many sheep*, iii. 5. 9. Ὡς ἀνὴρ ὅδε, *as the man is here*, Soph. O. C. 32. Ὅδ' εἰμ' Ὀρέστης, *here am I, Orestes*, Eur. Or. 380. Ἦδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται Id. Alc. 137. Ἴσος ἐκεῖνος . . ἦσται, *I sits there*, σ. 239. Domesticus otior, *Hor.*

c.) MANNER : Συνεβάλλοντο . . πόλεις ἐκοῦσαι, *cities contributed willingly*, i. 1. 9 (Ἐκουσίως τάλαιπυρῶν Mem. 2. 1. 18). Ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο ἄσμενοι, *sequebantur læti*, vii. 2. 9. Ἀνύσας τρέχε, *run with all speed*, Ar. Pl. 229. Τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοσαν Hel. 2. 4. 19. Venit Telamon properus, *On.*

d.) EFFECT : Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Μείζον' ἐκτενῶ λόγον, *I will extend the tale to greater length*, Soph. Tr. 679. Σὺ καὶ δικαίων ἀδίκους φρένας παρασπῶς Id. Ant. 791. Χέρα τοξήρη . . ὀπλίσας Eur. Alc. 35. Permit placida æquora, *Virg.*

e.) VARIOUS RELATIONS AND CIRCUMSTANCES : Ἄλλοι δὲ ἦσαν ἐξακισχίλιοι ἱππεῖς, 'besides,' i. 7. 11. Ξύλιναι πεποιημένοι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρέντος] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Πολύδακρυν ἄδονάν, *the joy of many tears*, Eur. El. 126. Ὁξύχειρι [= ὀξεῖ χειρῶν] σὺν κτύπῳ Æsch. Ch. 23. Παμμήτορ [= πάντων μῆτερ] τε γῇ Id. Pr. 90. Ἐλενος ἀριστόμαντις [= ἀριστος μάντις] Soph. Ph. 1338. Sextus nullus discedit, *Cic.*

f. This use of the adjective gives to the sentence a closer union of parts ; and often a greater energy or vivacity, by binding to the subject, or to an adjunct, what would otherwise for the most part be only connected with the verb. It sometimes modifies the sense. Compare πρῶτον τοὺς θεοὺς ἐπαινῶ (see Cyr. 4. 1. 2), *primum deos laudo*, *first* (before doing anything else), *I praise the gods*, with πρῶτος τοὺς θεοὺς ἐπαινῶ, *primus deos laudo*, *I first* (before any one else) *praise the gods*, and πρώτους τοὺς θεοὺς ἐπαινῶ, *primos deos laudo*, *I praise the GODS first* (before praising others). In like manner are distinguished, μόνον τοὺς θεοὺς ἐπαινῶ, *μόνος τ. θ. ἐ.*, and μόνους τ. θ. ἐ. (*solum, solus, solos*). (g) Sometimes, chiefly in the poets, the adjective simply forms an emphatic pleonasm.

h. The use of the adjective for a Gen. modifying a substantive (both subjective and objective, 444 g) is very extensive ; and, in some instances, a Genitive and its adjective appear to have been changed into two adjectives agreeing with the governing substantive : Πόντιόν τ' Αἰγαίων' [for πόντου τ' Αἰγαίου] ἐπ' ἀκτάν, *upon the coast of the Ægean Sea*, Eur. Alc. 595. Ποταμία νερτέρᾳ τε [for ποταμοῦ νερτέρου] κώπα, *with the our of the nether stream*, Ib. 459.

i. Derivative and compound adjectives are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a simple adjective or noun, by a species of emphatic or graphic pleonasm : Μονάμπυκας [= μόνους] πώλους, *singly-bridled* [= single] *horses*, Eur. Alc. 428. Ἀγέλαις βουνόμοις [= βοῶν] Soph. O. T. 26. (j) The poets often repeat a noun in composition with ἀ-privative or a similar word, to express emphatically the idea of negation or of

evil: Μητέρα ἀμήτωρ, *our* [unmotherly mother] *mother, yet no mother*, Soph. El. 1154. Γάμον ἀγαμον Eur. Hel. 690 (*Innuptis nuptiis*, Cic. de Or. 3. 58). Ὁ πάτερ αἰνόπατερ Aesch. Ch. 315. (k) Negative compounds are also used for emphatic pleonasm: Γνωτὰ κοῦκ ἄγνωτὰ μοι, *things known and not unknown to me*, Soph. O. T. 58.

III. USE OF THE DEGREES (256 s).

(The following observations apply both to ADJECTIVES and ADVERBS.)

510. 1. Words are compared not only by *inflection*, but also by the use of *adverbs* denoting *more* and *most*: as,

Μᾶλλον φίλον, *magis gratum, more agreeable*, Soph. Ph. 886. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὁ πλείστα μῶροι Soph. El. 1326.

a. The two methods are sometimes united for emphasis or perspicuity (cf. 262 c, 512): Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, *dying he would be happier, far happier than living*, Eur. Hec. 377. Πολὺ οὖν κρεῖττον . . μᾶλλον ἢ, *much better . . [rather] than*, iv. 6. 11 (cf. Ib. 12). Μάλιστα δεινέτατος, *far most formidable*, Th. 7. 42. Ὁ μέγιστον ἐχθίστη γύναι Eur. Med. 1323. "My love's more richer than my tongue," *Shaks.*; "The most straitest sect," *Acts*.

b. So the Comp. and Sup. are united: Ὁ πασῶν κείνα πλέον ἡμέρα ἐλθοῦς ἐχθίστα, 'more than all others, most hateful,' Soph. El. 201.

511. 2. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE, with the *Genitive partitive*: as,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξην, *loving him more than A.* (*magis quam*), i. 1. 4. Ἰππων θάττον (408), *equis celerius*. Ἀρίστοις Περσῶν (419 c), *optimis Persarum*.

a. The Comp. is sometimes construed with other particles, which commonly strengthen the expression through the union of two forms of construction (cf. 510 a): Κάλλιον . . πρὸ τοῦ φεύγειν, *more honorable than to flee* [honorable in preference to fleeing], Pl. Phædo 99 a. Πέρα τοῦ δέοντος σοφώτεροι, *wiser than is proper* [wise beyond what is proper], Pl. Gorg. 487 d. Πρὸς ἅπαντας . . πλείω, *more* [in comparison with all] *than all*, Th. 7. 58. So with παρά *beyond*, ὑπέρ *above*, ἀντί *instead of*, ἐπὶ *upon*; πρὶν *before*, ἕως *until*; ἀλλά *but*, πλήν *beyond*. Ante alios immanior, *Virg.*

b. The construction of the Gen. with the Comp. is often *elliptical*: Ἀθλιώτερόν ἐστι μὴ ὑγιούς σώματος μὴ ὑγιεῖ ψυχῇ συνοικεῖν, *it is more wretched to live with a diseased soul than [to live with] a diseased body*, Pl. Gorg. 479 b. Πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε Soph. Ant. 74. See 438 b. This *elliptic comparison* has been termed *Comparatio Compendiaria*.

By a mixture of the two methods of construction which belong to the Comp., — (c) When a numeral, or other word of quantity, follows πλείον, μείον, or ἔλαττον, ἢ is sometimes omitted, though the Gen. is not employed (the Comp. being now construed as an *adverb*): Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους, 'not less than 500' (507 e). (d) To the Gen. governed by the Comp., a specification is sometimes annexed with ἢ: Τί τοῦδ' ἂν εὕρημ' εὕρον εὐτυχέστερον, ἢ παῖδα γῆμαι βασιλέως; *what happier fortune could I have found than this, [than] to wed the daughter of a king?* Eur. Med. 553. Τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέρει Soph. Ant. 1090.

See also 513 g. (e) The Gen., very rarely, follows ἤ, instead of the appropriate case : Οὐ προῆει πλέον τῆς ἡμέρας, ἢ δέκα ἢ δώδεκα σταδίων, *he did not advance farther in a day, than 10 or 12 stadia*, (482) Hel. 4. 6. 5.

f. The construction of the Comp. with the Gen. is chiefly where ἤ would be followed by the Nom. or Acc.

512. 3. The *positive* is sometimes added to the *superlative* for the sake of *emphasis* : as,

ὦ κακῶν κάκιστε, *O vilest of the vile*, Soph. O. T. 334. Ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, *'the best of good horsemen,'* Cyr. 1. 3. 15.

ἘΡΜ. ὦ . . μιὰρὲ, καὶ παμμίαρε, καὶ μιὰρώτατε,

Πῶς δευρὶ ἀνῆλθες, ὦ μιὰρῶν μιὰρώτατε ;

Τί σοί ποτ' ἔστ' ὄνομ' ; οὐκ ἐρεῖς ; TP. Μιὰρώτατος. Ar. Pax 182.

a. By *doubling* the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above : Ἀρρήτ' ἀρρήτων, *horrible of the horrible*, Soph. O. T. 465. Δειλαία δειλαίων (419 c). Ἐσχατ' ἐσχάτων κακά, Id. Ph. 65 (cf. 262 c, 510 a). Ὁ δὲ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι Pl. Crat. 427 e.

b. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used to modify the *Sup.*; and, as an adverbial expression, without change of gender : Ἐν τοῖς [sc. πρώτοις] πρώτοι, [among the first also first] *among the very first*, Th. 1. 6. Ἐν τοῖσι [θειοτάτοις] θειότατον, *marvellous in the highest degree*, Hdt. 7. 137. Ἐν τοῖς πλείσται δὴ νῆες Th. 3. 17. Ἐν τοῖς χαλεπώτατα διηγῶν Id. 7. 71. Ἐν τοῖς μάλιστα, ut qui maxime, Pl. Crito 52 a.

c. The *numeral* εἷς is sometimes used with the *Sup.*, to render the idea of *individuality* prominent : as, Δῶρα δὲ πλείστα . . , εἷς γε ὢν ἀνὴρ, ἐλάβαν, *he received the most presents, [at least being one man] for a single individual*, i. 9. 22. Urbem unam mihi amicissimam, Cic.

d. The Greeks are fond of expressing the *Sup.* *negatively* : as, Οὐχ ἥκιστα [= μάλιστα], *not the least, especially*, Mem. 1. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. 1. 5. Μέγιστον δὲ καὶ οὐχ ἥκιστα Id. 7. 44.

513. 4. Certain *special forms of comparison* deserve notice : as,

a.) The Comp., with a Gen. expressing *hope, duty, power of description*, &c. : Μεῖζον ἐλπίδος, *maius spe*, [greater than our hope] *above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δέοντος, [more than is proper] *too much*, Mem. 4. 3. 8. Κρεῖσσον λόγου, *beyond description*, Th. 2. 50. Opinione celerius, Cic.

b.) The Comp. followed by ἢ κατὰ, or sometimes ἢ πρὸς : as, Μεῖζω, ἢ κατὰ δάκρυα [sc. ἐστίν], [greater than is in accordance with tears] *too great for tears*, Th. 7. 75. Ἐνδεεστέρως . . ἢ πρὸς τὴν ἐξουσίαν Th. 4. 39. Minor, quam pro tumultu, cædes, Tac. (c) Sometimes with an Inf. added : Μεῖζω . . ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, *too great for me and you to discover*, Pl. Crat. 392 b.

d.) The Comp. followed by ἢ ὥστε (or ὥς) and the Inf. (sometimes another mode) : Βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι, *they shot [a shorter distance, than they must that they may reach] too short a distance to reach*, iii. 3. 7. Μεῖζον ἢ ὥστε φέρειν Mem. 3. 5. 17. Μεζύνως ἢ ὥς ἐώθεε, *more violently than [as] he was wont*, Hdt. 6. 107. Μεῖζω . . ἢ ὥς τῷ λόγῳ τις ἀν εἶποι, *too great for the power of words*, Dem. 68. 20. Μεῖζονα . . ἢ ὥς ἐπὶ Πεισίδας, *greater than as [it would be] if against the P.*, i. 2. 4. (e) We likewise find the Inf. without ὥστε or ὥς, and also the *Pos.* for the Comp. ; Τὸ γὰρ νόσημα μεῖζον ἢ φέρειν, *for the malady is too great*

to bear, Soph. O. T. 1293. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν, *your mind is too weak to persevere*, Th. 2. 61. Ψυχρὸν, ἔφη, ὥστε λούσασθαι ἐστίν, 'too cold for bathing,' Mem. 3. 13. 3.

f.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a *reflexive pronoun*, to denote the comparison of an object with itself; the Comp. representing it as above what it has been or would be in other circumstances, and the Sup. representing it as at its highest point: Ἀνδρείωτερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly [himself than himself] than he was before*, Pl. Rep. 411 c. "Ἴν' αὐτὸς αὐτοῦ τυγχάνη βέλτιστος ἦν, *where he [happens to be the best specimen of himself] can do his best*, Eur. Ant. 20. Δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο Th. 3. 11. "Οτε δεινότατος σαυτοῦ ταῦτα ᾔσθα Mem. 1. 2. 46. (g) To the Comp. thus construed, a specification is sometimes annexed with ἢ (511 d): Αὐτοὶ ἑαυτῶν [θαρραλεώτεροί εἰσιν], ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a.

h.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other: Στρατηγοὶ πλείονες ἢ βελτίονες, *generals more numerous than good*, Ar. Ach. 1073. Πρὸθυμος μᾶλλον ἢ σοφώτερα Eur. Med. 485. But also Προθυμὸς μᾶλλον ἢ φίλως, *with more eagerness than good-will*, Æsch. Ag. 1591. Concio fuit verior quam gravior, *Liv.*; Magis audacter quam parate, *Cic.*

i.) The omission of μᾶλλον before ἢ: Βούλομαι ἐγὼ λαὸν σόον ἔμμεναι [sc. μᾶλλον] ἢ ἀπολέσθαι, *I wish the people to be safe, rather than perish*, A. 117. Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965. Ipsorum quam Annibalis interest, *Liv.*

514. 5. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE increases the force of the positive, while the COMPARATIVE may either increase or diminish it, according to the object of comparison which is implied. Thus,

ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δέοντος] λέλεκται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. 513 a). Νεώτερος ὢν ἐς τὸ ἀρχειν, *being too young for the command*, Th. 6. 12. Μακρότερον . . διηγῆσασθαι, *it is [longer than it might be] rather long to relate*, Pl. Conv. 203 a. Μέλος εὐτονον, ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τὸς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8. Vir clarissimus, *Cic.*; Liberius vivebat, *Nep.*; Senectus est loquacior, *Cic.*

a. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*; otherwise, *relatively*. In the former use, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. ("Superlative of Eminence"), by the Pos. with *very*. See 513 e, 515.

515. 6. The degrees are more freely *interchanged* and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολλὸν μᾶλλον] τῆς κόρης ἀσπάσεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Ἀξιολογώτατον τῶν προ-

γεγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. 1. 1. Ὡ βέλτιστε τῶν σαυτοῦ φίλων Ar. Pl. 631 (cf. Comitum pulcherrima). Ὁ κυμορώτατος ἄλλων A. 505. Ἡμῶν ὁ γεραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. 5. 1. 6. Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παίσειεν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. 514). Οἱ πολλοί, *the [many] most*, Mem. 1. 1. 19 (cf. Οἱ πλείστοι lb. 11; Τοῖς πλείοσι Hel. 2. 3. 34). Οἱ δὲ γεραίτεροι, *but the [older] old men*, Cyr. 1. 2. 4. Τί νεώτερον . . γέγονεν, *what new thing has happened*, Pl. Euthyph. 2 a (so καινότερον). Νεωτέρων τινὲς ἐπιθυμοῦντες πραγμάτων, ‘a revolution,’ Hel. 5. 2. 9 (Novarum rerum avidi, Sall.). Πολλὰ ὦν οὐ βέλτιον αὐτοῖς στέρεσθαι, ‘not well for them,’ Cyr. 5. 1. 12 (so, especially in negation or interrogation, ἄμεινον, κρεῖττον, κάλλιον, κύδιον, ἥδιον, χεῖρον, &c.). See 408 a, 419 c.

“Adam, the goodliest man of men since born,
His sons, the fairest of her daughters Eve.” *Milton*.

IV. USE OF THE ARTICLE.

A. BROAD USE.

516. 1. EPIC. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (249 s): as,

Ὁ γέρων, *the old man*, A. 33; Τά τ’ ἄποινα δέχεσθαι, *accept this ransom*, 20; Τὸ σὸν μένος, *that wrath of thine*, 207; Ὁ γὰρ ἦλθε, *for he came*, 12; Τόν, *whom*, 36; Τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125.

NOTE. These uses are intimately allied, inasmuch as, — (α) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.*; and so, for the most part, the personal pron. of the 3 Pers. (but used as a substantive). Cf. “*That man whom you see*,” and “*The man whom you see*”; “*Those that love me*,” and “*Them that love me*,” Prov. 8. 17, 21. (β) The demonstr. pron. used *connectively* becomes a *relative*: “Blessed are they *that* mourn.” — (γ) We cannot, therefore, expect to draw a precise line of division between the use of the article *as such*, and its use *as a pronoun*. (δ) Observe the resemblance in form between the English article *the*, and the pronouns *that, this, they*, &c.; the derivation of the definite art. in the French, Italian, Spanish, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*: *Der Knabe den wir lobten, der hat’s gethan, the boy whom we praised, he has done it*.

In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (518); and is not unfrequently followed in the same sentence by the substantive to which it refers: Ἡ δ’ ἔσπετο Παλλάς, *and she, Pallas, followed*, a. 125. Αἱ δ’ ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἡρῇ Δ. 20. Cf. 505 d. (c) As a demonstrative, it sometimes follows its substantive before a relative: Συνθεσιῶν τάων, *as ἐπέτελλε, those instructions which he gave*, E. 319. (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (518 f), or for the sake of the metre, the same form in the

Nom. with the common relative : "Ὅς γὰρ δεύτερος ἦλθεν, *for he returned last*, a. 286. Μηδ' ὅς φύγοι Z. 59. "Ὁ γὰρ γέρας ἐστὶ θανόντων, *for this is the honor of the dead*, Ψ. 9.

517. 2. IONIC AND DORIC. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms ὅς, ἧ, τό, οἷ, αἷ, τά · and has elsewhere the τ- forms of the article, except after prepositions which suffer elision, in the phrases of time, ἐν ᾧ, ἐξ οὗ, ἐς ὃ (or οὗ), μέχρι (or ἄχρι) οὗ, and in some doubtful readings.

518. 3. ATTIC. The use of the article as a *demonstrative and personal pronoun* remained in Attic Greek, (a) in connection with μέν and δέ; (b) in poetry with γάρ; and (c) as the subject of a verb, after καί, and :

(a) 'Ὁ δὲ [sc. ἀδελφός] πείθεται, *and he [the brother] is persuaded*, i. 1. 3. Οἱ μὲν ἄχοντο, Κλέαρχος δὲ περιέμενε, *they went, but C. stayed*, ii. 1. 6. Ἐκ δὲ τῶν (the common order after a prep.) μάλιστ' ἐγώ, *and of them I most*, Soph. O. C. 741. (b) 'Ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, *for he [Phanoteus] is the greatest of their allies*, Soph. El. 45. Τῆς γὰρ πέφυκα μητρος Id. O. T. 1082. Τὸ γὰρ . . σπάνιον μέρος, *for this is a rare lot*, Eur. Alc. 473. (c) Καὶ τὸν ἀποκρίνασθαι λέγεται, *and it is said that he answered*, Cyr. 4. 2. 13. Καὶ τὸν κελεύσαι Ib. 1. 3. 9.

d. The article with μέν and δέ is commonly used for *contradistinction*, and we may translate ὁ μὲν . . , ὁ δέ, *this . . , that, the one . . , the other, one . . , another, &c.* : 'Ὁ μὲν μαίνεται, ὁ δὲ σωφρονεῖ, *the one is mad, the other is rational*, Pl. Phædr. 244 a. Οἱ μὲν διώκοντες . . , οἱ δ' ἀρπάζοντες, *these pursuing . . , and those plundering*, i. 10. 4. Ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οἷ, *in some things we agree, and in others not*, Pl. Phædr. 263 b. 'Ὁ μὲν ἡρχεν, οἱ δὲ ἐπείθοντο, *he commanded, and the rest obeyed*, ii. 2. 5. Τῇ μὲν . . , τῇ δέ, *here . . , there*, iv. 8. 10 (469 b). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαύμενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (483 a).

e. 'Ὁ δέ, when used as a pronoun in the Nom. (even without ὁ μὲν preceding), commonly denotes a different subject from that of the preceding sentence. The exceptions belong especially to the Epic and Ionic.

f. The *proclitics in the nominative* (ὁ, ἧ, οἷ, αἷ) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (250). This change takes place with καί uniformly, and with δέ when it follows ἧ for ἕφη (45 u) : Καὶ ὅς ἐθαύμασε, *and he wondered*, i. 8. 16. Καὶ οἷ εἶπον vii. 6. 4. Ἡ δ' ὅς, ὁ Γλαύκων, *said he*, i. e. *Glaucō*, Pl. Rep. 327 b. Ἡ δ' ἧ, *said she*, Id. Conv. 205 c. So, later, "Ὅς μὲν πεινᾷ, ὅς δὲ μεθύει, *one is hungry, another drunken*, 1 Cor. 11. 21.

519. In its τ- forms, this use of the article also occurs, (a) before the *relatives* ὅς, ὅσος, and οἷος; (b) in some *special forms of expression*; and (c) sometimes, through *poetic imitation* of the earlier Greek; while (d) the *tragedians* even give these forms to the *relative pronoun* :

(a) Τοῦ δ' ἔστιν, *of that which is*, Pl. Phædo 92 d. Καὶ τὸν δς ἔφη, *he who said*, Lys. 167. 15. Προσέκει καὶ μισεῖν τοὺς οἷόσπερ οὗτος, *it is proper to hate [those such as] such men as this*, Dem. 613. 9. Περὶ τεχνῶν τῶν ὄσαι περὶ ταῦτά ἐστι Pl. Soph. 241 e. — In this construction, which occurs chiefly in Plato and the orators, the sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see 523).

(b) Πρὸ τοῦ (also written προτοῦ) *before this*; τῷ therefore (cf. 466. 1); τό γε, followed by ὅτι · the article doubled with καί or ἡ: Πρὸ τοῦ παῖς ἦσθα, *you were once a child*, Pl. Alc. 109 e. Οἱ πρὸ τοῦ φίλοι, *former friends*, Eur. Med. 696. Τῷ . . σκεπτέον, *therefore we must consider*, Pl. Theæt. 179 d. Τό γε εὖ οἶδα, ὅτι . ., *this I well know, that . .*, Pl. Euthyd. 291 a. Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὗτος, οὐκ ἂν ἀπέθανεν, *if this man had done this and that, he would not have died*, Dem. 308. 3. Ἀφικνοῦμαι ὡς τὸν καὶ τόν, *I go to this one and that*, Lys. 94. 3. With the article again repeated: Ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for this and that we ought to have done, and this not to have done*, Dem. 128. 16. Κινδυνεύειν . ., ὅπως μὴ τὰ ἢ τὰ γενήσεται, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative δς καὶ ὅς (518 f) occurs, Hdt. 4. 68.

(c) Τὸν . . φθίσον, *him destroy*, Soph. O. T. 200. Ταῖν μοι μέλει, *take care of these for me*, Ib. 1466. Ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν, 'their risings,' Æsch. Ag. 7.

(d) Κτείνῃσα τοὺς οὐ χρῆν κτανεῖν, *having slain those whom she ought not to slay*, Eur. And. 810. Τὸν θεόν, τὸν νῦν ψέγεις, *the god, whom you now blame*, Ib. Bac. 712. (e) This substitution of the τ- for the aspirated forms (250) in tragedy, scarce occurs, except to avoid hiatus, or lengthen a short syllable.

f. On the other hand, the aspirated forms are sometimes found with μέν and δέ for the τ- forms (518 a, d): Πόλεις Ἑλληνίδας, ἀς μὲν ἀναιρῶν, εἰς ἀς δὲ τοὺς φυγάδας κατὰγων, 'some destroying, and to others,' Dem. 248. 18. Ἀς μὲν κατεῖληφε πόλεις . ., τινὰς δὲ πορθεῖ Id. 282. 11. Οἷς μὲν . ., τοῖς δέ, *to some . ., to others*, Eur. Iph. T. 419. So, Ὅτε μὲν . ., ὅτε δέ, *sometimes . ., at other times*, Th. 7. 27. Ὅτε δέ Ven. 5. 8.

B. THE ARTICLE PROPER.

520. RULE XXVIII. The ARTICLE is prefixed to SUBSTANTIVES, to *mark* them as *definite*.

a. The Greek article, in its specific and later developed use as an *article proper*, corresponds in general to the definite article in our own and other modern languages. It is often, however, when used substantively, and sometimes when used adjectively, translated into Eng. by a *demonstrative pronoun* (527, 523 h). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (527). It is often omitted in translation, especially with *proper names*, *abstract nouns*, *nouns used generically*, and *pronouns* (522, 524, 531); and must be often supplied in translation when not expressed (533). In Lat., it is only partially represented by adjective pronouns: "Noster sermo articulos non desiderat, ideoque in alias partes orationis sparguntur." Quintil., 1. 4. 19.

b. The article may be separated from its substantive by words modifying the latter (523 a), by particles which cannot stand first in the clause

(as μέν, δέ, γάρ, γέ, τέ, δή), by the pronoun τις in Ionic, and sometimes by other words: Τῶν τις Περσέων, *one of the Persians*, Hdt. 1. 85.

c. A substantive used *indefinitely* wants the article: Καλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη, *a favor due from a good man is an excellent treasure*, Isoc. 8 b. See 548 a.

521. A substantive used DEFINITELY is either employed in its full extent, to denote that which is known, or, if not employed in its full extent, denotes a definite part.

a. Compare, "Man is mortal," where *man* is used in its full extent of application, to denote every individual of a known race, and is therefore definite; "The man whom we saw," where *man* is not used in its full extent of application, but is yet definite as denoting a particular and known individual; and "If a man love me" (Jn. 14. 23), where *man* is indefinite, simply denoting any one of the race.

b. The article, according as it is joined with the substantive in the first or the second of these uses, is distinguished as the *generic* or the *limiting* article.

1. Generic Article.

522. A substantive employed in its full extent, to denote that which is known, may be,

a.) A substantive used *generically*, i. e. denoting a whole class or kind; as ἡ γυνή, *woman* (for the whole sex), οἱ ἄνθρωποι, *men* (all men), οἱ Ἀθηναῖοι, *the Athenians* (the whole nation): Ὁ ἄνθρωπος "ἄνθρωπος" ὠνομάσθη, *man* (Fr. l'homme, Germ. der Mensch, &c.) *was named* ἄνθρωπος, Pl. Crat. 399 c. Τῶν Ἑλλήνων δὲ ἔχων ὀπίστας . . τριακοσίους, 'of Greeks,' i. 1. 2. See 533 c. (b) To this head may be referred substantives used *distributively*, which consequently take the article: Κῦρος ὑπισχνέται . . τρία ἡμιδρακεῖα τοῦ μηνὸς τῷ στρατιώτῃ, *C. promises three half-dracms [the month to the soldier] a month to each soldier*, i. 3. 21. If ἕκαστος, *each*, is expressed, the article may be used or omitted: Ἐκαστον τὸ ἔθνος (523 b), *each nation*, i. 8. 9. Ἐκαστον ἀσκόν iii. 5. 10.

c.) A substantive expressing an *abstract* idea; as ἡ ἀρετή, *virtue* (Fr. la vertu): Ἡ σωφροσύνη, καὶ ἡ ἐγκράτεια, καὶ ἡ ἀλκή Cyr. 7. 5. 75 (533 c).

d.) An *infinitive* or *clause* used *substantively*, or a word spoken of as such: Διὰ τὸ φοβεῖσθαι, *through fear*, v. 1. 13. Τὸ ὄνομα ὁ ἄνθρωπος, *the name* ἄνθρωπος Pl. Crat. 399 c (the article conforming by attraction to the noun following, inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος is spoken of merely as a word; cf. 491 a, 500).

e.) The name of a *monadic* object (one which exists *singly* in nature, or is so regarded; μοναδικός *single*); as ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*: Ἐχει τροφήν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, Œc. 17. 10. See 533.

f.) The name of an *art* or *science*: Ἡ ἱατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ, *medicine and brassery and carpentry*, Œc. 1. 1. See 533 c.

g.) A *proper name*, which has been before mentioned or implied, or which is well known: Διὰ Φρυγίας . . τῆς Φρυγίας πόλιν, *through Phrygia; . . a city of said P.*, i. 2. 6, 7. Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Observe the use and omission of the article in 418 a; and see 523 h, 533 a.

h. Proper names appear the rather to take the article, from their being

so extensively, in their origin, either *adjectives used substantively* (506 f), or *common nouns used distinctively* (530). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece*, *Fr.* la Grèce (cf. *England*, the land of the Angles, *Fr.* L'Angleterre; *Scotland*); Τῆς Μυσίας, of *Mysia*, vii. 8. 8, but Τῇ Μυσίᾳ χώρα, i. 2. 10; Ὁ Ἑλλήσπογτος, the [sea of Helle] *Hellespont*; Ὁ Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; Ὁ Φίλιππος, [the Horse-lover] *Philip*; Ἀνὴρ Μυσοῦς τὸ γένος καὶ τοῦνομι τοῦτο ἔχων v. 2. 29. (i) The adjective construction is frequent in the names of *rivers*; and is sometimes found in other names of places, where the gender and number permit: Ὁ Μαίανδρος ποταμός i. 2. 7 (cf. *The Connecticut river*). Τὴν Μένδην πόλιν Th. 4. 130. Τὴν Βόλβην λίμνην Ib. 1. 58.

2. Limiting Article.

523. I. A substantive *not employed in its full extent* may be rendered *definite* by a *limiting word, phrase, or clause*.

a. (ORDER OF DESCRIPTION.) A limiting word or phrase is usually placed, either (1) *between the article and its substantive*, or (2) *after the substantive with the article repeated*, or (3) *as in the second order, but with the article omitted before the substantive*; while these different positions may be repeated or combined: Ὁ ἀγαθὸς ἀνὴρ, or ὁ ἀνὴρ ὁ ἀγαθός, or ἀνὴρ ὁ ἀγαθός, the *good man*. Τὸ βασιλεῖον σημεῖον (443 c). Τοὺς μὲν γὰρ κύνας τοὺς χαλεπούς, *savage dogs*, v. 8. 24. Σταθμῶν τῶν ἐγγυτάτω ii. 2. 11. Τὸ περὶ τὸν Πειραιᾶ τεῖχος Hel. 4. 8. 9. Τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, the *work of the carder's art*, Pl. Pol. 281 a. Ἐν ταῖς κάμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην iv. 3. 1. Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα Cyr. 3. 3. 8.

b. (ORDER OF STATEMENT.) On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence*, regularly either (4) *precede the article*, or (5) *follow the substantive without a repetition of the article*: Ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός [sc. ἐστίν], the *man is good*. Ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σῶοι, that the *fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἰδροῦντι τῷ ἵππῳ (467 a). Ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἡγεμόνι Ἡρακλεῖ vi. 2. 15). Ἐν τῇ ἀγορᾷ μέσῃ, in the *midst of the forum*, Dem. 848. 13 (508 a; but Τὸ μέσον στίφος, the *centre division*, i. 8. 13). Τὸ κέρας ἐκάτερον vii. 1. 23.

c. A *modifying Genitive* has, however, much freedom of position, and other adjuncts are less strictly bound by these rules than adjectives or appositives. A *limiting Genitive* not only takes the first three orders according to the rule, but often the *5th order*, and sometimes (chiefly for emphasis) the *4th*; while the *Gen. partitive*, which regularly takes the *order of statement*, sometimes takes an *order of description*: (1) Τὴν τῶν βαρβάρων φιλίαν, the *friendship of the barbarians*, i. 3. 5. (2) Τὴν θυγατέρα τὴν βασιλέως ii. 4. 8. (3) Ἐπὶ σκηνὴν ἴδντες τὴν Ξενοφώντος, *going to the tent of X.*, vi. 4. 19. (4) Τοῦ δὲ κύκλου ἡ περίοδος, the *length of the circuit*, iii. 4. 11. (5) Τῇ τελευτῇ τοῦ βίου i. 9. 30. (1) Τοῖς Ἑλλήνων πλουσιωτάτοις Th. 1. 25. (d) A *prepositional adjunct* takes the *5th order* more freely after a verbal, or when another modifier has taken the place between the article and substantive: Ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ,

the crowding from the country into the city, Th. 2. 52. Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας, the love of wives to their husbands. Hier. 3. 3.

e. Some modifiers may be placed in either of the two classes (b), according to the view which is taken of them : Πᾶσαν τὴν ὁδὸν, all the way, i. 5. 9 (or τὴν πᾶσαν ὁδὸν, the whole way ; without the art., πᾶσα μὲν ὁδός, every way, ii. 5. 9). Οἱ πάντες ἄνθρωποι, Πάντες οἱ ἄνθρωποι, all men, v. 6. 7 ; Œc. 17. 3 (πάντας ἀνθρώπους Cyr. 7. 5. 52). So ἅπας, σύμπας, ὅλος whole.

f. The use of the article with some adjectives, in representing a part as definite, should be observed : Ἀμφικράτης καὶ ἄλλοι, A. and others, iv. 2. 17. Ἐπορεύθησαν, ἡ οἱ ἄλλοι, 'the others,' 'the rest,' Ib. 10. Ἄλλο δὲ στράτευμα, and another army, i. 1. 9. Τὸ ἄλλο στράτευμα, the rest of the army, i. 2. 25. Πολὺ τοῦ στρατεύματος, 'much of,' iv. 1. 11. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part,' i. 4. 13. Πολλοί, many, iv. 6. 26. Τοὺς πολλούς, the [many] most, Ib. 24. Ὀλίγοι ἀπέθνησκον, few died, iv. 2. 7. Πλείω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy,' Rep. A. 2. 10. So often with *superlatives* and *ordinals*. See 419, 515.

g. A clause limiting a substantive commonly begins with the relative pronoun ; and is usually placed according to order 5th, by which the immediate junction of the article proper and the relative (originally one, 249 s) is avoided. If it precedes the substantive, it commonly excludes the article. Thus, Ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν σατράπην ἐποίησε (505 a). Οὔτοι, οὓς ἐρᾶτε, βάρβαροι, these barbarians whom you see (524 b), i. 5. 16.

h. A proper name followed by an article in agreement with it, is rarely preceded by another, except with special demonstrative force : Κῦρον τὸν ἀρχαῖον, C. the elder, i. 9. 1. But, Ὁ δὲ Σιλᾶνός ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

i. In the third order, the substantive is sometimes first introduced as indefinite, and then defined ; and this subsequent definition sometimes respects simply the kind or class. Κρήνη ἣ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρνα . . πολλὰ τὰ πλατέα, 'of the broad kind,' v. 4. 29.

j. When the substantive is preceded or followed by successive modifications, the article is sometimes repeated with each : Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ, in the greatest feast of Jupiter, Th. 1. 126. Τὰ τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν, they completed their own long walls, Ib. 108.

k. A modification is sometimes divided between two positions (oftenest the 1st and 5th) : Τοῖς φήνᾳσι θεοῖς τὰ τε ὀνείρατα, to the gods who had sent the dream, iv. 3. 13. Τὸν τῶν ἄλλων θάνατον στρατηγῶν, ii. 6. 29. Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά i. 6. 4.

524. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite (a) by a possessive or (b) demonstrative pronoun :

(a) Ὁ ἐμὸς πατήρ, my father, i. 6. 6. Ὅμμα τοῦμόν [= τὸ ἐμόν, 125], Cyr. 8. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ὑμετέρῳ vii. 3. 39.

(b) The pronouns οὗτος and ὅδε, as themselves beginning with the article (252), do not take it immediately before them, and ἐκεῖνος follows their analogy. These pronouns are therefore placed according to 523 b, except when separated from the article by another modifier : Ταύτας τὰς πόλεις, these cities, Τύνδε τὸν τρόπον, Ἐκείνης τῆς ἡμέρας, Τὸν ἄνδρα τοῦτον, i. 1. 8, 9 ; 7. 18 ; 6. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἡ στενὴ αὕτη ὁδός, this narrow way, iv. 2. 6.

c. In prose, when the article is *omitted* with a demonstrative pronoun and a common noun (except as in 533, and in some special *deictic* uses, 543 s), the *pronoun* is regularly employed as a *subject*, and the *noun* as an *attribute*: "Ἔστι μὲν γὰρ πενία αὕτη σαφής, *this is manifest poverty*, (Ec. 8. 2 (cf. Αὕτη ἡ ἔνδεια, *this want*, Ib.). Αὕτη αὖ ἄλλη πρόφασις ἦν, *this again was another pretext*, i. 1. 7. Κίνησις γὰρ αὕτη μεγίστη . . ἐγένετο Th. 1. 1.

525. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*:

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θετταλός i. 2. 6. Σὺ . . ὁ πρεσβύτατος Cyr. 4. 5. 17 (cf. 401. 1). Ἡ τάλαιν' ἐγώ, *I, the wretched one* (by eminence) Soph. El. 1138. Τὸν ἀσεβῆ με Id. O. T. 1441. Ὡλεκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. And. 1070.

a. If, on the other hand, *no distinction is designed*, the article is *omitted*: Ξενοφῶν Ἀθηναῖος, *X., an Athenian*, i. 8. 15. Παταγύας ἀνὴρ Πέρσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. O. C. 747. Ἀφέλκομαι δύστηνος Ib. 844.

526. 3. An *adverb* preceded by an article has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος:

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (Τὸν ὄντα νῦν χρόνον Eur. Ion 1349). Ἐν τῷ πρόσθεν [sc. γενομένῳ] λόγῳ ii. 1. 1. Τοῦ τότε βασιλέως, *the then king*, Cyr. 4. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τοῦ πάνυ Περικλέους, *the great P.*, Mem. 3. 5. 1. Τῆς οἴκαδε ὁδοῦ iii. 1. 2.

a. So a *prep. with its case*: Τοῦ ἐν Δελφοῖς χρηστηρίου, *the Delphic oracle*, Cyr. 7. 3. 15. Ἀρμενία . . ἡ πρὸς ἑσπέραν, *Western Armenia*, iv. 4. 4.

b. This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (527 s, 529).

527. 4. The substantive which is modified is often omitted, as a familiar word or supplied by the context; and in the former case, the article is commonly regarded as *used substantively with the word or phrase following* (506 d, 520 a):

Τῶν παρὰ βασιλέως [sc. ἀνδρῶν], *of those from the king*, i. 1. 5. Τῶν περὶ τὴν θήραν, *the hunters*, Pl. Soph. 220 d. Τὸ πέραν τοῦ ποταμοῦ, *the opposite side of the river*, iii. 5. 2. Τί τὸ κωλύον εἶη, *what it was that prevented*, iv. 7. 4. Ὁ μὴδὲν ὢν, *he that is nothing* (507 e), Soph. Aj. 767.

a. The phrases οἱ ἀμφί and οἱ περί, followed by the name of a person, commonly include the *person himself*, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the *person merely*: Οἱ δὲ ἀμφὶ Τισσαφέρνην, [those about T.] *T. and those with him*, iii. 5. 1 (cf. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ Ib. 3). Οἱ περὶ Ξενοφῶντα, *Xenophon with his men*, vii. 4. 16. Οἱ μὲν περὶ τοὺς Κορινθίους, *the Corinthians with their allies*, Hel. 4. 2. 14. Οἱ περὶ Κέκροπα [i. e. Κέκροψ] Mem. 3. 5. 10. So Οἱ μετὰ Ἀριαίου i. 10. 1.

528. 5. When the *neuter article* is used *substantively* with a word or phrase following, (a) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (b) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*:

(a) Τὰ τοῦ γήρως, *the evils of old age*, Apol. 6. Τὰ περὶ Προξένου, *the fate of Proxenus*, ii. 5. 37. Ἐν τοῖς ἐπάνω, [in the above] *in the preceding narrative*, vi. 3. 1. Τὰ παρ' ἐμοὶ ἐλῆσθαι ἀντὶ τῶν οἴκοι, *to prefer remaining with me to returning home*, i. 7. 4. Τὸ τῶν ἀλιέων, *the habit of fishermen*, Alc. 16. 7. Δεδιέναι τὸ τῶν παίδων, *to have the boyish fear*, Id. Phædo 77 d (478). Τὸ τοῦ Σοφοκλέους, *what is said by S.*, Id. Rep. 329 c. Cf. 507.

(b) Τὸ τῆς τύχης, *the course of fortune*, = ἡ τύχη, *fortune*, Eur. Alc. 785. Τὸ τῶν πνευμάτων, *the state of the winds*, = τὰ πνεύματα, Dem. 49. 7. Τὰ τῆς ὀργῆς = ἡ ὀργή, Th. 2. 60. Ἐπῆνει τὰ βασιλέως, *extolled the king*, Hel. 7. 1. 38. Ὡς δὲ σὺ σώφρων, τὰμὰ [τὰ ἐμὰ = ἐγὼ] δ' οὐχὶ σώφρονα Id. And. 235. Cf. 507, 499 d.

529. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases*, in connection with,

a.) Adjectives (483 a) : Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ παλαιόν iii. 4. 7.

b.) Adverbs (526 b) : Τὸ πάλαι [sc. ὅν], [as to that which was of old] *anciently*, Pl. Phædr. 251 b. Τὸ πρόσθεν, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν, *back*, vi. 6. 38. Τὸ πάμπαν Pl. Tim. 41 b.

c.) Prepositions followed by their cases : Τὸ ἀπὸ τοῦδε, [as to that after this] *henceforth*, Cyr. 5. 1. 6. Τὸ πρὸς ἐσπέραν, *to the west*, vi. 4. 4.

530. II. A substantive *not employed in its full extent* may also be definite (a) from *previous mention, mutual understanding, general notoriety, or emphatic distinction* ; (b) from *contrast* ; and (c), in general, from the *connection* in which it is employed : as,

(a) Θορύβου ἤκουσε . . , καὶ ἤρετο τίς ὁ θόρυβος εἶη, *he heard a noise, and inquired what THE NOISE was*, i. 8. 16. Ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιάν ἦλθεν, 'that innumerable army,' iii. 2. 13. Τὸν ἄνδρα ὁρῶ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor !'* vi. 6. 7.

(b) Contrast may give a degree of definiteness to expressions which are otherwise quite indefinite ; and may even lead to the employment of the article with the *indefinite pronoun* τις : Ἴππους . . , τοὺς μὲν τινὰς παρ' ἐμοὶ, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, *horses, some with me, and others left by C.*, iii. 3. 19. So with numerals denoting part of a whole : Ἐν ἐκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἰς ἔμενε, 'of whom two . . , but the third,' v. 4. 11. Τὰ δύο μέρη, [the two parts from three, 242 d] *two thirds*, Th. 2. 47. Cf. 518 a.

(c) Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3.

d. A substantive is often definite as denoting that which is *natural, usual, necessary, proper, &c.*, in the circumstances : Ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν, (Clearchus) *having in the left hand his spear, and in the right a staff* (the spear a part of his regular equipment, but not the staff), ii. 3. 11. See e.

e. With substantives which are rendered definite by the connection, a *possessive or genitive pronoun* is often implied in the article : Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, *T. accuses C. to [the] his brother*, i. 1. 3. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἡρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, *C., leaping from his chariot, put on his breastplate, &c.*, i. 8. 3. So, familiarly, in French.

531. From a reference to something which precedes or is mutually understood, or for emphasis, the article may be even joined, (a) with an *interrogative pronoun*, (b) a *personal pronoun*, (c) a *pronoun of quality or quantity* :

(a) Ἀλλὰ . . . θέλω σοι . . . διηγήσασθαι . . . **Τὰ ποῖα** ; “*I will relate to you other things.*” “[The what ?] *What are they ?*” Œc. 10. 1. Πάσχει δὲ θαυμαστόν. **Τὸ τί** ; “*He has met with something wonderful.*” “*What is it ?*” Ar. Pax 696. (b) Εὐθὺς ἡμῶν οὐ παραβάλλεις ; . . . Παρὰ τίνος τοὺς ὑμᾶς ; “*Will you not come straight to us ?*” “[To the you being whom] *Who are you ?*” Pl. Lys. 203 b. Τὸν ἐμέ, *the me, i. e. me, of whom you speak*, Id. Phil. 20 a. Τὸν ἑαυτόν, [the himself] *his great self*, Id. Phædr. 258 a. (c) Τὸ τοιοῦτον ὄναρ, *such a dream as this*, iii. 1. 13. Τὴν τηλικαύτην ἀρχήν Pl. Leg. 755 b. — So even with a pronoun already combined with the article : Τὸ τε θάτερον καὶ τὸ ταῖτόν (125) Pl. Tim. 44 b.

d. The article is often joined with a *round number* used for comparison or general statement (especially with ἀμφί) : Εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῶν ἐστι, *if you have one chance in [the] ten thousand*, ii. 1. 19. Πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους, *targeteers about [the] two thousand*, i. 2. 9. Εἰς τὰ ἑκατὸν ἄρματα Cyr. 6. 1. 50. — The number is thus presented as familiar to the mind, or as a definite standard.

532. OBSERVATIONS. 1. The article is sometimes found without a substantive, through *anacolūthon* or *aposiopēsis* :

Ἦ τῶν ἄλλων Ἑλλήνων —, εἴτε χρή κακίσον εἴτ' ἄγνοϊαν . . . εἰπεῖν, *the —, whether I should say cowardice or folly of the rest of the Greeks*, Dem. 231. 21. Μὰ τὸν —, οὐ σύ γε, *not you, by — (the name of the god omitted, as the old grammarians say, through reverence)*. Pl. Gorg. 466 e.

533. 2. OMISSION OF THE ARTICLE. With substantives which will be readily recognized as definite *without the article*, it is often *omitted* ; particularly with

a.) *Proper names*, and other names resembling these from their being familiar titles of persons or otherwise specially appropriated (522) : Διαβάλλει τὸν Κῦρον, Συλλαμβάνει Κῦρον, Πρὸς Κῦρον, Πρὸς τὸν Κῦρον, Ὁ δὲ Κῦρος, Κῦρος δέ, i. 1. 3, 6, 7, 10 ; 2. 5. Εἰς τὴν Κιλικίαν, Εἰς Κιλικίαν, i. 2. 20, 21. Ἄμα ἡλίῳ δύνοντι, Ἄμα τῷ ἡλίῳ δυομένῳ, ii. 2. 13, 16. Ὅτι βορέας . . . φέρει, νότος δέ v. 7. 7. (b) Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article : Βασιλεύς, Παρὰ βασιλέως, Ἐπὶ βασιλέα, Ἐνικῶμεν τὸν βασιλέα, ii. 4. 1, 3, 4.

c.) *Abstract nouns*, names of arts and sciences, and nouns used generically (522) : Εὖρος . . . , ὕψος δέ, Τὸ εὖρος . . . , καὶ τὸ ὕψος, *in breadth . . . , and in height*, ii. 4. 12 ; iii. 4. 10. Ανδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo 69 b. Γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην Œc. 4. 4. Θεοσεβέστατον . . . ζῶων ἄνθρωπος Pl. Leg. 902 b. Σὺν τοῖς θεοῖς, Σὺν θεοῖς, Πρὸς τῶν θεῶν, Πρὸς ἐεῶν, iii. 1. 23, 24 ; vii. 7. 7 ; v. 7. 5. Distributively, Ἐνα ἀπὸ φυλῆς, *one from [a tribe] each tribe*, Hel. 2. 4. 24.

d.) Familiar designations of place, time, and related persons or objects : Εἰς τὸ ἄστυ, Εἰς ἄστυ, *into the city* [“into town”], Hel. 2. 4. 1, 7. Ἐπὶ ταῖς θύραις, Ἐπὶ θύραις, *at [the door] court*, Cyr. 8. 1. 33, 34. Ἄμα τῇ ἡμέρᾳ, Ἄμα ἡμέρᾳ, *at daybreak*, iv. 1. 5 ; vi. 3. 6. Ἐως (ἑσπέρα) ἐγένετο, *it was morning (evening)*, ii. 4. 24 ; iv. 7. 27. So with πόλις city, ἀγορά forum, τεῖχος wall, ἀγρός country, γῆ land, θάλασσα sea, οἶκος house,

νύξ *night*, ἔαρ *spring*, πατήρ *father*, μήτηρ *mother*, γυνή *wife*, παῖς *child*, σῶμα *body*, ψυχή *soul*, δεξιὰ (ἀριστερά), *right (left) hand*, πόυς *foot*, δῆρυ *spear*, ἀσπίς *shield*, &c.

e.) *Ordinals and Superlatives* (523 f) : Καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα, 'the third year,' Th. 2. 103. Εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν i. 4. 1.

f. The article is more freely omitted, as in Eng., when two or more nouns are coupled together ; and also after a preposition or governing adverb : Ἡλίου τε καὶ σελήνης καὶ ἄστρον καὶ γῆς καὶ αἰθέρος καὶ ἀέρος καὶ πυρὸς καὶ ὕδατος καὶ ὠρῶν καὶ ἐνιαυτοῦ, *of sun, moon, stars, &c.*, Pl. Crat. 408 d (Τὸν ἥλιον, Ἡ σελήνη, Τὰ ἄστρα, &c., Ib. 408 s). Θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος, *wonderful for beauty and size*, ii. 3. 15. Ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον Cyr. 8. 7. 22. Τοῖς ἄρχουσι τῆς θαλάσσης, . . τοῖς τῆς γῆς, *to those that rule the sea (the land)*, Rep. A. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἄρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5.

g. If two substantives are placed in comparison, the article is commonly joined with *both*, or with *neither* : Οὐδέποτε . . λυσιτελέστερον ἀδικία δικαιοσύνης, *injustice is never more gainful than justice*, Pl. Rep. 354 a. Λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης Ib. b.

h. It will be observed that the *generic article* is most freely omitted in Greek, as it also is least used in English. Cf. its prevalence in French.

534. 3. The *subject of the sentence*, from its distinctive prominence, has the article more frequently than an adjunct ; while a *predicate appropriate* commonly wants it, as simply denoting that the subject is one (or more) of a class. Hence the article is often useful in distinguishing the *subject*, and sometimes appears to be used especially for this purpose : Μὴ φυγὴ εἶη ἡ ἄφοδος, *lest the departure should be a flight*, vii. 8. 16. Ἐμπόριον δ' ἦν τὸ χωρίον i. 4. 6. Τὰ δις πέντε δέκα ἐστίν, *twice five is ten*, Mem. 4. 4. 7. Οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι iii. 2. 18. Θεὸς ἦν ὁ Λόγος Jn. 1. 1.

Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,

Τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται. Eur. Pol. Fr. 7.

4. When words or phrases are coupled by conjunctions, they are more closely united in conception, if only a single article is used ; less closely, if the article is repeated : Τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους, *the faithful, friendly, and steadfast*, i. 9. 30. Τῶν Ἑλλήνων καὶ τῶν βαρβάρων, *of the Greeks and of the barbarians*, i. 2. 14.

5. The insertion or omission of the article often depends, both in poetry and prose, upon *emphasis*, *euphony*, or *rhythm* ; and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. Its omission, in many cases, doubtless comes from the retention of earlier usage (516 a). In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that there is perhaps none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

V. OBSERVATIONS ON THE PRONOUNS.

535. a. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

b. In the use of pronouns, especially those first presented below, it is important to distinguish between the *stronger* and *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

c. As pronouns are used so largely for *distinction*, the choice or rejection of a form in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

d. From the natural tendency in the progress of language to greater distinctiveness of expression, the stronger forms prevail more in the later than in the earlier Greek. Observe the New Testament use.

A. PERSONAL, REFLEXIVE, AND POSSESSIVE (27 s).

536. 1. The PERSONAL PRONOUNS (a) are commonly omitted in the Nom. (as implied in the affixes of the verb, 271), except for emphasis or distinctness of reference. (b) If needed in the Nom. of the 3d Pers., they are supplied by the *article*, or, as a stronger form, by the *demonstrative pronoun*. (c) They are also omitted in the other cases, when understood from the connection, more freely than in English. (d) In the *weaker form* for these cases, they are *enclitic* in the 1st and 2d Persons sing., and are commonly supplied in the 3d Person by αὐτός; while (e), in the *stronger form*, they are *orthotone* throughout, and are supplied in the 3d Pers. by the *article* or still stronger *demonstrative*. Thus,

Ἄπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα, *I gave you back everything safe, when you also had shown to me the man*, v. 8. 7. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε [sc. αὐτοὺς], *and he dismissed them, satisfying the wish of all*, i. 7. 8. Οὐτε σὺ ἐκείνας φιλεῖς, οὐτε ἐκείναι σέ, *neither do you love them, nor they you*, Mem. 2. 7. 9. Ἡδ' οὖν θανεῖται, *she then will die*, Soph. Ant. 751. Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε i. 4. 16. Τούτῳ συγγενέμενος ὁ Κῦρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ i. 1. 9. See 518, 530 c. Natura tu illi pater es, consiliis ego, Ter.

537. 2. In REFLEX REFERENCE, the *distinctive* and *emphatic* forms are those of the so-called *reflexives* (244); while the forms of the common personal pronouns and of αὐτός are also used as *weaker* forms, chiefly when the reference is both *indirect* and *unemphatic*.

Ἐμαυτῷ γε δοκῶ συνειδέναι, *to myself at least I seem to be conscious*, vii. 6. 11. Αἰσχύνεσθαι μοι δοκῶ, [*I seem to myself to be*] *I feel ashamed*, i. 7. 4. Ὅρῳντας, . . . ὃν ᾤετο πιστὸν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ, *O. soon found the man whom he believed to be faithful to him, more a friend to C. than to himself (O.)*, i. 9. 29. Κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι, *they bid him save the sheep for them, taking some himself, and returning them the rest*, vi. 6. 5. Ἀμελεῖν ἡμῶν αὐτῶν, *to neglect ourselves*, i. 3. 11. Παρέδοσαν οἱ πάντες σφᾶς αὐτοῦς, ‘*surrendered themselves*,’ Th. 7. 82.

a. If a pronoun used reflexively and its subject are both related the most closely to the same verb or participle, the former is termed a *direct reflexive*; (b) but otherwise, *indirect*: (a) Οὗς ἐγὼ . . . κατεθέμην ἐμοί, *which I laid up for myself*, i. 3. 3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν, *he rides back to his own tent*, i. 5. 12. (b) Πράττετε ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρειν, *do whatever you think will most benefit yourselves*, ii. 2. 2. Λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν . . . ἐρίζοντά οἱ, *A. is said to have flayed M., who contended with him*, i. 2. 8. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ Mem. 2. 7. 9.

c. A common reflexive or personal pronoun is sometimes used for the reciprocal pronoun: Ἡμῖν αὐτοῖς διαλεξόμεθα, *we will confer with each other*, Dem. 1169. 5. Ἐπράξαμεν . . . πρὸς ἡμᾶς εἰρήνην, *we made peace with each other*, Dem. 30. 16. Φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους Mem. 2. 6. 20. Βούλεσθε . . . αὐτῶν πυθλῖνεσθαι; Dem. 43. 6. (539 d). Colloquimur inter nos, Cic.

538. 3. In the *stronger* form, (a) the *Gen. possessive* of the *personal* pronoun is commonly supplied in the 1st and 2d Persons, and sometimes in the 3d, by the *possessive adjective* (252. 5); and (b) so, of the *reflexive* plural, with the addition of αὐτῶν, while (c) a like substitution in the sing. is poetic:

(a) Ἐμὸς δὲ ἀδελφός, *frater meus, a brother of mine* (cf. τὸν ἀδελφόν, *fratrem*, 530 e), i. 7. 9. Τοὺς ἡμετέρους φίλους, *our friends*, Ib. 7. Τῶν ὧν τέκνων, *his children*, Soph. Tr. 266. (b) Τοῖς ἡμετέροις αὐτῶν φίλοις (498). Ἀποπλεῦσαι ἀπὸ τῆς σφετέρας αὐτῶν, *to sail from their own land*, Rep. A. 2. 5. (c) Ἐμὸν (ἐόν) αὐτοῦ χρεῖος, *my (his) own interest*, β. 45; α. 409. Τοῖς οἰσιν αὐτοῦ, *suis ipsius*, Soph. O. T. 1248.

d. This substitution is sometimes made for the *Gen.* in its other uses with substantives, even the *Gen. objective* (444 g): Τὸ σὸν λέχος, *the marriage you talk of*, Soph. Ant. 573. Σὰν ἔρω, ᾧ Ἑλένη, ‘*the dispute for you*,’ Eur. Hel. 1160. Φιλία τῇ σῇ, *love to you*, vii. 7. 29. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, *that you may not regret your present to me*, Cyr. 8. 3. 32. Σὺς τε πόθος (*Desiderio tuo, Ter.*), *longing for you*, ι. 202.

e. In Attic prose, the only possessive pronoun for the 3 Pers. is σφέτερος, which is used reflexively, and with no great frequency; while the poetic or dialectic ὅς, ἑός, and σφός (28 e, n) are very rarely used except as reflexive.

f. The *weaker* form of the *Gen.*, from its want of distinctive emphasis, is rarely preceded by the article, and therefore follows the rule of position in 524 b; while the *stronger* form of the *Gen.*, and the *possessive adjective* follow the rule in 523 a: Τὸ σώματι αὐτοῦ, Τὸ μὲν ἑαυτοῦ σῶμα, *his (own) body*, i. 9. 23. Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑπόψια iii. 1. 21. Ἀπέπεμψε μου τὸν δεσπότην Ar. Pl. 12. Τὸν βίον τὸν ἑμαυτοῦ Pl. Gorg. 488 a. Ἡ γὰρ πάλαι ἡμῶν φύσις, *our ancient nature*, Pl. Conv. 189 d. (g) The *Gen.* of αὐτός, however, in its stronger, and especially its reflexive uses,

may take the position of *ἑαυτοῦ* : *Αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται*, *they themselves and their men*, vi. 2. 14. *Ἐκέλευεν . . θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν* (cf. *εἰς τὴν ἑαυτοῦ σκηνήν*) i. 6. 4.

539. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun *οὗ* became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned.

As such, it performed the office both (a) of an *unemphatic reflexive*, and (b) of a *simple personal pronoun* ; rarely (c), in Epic, of a *general reflexive*, without respect to person. (d) This last use appears oftener in its derivatives (even in the Attic, in *ἑαυτοῦ* and *σφέτερος*). — (a) See 537. 2, a. (b) *Συνέφασάν οἱ*, *they agreed with him*, Cyr. 3. 2. 26. *Λέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφέϊς ἀγάγοιεν*, *bade them say, that they could lead no less*, vii. 5. 9. *Προὔτεθ' σφίσι λόγος* Hel. 1. 7. 5. (c) *Ἐὼ μὲν οὐδ' ἡβαιὸν ἀτύξομαι*, *I tremble not in the least for [one's self] myself*, Ap. Rh. 2. 635. *Βουλεύοιτε μετὰ σφίσιν*, 'among yourselves,' K. 398 (*βουλεύουσι* Bek.). (d) *Δώμασιν οἷσιν ἀνάσσοις*, *may you rule [one's own] your own house*, a. 402. *Φρεσὶν ᾗσιν [= ἐμαῖς]* v. 320. *Δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτοὺς*, *we ought to ask ourselves*, Pl. Phædo 78 b. *Κλαίω . . αὐτὴ πρὸς αὐτήν* Soph. El. 283. *Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς*, *nor do you see your own soul*, Mem. 1. 4. 9. *Εἴπερ ὑπὲρ σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φροντίζετε* Dem. 9. 13. *Εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκίας*, 'yourselves,' Hel. 1. 7. 19. *Τῶν σφετέρων φρουρίων*, *our fortresses*, Cyr. 6. 1. 10. *Sui juris sumus*, *Paull.*

e. Some of the forms of *οὗ* are used with great latitude of number and gender. Thus, (α) *μὶν* and *νῖν* commonly sing., but also plur. (especially *νῖν*) ; *νῖν*, *him* Æsch. Pr. 333, *her* Eur. Hec. 515, *it* Soph. Tr. 145, *them*, masc. Soph. O. T. 868, fem. Id. O. C. 43, neut. Æsch. Pr. 55 ; *μὶν*, *them*, Ap. Rh. 2. 8. (β) *σφέ* properly plur., but also (especially in the tragic poets) sing. ; *σφέ*, *them*, masc. A. 111, fem. Soph. O. T. 1505, *him* Æsch. Pr. 9, *her* Eur. Alc. 834. (γ) *σφίν* rarely sing. : Hom. H. 18. 19, Æsch. Per. 759. (δ) *ἐ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (ε) So the derived *possessives* : *έός*, *their*, Hes. Op. 58 ; *σφέτερος*, *his* Id. Sc. 90, Pind. O. 13. 86, *my* (cf. d) Theoc. 25. 163, *thy* Id. 22. 67 ; *σφωῖτερος* (from both 2 and 3 Pers. dual), *his*, Ap. Rh. 1. 643.

f. The place of *οὗ* as a reflexive is commonly supplied in Attic prose by *ἑαυτοῦ*, and as a simple personal pronoun, by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Attic prose very rare. The disuse of the Nom. sing. of this pronoun (246 e) is explained by its reflexive character.

B. ΑΥΤΟΣ (251, 28 c).

540. The pronoun *αὐτός* marks a return of the mind to the same person or thing. This *return* takes place,

a.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES See 244.

b.) In designating a person or thing as **THE SAME** which has been previously mentioned or observed. When thus employed, αὐτός (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (523 a) :

Ὁ αὐτὸς ἀνὴρ, rarely ὁ ἀνὴρ ὁ αὐτός or ἀνὴρ ὁ αὐτός, *idem vir, the same man*. Τῇ δὲ αὐτῇ ἡμέρᾳ, *and upon the same day*, i. 5. 12. Οὗτος δὲ ὁ αὐτός, *and this same person*, vii. 3. 3. Ἐκεῖνα τὰ αὐτά *Mem.* 4. 4. 6. Ταῦτά ἔπασχον *iii.* 4. 28 (§ 125). See 451.

c.) For the sake of **EMPHASIS**, one of the most familiar modes of expressing which is *repetition*. When αὐτός is thus employed in connection with the article, it is placed in the *order of statement* (523 b) :

Αὐτὸς ὁ ἀνὴρ, less frequently ὁ ἀνὴρ αὐτός, *vir ipse, the man himself*. Αὐτὸς Μένων ἐβούλετο, *Meno himself wished it*, ii. 1. 5. Κῦρος παρελαύνων αὐτὸς σὺν Πιγρηγι *i.* 8. 12. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *the very wood from the houses*, ii. 2. 16. Καὶ θεοσεβέστατον αὐτό ἐστι πάντων ζώων ἀνθρώπος, 'the very most religious,' *Pl. Leg.* 902 b. See iii. 2. 4.

d. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker forms* (commonly preceding them) ; and (e) is often used in the *Nom.* with a pronoun *understood*. (d) Αὐτῷ μοι ἔοικεν, Αὐτῷ ἐμοὶ . . . δόξει, *it seems (shall seem) to myself*, *Pl. Phædo* 60 c, 91 a. Αὐτοῦ τούτου ἕνεκεν, *on this very account*, iv. 1. 22. Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοὶ ἕκαστοι φανοῦνται *Cyr.* 6. 2. 4. So in adverbs : Αὐτοῦ ταύτῃ, *in this very place, on the spot*, *Hdt.* 1. 214. Ἐνθάδ' αὐτοῦ *Ar. Pl.* 1187. (e) Αὐτὸς σὺ ἐπαίδευσας, Αὐτὸς ἐπαίδευσας, *you yourself educated*, *Æc.* 7. 4, 7. Αὐτοὶ καίουσιν, *they themselves burn*, iii. 5. 5. Αὐτός εἰμι, ὃν ζητεῖς *ii.* 4. 16. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26.

f. In like manner, αὐτός is used without another pronoun expressed, in the *oblique cases of the third person* : Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. Ἐπεμψεν . . . στρατιώτας οὓς Μένων εἶχε, καὶ αὐτόν, 'and M. himself,' i. 2. 20. (g) From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique cases*, as the *common pronoun of the third person* (536 d). In this unemphatic use, αὐτός must not begin a clause.

h. Sometimes (chiefly in the *Epic*), αὐτός occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers. : Αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν, *we were undone by our own folly*, κ. 27. Αὐτήν [sc. σέ] ζ. 27.

i. In the later Greek (e. g. the *S. S.*), αὐτός sometimes appears in the *Nom.*, simply as a strong pronoun of the 3d Pers. : Ὅτι αὐτοὶ παρακληθήσονται, *for they shall be comforted*, *Mat.* 5. 4.

j. The emphasis of αὐτός sometimes lies in mere *contradistinction* : Αὐτὰ σιγῶ . . . τὰν βροτοῖς δὲ πῆματα ἀκούσατε, 'those things I omit, but hear,' *Æsch. Pr.* 442. Ὅς, ὦ παῖ, σέ τ' οὐκ ἐκὼν κάκτανον, σέ τ' αὐτάν, 'both you, my son, and you too, my wife,' *Soph. Ant.* 1340.

541. The *emphatic force* of αὐτός has led to some special uses (see also 467 c) :

a.) Χωρεῖ αὐτός, *he goes [himself only] alone (solus)*, iv. 7. 11. Αὐτοὶ γὰρ ἐσμεν, *for we are by ourselves*, *Pl. Leg.* 836 b. Αὐτοὺς τοὺς στρατηγούς

ἀποκαλέσας, *having called the generals apart*, vii. 3. 35. (b) Ὑῆτοὶ Ἕλλη-
νες, οὐ μιζοβάρβαροι, 'pure Greeks,' Pl. Menex. 245 d. (c) Ἀλλὰ τις αὐτὸς
ἔγω, 'of his own accord,' sponte, P. 254. (d) Οὐκ αὐτὸ δικαιοσύνην ἐπαι-
νοῦντες, *not praising justice in and of itself*, Pl. Rep. 363 a. (e) Πρὸς αὐτῷ
τῷ στρατεύματι, [by the army itself] *close to the army*, i. 8. 14. Ὑπὲρ αὐ-
τοῦ τοῦ ἐαυτῶν στρατεύματος, 'directly above,' iii. 4. 41. (f) Αὐτὸς ἔφα
(Pythagorean), ipse dixit, [himself] *the Master said it*. See Ar. Nub. 219.
(g) After an ordinal: Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος, *P. com-
manding [himself the tenth] with nine colleagues* (Fr. lui dixième), Th. 1.
116 (cf. Ἀρχεστράτου . . . μετ' ἄλλων δέκα στρατηγοῦντος Ib. 57). Ἦρχε
Δωριεύς . . . τρίτος αὐτός Id. 8. 35. But, αὐτός omitted: Δαρείος . . . λαβὼν
αὐτήν [i. e. τὴν ἀρχήν] ἑβδομος, 'with six confederates,' Pl. Leg. 695 c.
Cf. Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχε-
ται, *the river Indus which [the second this of all rivers], with one other
river only, breeds crocodiles*, Hdt. 4. 44.

h.) A reflexive is frequently preceded by αὐτός, agreeing with the same
subject; and the two pronouns are often brought into close connection, in
disregard of the natural order: Ἀποκτεῖναι λέγεται αὐτὸς τῇ ἐαυτοῦ χειρὶ
Ἀρταγέρσην, *he is said [himself] with his own hand to have slain A.*, i. 8.
24. Αἰσχύνεις πόλιν τὴν αὐτὸς αὐτοῦ, *you disgrace your own city* (539 d),
Soph. O. C. 929. Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836.
Τοῖον παλαιστὴν νῦν παρασκευάζεται, ἐπ' αὐτὸς αὐτῷ Id. Pr. 920. See
513 f.

C. DEMONSTRATIVE (28, 252).

542. I. Of the primary demonstratives, the more distant
and emphatic is ἐκεῖνος, ille, *that*; the nearer and more familiar
is οὗτος or ὁδε, hic, *this*:

Ἐὰν ἐκείνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, *if those should wish it,
they will even injure these*, Pl. Phædr. 231 c.

a. The two may be combined to mark the connection of the MORE
REMOTE with the NEARER; as of the past with the present, of a saying with
its illustration, of that which has been mentioned with that which is pres-
ent before us, &c.: Τοῦτ' [sc. ἐστὶ] ἐκεῖν' οὐγὰρ λέγον, *this is that which I
said*, Ar. Ach. 41. Τοῦτ' ἐκεῖνο, κτᾶσθ' ἐταίρους, *this [is] verifies that pre-
cept*, "Gain friends," Eur. Or. 804. Τὸδ' ἐκεῖνο Id. Med. 98. "Ἡδ' ἔστ'
ἐκείνη τοῦργον ἡ ἔξοικασμένη Soph. Ant. 384. Hæc illa Charybdis, *Virg.*

b. Οὗτος sometimes marks the ordinary or familiar, and ἐκεῖνος the
extraordinary: Ἐχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, *having on the
rich tunics which they are in the habit of wearing*, i. 5. 8. Τὸν Ἀριστείδην
ἐκεῖνον, *that remarkable A.*, Dem. 34. 20. Ille Demosthenes, *Cic.*

c. In the Epic, ὄγε (also written ὄ γε) is much used with reference to a
preceding subject, to give it prominence; sometimes in the second of
two closely connected clauses: Πατὴρ δ' ἐμὸς . . ., ζῶει ὄγ' ἢ τέθνηκε, *my
father, he is living or dead*, β. 131. Ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἢ ὄγε καὶ Σπάρτηθεν, *he will bring allies from sandy Pylos, or even from
Sparta he*, β. 326. Nunc dextrâ ingeminans ictus, nunc ille sinistrâ, *Virg.*

543. II. The pronouns οὗτος and ὁδε have in general the
same force, and the choice between them often depends upon
euphony or rhythm: Τούτω φιλεῖν χρή, τῷδε χρή πάντας σέβειν,
these we must love, these all must revere, Soph. El. 981. Yet
they are not without distinction.

a. **Οὗτος**, as formed by composition with **αὐτός**, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of **ὁ αὐτός**, *the same*, 540 b); while **ὅδε**, arising from composition with **δε**, is strictly a *deictic* pronoun (*δεικτικός*, from *δείκνυμι* to *point out*), pointing to an object as before us (see 252). Hence,

544. 1.) For reference to that which *precedes* or is *contained in a subordinate clause*, **οὗτος** is commonly used; but for reference to that which *follows* and is *not* contained in a subordinate clause, **ὅδε**:

Τεκμήριον δὲ **τούτου** καὶ **τόδε**, *and of this* (which has been stated), *this* (which follows) *is also a proof*, i. 9. 29. Ἐπὶ **τούτοις** Ξενοφῶν **τάδε** εἶπε, *to this Xenophon replied as follows*, ii. 5. 41. **Οὔτοι**, οὓς ὁράτε, βάρβαροι (523 g). **Τοῦτο** πρῶτον ἡρώτα, πότερον λῶν εἴη, ‘this, whether,’ &c., iii. 1. 7.

To the *retrospective character* of **οὗτος** may be referred,

a.) Its use preceded by **καί**, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a *substantive* in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*, 491 c), of the *sentence itself*: Ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ **τούτους** [sc. δέχεσθαι] μεγαλοπρεπῶς, *it becomes you to entertain many guests, and these magnificently*, *Acc.* 2. 5. Ἐβοήθησαν τῇ Λακεδαιμονί, καὶ **ταῦτα** [sc. ἐποίησαν] εἰδότες (491 c). Διεφύλαξε τὴν πόλιν, καὶ **ταῦτα** ἀτείχιστον οὔσαν Ages. 2. 24.

b.) The use of **τοῦτο** and **ταῦτα** in *assent*: Δεῖ ὑπάρχειν καὶ δυνατοῦς. . . Ἔστι ταῦτα. “They ought also to be competent.” “This is so.” Pl. Rep. 412 c. Εἰσὶν. Ταῦτά νυν [sc. ποιῶμεν or ἔστω]. “Let us go in.” “Yes.” Ar. Vesp. 1008. So Καὶ τοῦτό γε, Ἔστιν οὕτως, Pl.; Τοιαῦτα Eur. El. 644 (§ 547); &c.

c.) In general, the frequent use of **οὗτος** in the repetition of its subject (505 b).

545. 2.) Ὅδε surpasses in *demonstrative vivacity*; but **οὗτος** in *emphatic force* and in the *extent of its substantive use*:

Ἦ τόνδε φράξεις; **Τοῦτον**, ὃν περ εἶσορᾷς. “Is *THIS* the man you speak of?” “The *VERY MAN*, whom you behold.” Soph. O. T. 1120. Σὺν τοῖσδε τοῖς παροῦσι νῦν, *with these who are now present*, ii. 3. 19. Ἡμᾶς τοῖσδε λαβόντες, *taking us who are here*, Th. 1. 53.

a. To the *deictic power* of **ὅδε** may be referred the very frequent use of this pronoun by the *Epic* and *Dramatic poets* for an *adverb of place* (509 b), especially by the latter, in bringing a new person upon the stage; and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

546. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, (a) the *first person*, as the nearer object, is regularly denoted by **ὅδε** (the speaker pointing, as it were, to himself, 543 a); and (b) the *second*, by **οὗτος**, which expresses *impatience*, *authority*, *contempt*, *familiarity*, &c., and (c) is used in *address*, both with and without **σύ** (401. 3):

(a) Μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς, οὐδ' ἐγὼ πρὸ σοῦ, *do not you die for this man* [for me], *nor yet I for you*, Eur. Alc. 690. Τῇσδέ γε ζωῆς ἔτι, *while I am yet alive*, Soph. Tr. 305. Ἐν τῇδε . . . χειρὶ, *with this hand of mine*, Id. Ant. 43. Τάδε [= ἡμεῖς, 502] Æsch. Pers. 1. Hic homo = ego,

Plaut. (b) Οὐτοσὶ ἀνὴρ οὐ παύσεται φλυᾶρων, *this man [you] will not cease trifling*, Pl. Gorg. 489 b. (c) Ουτος σὺ, ὦ πρέσβυ, Heus tu, senex, [This you, or You there, 509 b], *Ho there! old man!* Soph. O. T. 1121. Αὕτη σὺ, ποῖ στρέφει; Ar. Th. 610. Οὗτος, τί σεμνὸν . . βλέπεις; *Fellow! why that solemn look?* Eur. Alc. 773 (§ 478).

d. "Οδε ἀνὴρ for ἐγὼ is frequent in tragedy. This, and οὗτος ἀνὴρ for σὺ, are used without the article (cf. ἀνὴρ ὅδε, *this fellow*, Soph. O. T. 1160). In respect to nearer or more distant reference, compare ὅδε, οὗτος, ἐκεῖνος, with the Lat. *hic, iste, ille*, the Ital. *questo, cotesto, quello*, &c.

547. III. Other compounds of αὐτός and δε (252) are distinguished in like manner with οὗτος and ὅδε :

Ὁ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα, τοιάδε πρὸς αὐτὸν ἔλεξε (544) Cyr. 5. 2. 31. Ὁ μὲν οὕτως εἶπεν ii. 3. 23. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνῃς δὲ ὧδε ἀπημείφθη ii. 5. 15. Οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι Ib. Ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὀρᾷς ii. 1. 16. Ἡμεῖς τοσολῆδε ὄντες ἐνικῶμεν τὸν βασιλέα (545) ii. 4. 4.

D. INDEFINITE (28, 253 s).

548. Of the indefinite pronouns, the most extensive in its use is τις, which is the *simplest expression of indefiniteness or general reference*.

a. Τίς is variously translated: *any, some, certain, a, one*, &c.; Lat. *aliquis, nullus, quispiam, quidam*, &c.; while it may be sometimes omitted in translation. It may be regarded as the Greek *indefinite article*; not commonly expressed, however, unless some *prominence* is given to the idea of indefiniteness. See iv. 3. 11, and 520 c.

b. Τίς more frequently *follows* the word with which it is most closely joined; but may also *precede* it, yet not so as to commence a sentence. Sometimes, however, it begins a *clause*; and sometimes separates closely connected words: Τί οὖν, τίς ἂν εἶποι, ταῦτα λέγεις; *Why then, one might say, do you mention these things?* Dem. 13. 6. Τῶν βαρβάρων τινὲς ἰππέων, *some of the barbarian horsemen*, ii. 5. 32. See 520 b.

c. The singular τίς commonly refers to an individual (*some one, a certain one*); but sometimes to more than one (*some*, 488), or even to *any one concerned (every one)*. The extent of the reference is sometimes marked by εἷς (οὐδεῖς, μηδεῖς), ἕκαστος, πᾶς, ἢ οὐδεῖς, &c. Ἀνθρωπὸς τις ἠρώτησε, *a certain man asked*, ii. 4. 15. Θεῶν τις, *some one of the gods*, v. 2. 24. Μισεῖ τις ἐκεῖνον, *there are those who hate him*, Dem. 42. 17. Εἷς μὲν τις δόρυ θηξάσθω, *let each one sharpen well his spear*, B. 382. Ἐκαστός τις φοβούμενος, *each one fearing*, Cyr. 6. 1. 42. Πᾶς δέ τις . . ἐν γέ τι, ὧν εἰλήφει, ἐδωρεῖτο, *and every one presented at least some one thing of what he had taken*, Cyr. 5. 5. 39. Λέγει τις εἷς Soph. Ant. 269 (so Οὐδὲ φίλων τις πέλας οὐδεῖς Eur. Alc. 79). Ἡ τινα ἢ οὐδένα οἶδα, *I know [either some one or none] scarcely an individual*, Cyr. 7. 5. 45. Adverbially, οὐδέν τι (Mem. 1. 2. 42), μηδέν τι, *not [as to any one thing] at all*, οὐ πᾶν τι vi. 1. 26, &c. Unus aliquis, Cic.

d. Τίς often marks indefiniteness of *nature, character, quality, quantity, number, degree*, &c. Ὁ σοφιστὴς τυγχάνει ὧν ἔμπορος τις ἢ κάπηλος, *the sophist is [a certain] a kind of trader or huckster*, Pl. Prot. 313 c. Ἐγὼ τις, ὥς ἔοικε, δυσμαθής, *I am, methinks, somewhat stupid*, Pl. Rep. 358 a. Ὅποιων τινῶν ἡμῶν ἔτυχον, *what sort of persons they found us*, v. 5. 15.

Μικρὸν τι μέρος, *quite a small part*, Cyr. 1. 6. 14. Ὀλίγοι τινὲς ὄντες, *being [some few] but few*, iv. 1. 10. Ἡμέρας μὲν ἐβδομήκοντά τινας, *some (i. e. about) seventy days*, Th. 7. 87. Ἡττόν τι ἀπέθανεν; *did he die at all the less?* v. 8. 11. So, adverbially, μᾶλλον τι *somewhat more*, σχεδόν τι *pretty near*, διαφερόντως τι Th. 1. 138, *quite remarkably*, &c.

e. Τίς may be used to give a certain vagueness to a proper name, or a noun having the article: Παρὰ Χάρωνί τινι, *with a certain Charon*, Hel. 5. 4. 3. Τοὺς αὐτοέοντας χειρὶ τιμωρεῖν τινάς, *to punish the murderers, [any that were so] whosoever they were*, Soph. O. T. 107.

f. Τίς is sometimes *emphatic*, and may be then written as *orthotone* (yet editors here differ): Ἡὔχεις τίς εἶναι, *you boasted that you were somebody*, Eur. El. 939 (so Acts 5. 36; Vis esse aliquis, *Juv.*). Ἔδοξε τι εἰπεῖν, *he seemed to say something (of moment, dicere aliquid)*, Pl. Amat. 133 c. Some (as Hermann) have thought that τίς so used may begin a sentence.

g. An *indefinite form of expression* is sometimes employed for a *definite*: Ποῦ τίς τρέψεται; *whither can one [= I] turn*, Ar. Th. 603. Τοῦτ' εἰς ἀντίαν τοῦπος ἔρχεται τινι, *this speech is coming to grief for some one [= you]*, Soph. Aj. 1138. (h) So a *definite* for an *indefinite*, as ἴδοις ἄν, *you [= one] might see*, Pl. Conv. 177 c. See 503.

E. RELATIVE.

549. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES:

Ἡελίου ὃς πάντ' ἐφορᾷ, *of the Sun, who seeth all things*, λ. 109. Τοῦτον, ὃνπερ εἰσορᾷς, *this very man whom you see*, Soph. O. T. 1120. Ἡγεμόνα αἰτεῖν Κῦρον, ὅστις . . ἀπάξει, *to ask C. for some guide who would conduct them*, i. 3. 14.

a. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding τίς or a particle (commonly ἄν), or from the *simple indefinites* by prefixing ὅς (in the shortened form ὁ-): ὅστις or ὃς ἄν *whoever*, ὁποῖος *of what kind soever*, ὅπως *how much soever*, ὅποτε *whenever*. See 254, 377, 389. (b) The use of an *indefinite relative* is sometimes explained by resolving it into an indefinite pronoun and a relative, the indefinite part seeming to belong more strictly to the antecedent clause: Ἔστιν ὃ τι σε ἡδίκησα; *is there aught in which I have wronged you?* i. 6. 7. See 550 b.

550. II. For one relative, another is sometimes used as a *simpler, more familiar, or more expressive* form. This use may be sometimes explained by *ellipsis*. Thus,

a.) A DEFINITE for an *indefinite* relative: Οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τοὺτους καὶ ἄρχοντας ἐποίει, *whomsoever he saw willing to incur danger, these he made rulers*, i. 9. 14.

b.) An INDEFINITE for a *definite* relative: Ὅρατε δὲ τὴν Τισσαφέρνην ἀπιστίαν, ὅστις λέγων . . , *see the perfidy of T., [one] a man who saying . .*, iii. 2. 4. Νοεῖς ἐκείνον, ὅντιν' ἀρτίως μολεῖν ἐφίμεσθα; *do you know that man, the one whose coming we just now desired?* Soph. O. T. 1054. Οὐκ αἰσχύνεσθε . . , οὔτινές ὁμώσαντες . . ἀπολωλέκατε ii. 5. 39. See 549 b. — The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not

to distinguish, but to characterize, thus representing the antecedent as *one of a class*.

c.) A SIMPLER RELATIVE for one of *quantity, quality, &c.*: 'Επιθυμῶν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ τυγχάνουσιν, *to desire such glory [which] as many obtain*, Isoc. 408 d. Τηλικάυτης . . ἣν [= τηλίκην], *so great as*, Ib. "Εωσπερ ἂν ἥς ὅς [= τοιοῦτος οἶος] εἶ, *as long as you are what [= such as] you are*, Pl. Phædr. 243 e. "Ὡν γε ὅς εἰμι Id. Theæt. 197 a. Innocentia est affectio talis, quæ noceat nemini, *Cic.*

d.) A RELATIVE OF QUANTITY, QUALITY, &c., for a *simpler relative*: Ταῦτα . . χρὴ ποιεῖν, ὅσα [for ἃ, or sc. τοσαῦτα] ὁ θεὸς ἐκέλευσεν, *you must do these things, [as many as] which the god has commanded*, iii. 1. 7. Πᾶν, ὅσον ἐγὼ ἐδυνάμην, *all [as much as] that I could*, vii. 6. 36. 'Επὶ τὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν iv. 3. 2.

e.) A RELATIVE ADVERB for a *relative pronoun*, chiefly in designations of *place, time, and manner*: Εἰς χωρίον, ὅθεν ὄψονται θάλατταν, *to a place [whence] from which they would behold the sea*, iv. 7. 20. 'Εν τῷ ὅρει, ἔνθα περ ἐσκήρουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ, *the same order as*, i. 10. 10. Eum necassit, unde natus esset, *Cic.*

f. After the plural of πᾶς *all*, ὅστις and ὅς ἂν are regularly used in the *singular*, and ὅσοι, ὁπόσοι, and οἳ in the *plural*: 'Ασπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ, *he salutes all [whomsoever] whom he may meet*, Pl. Rep. 566 d. Πᾶσιν, οἷς ἐτύχανεν, ἐβόα, *he shouted to all whom he met*, i. 8. 1. "Εκαὶ οὖν πάντα, ὅσα καύσιμα ἑώρων, *they burned [all things, as many as] whatever they saw combustible*, vi. 3. 19. Καίειν ἅπαντα, ὅτῳ ἐντυγχάνοιεν Ib. 15. "Εθαπτον πάντας, ὁπόσους ἐπελάμβανε τὸ κέρας vi. 5. 5.

551. III. ELLIPSIS. A word which belongs both to the antecedent and to the relative clause, is commonly expressed in but one; more frequently in the *earlier* clause, yet often in the *later*; while it may be omitted in *both*, if it is a word which will be readily supplied: as,

a.) A VERB OR PARTICIPLE: "Ο τι ἂν δέῃ [sc. πάσχειν], πείσομαι, *I will suffer whatever I must [suffer]*, i. 3. 6. "Ὡς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς [sc. ἦτε] Ib.

b.) A PREPOSITION: 'Εν τρισὶ . . ἔτεσιν, [sc. ἐν] οἷς ἐπιπολάζει, *in three years, in which he has the upper hand*, Dem. 117. 16.

c.) The SUBJECT OF THE RELATIVE. Relative pronouns belong to the class of *adjectives* (173), and, as such, agree with a substantive expressed or understood; while a form of this substantive, or of one corresponding to it, is also the *antecedent* of the relative: Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες ἄνδρα, *this is the man [which man] whom you saw*. But elliptic forms are far more common: Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες, Οὗτός ἐστιν, ὃν εἶδες ἄνδρα, Οὗτός ἐστιν, ὃν εἶδες · or, with the antecedent clause preceding (an order more frequent in Greek than in Eng.), "Ὀν εἶδες, οὗτός ἐστιν, "Ὀν εἶδες ἄνδρα, οὗτός ἐστιν, &c. Thus,

'Απὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε (505 a). 'Αποπέμψαι πρὸς ἑαυτὸν [sc. τὸ στράτευμα,] ὃ εἶχε στράτευμα, *to send back to him the force which he had [what force he had]*, i. 2. 1. Κύρος δὲ ἔχων οὓς εἶρηκα, C. *having the men whom I have mentioned*, Ib. 5. "Ετεροὶ γὰρ εἰσιν, οἷσιν εὐχομαι θεοῖς, *the gods to whom I pray are different*, Ar. Ran. 889. Εἰς δὲ ἣν ἀφίκοντο κώμην, [sc. αὕτη ἡ κώμη] μεγάλη τε ἦν iv. 4. 2. Λαβόντες [sc. τοσοῦτους βοῦς,] ὅσοι ἦσαν βόες vii. 8. 16. Ut placerent quas fecisset fabulas, *Ter.* Habetis quam petistis facultatem, *Cæs.*

d.) If the relative and its subject are in the same clause, the latter is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See 523 g. (e) The adjective character of a relative clause is sometimes made more prominent by placing it between a substantive and its article: Τοὺς ὁποιοὺς δὴ ποθ' ὑμεῖς ἐξεπέμπετε στρατηγούς, [the *WHAT SORT YOU SENT OUT* generals] *the generals such as you sent out*, Dem. 276. 10.

f. A *demonstrative* or *indefinite pronoun* or *adverb* is very often omitted in the antecedent clause, as implied by the relative; but the simple ellipsis of the *relative pronoun* itself, which is so common in Eng., is not allowed in the Greek. Compare the ellipses in, Σὺν [sc. τοῦτοις] οἷς μάλιστα φιλεῖς, *with those* [sc. whom] *you love best* (cum iis quos), i. 9. 25. Εἰδέναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν, *to know the strength of those they may go against*, v. 1. 8.

g. Indefinite relatives are often used elliptically in expressing a *condition* or *circumstance*: Δόθ', ἥτις ἐστὶ, *give it* [to her, being whoever she is, i. e. let her be whoever she may], *whoever she may be*, Soph. El. 1123. Δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοί Eur. Or. 418. Quoquo modo se res habeat, *Cic.* (h) This has led to their use as *mere indefinites* (commonly with οὖν or δὴ): Μηδ' ὄντινα οὖν μισθὸν [= μισθὸν τινα, ὅστις οὖν εἴη] προσαιτήσας, *not demanding any pay whatever* [it might be], vii. 6. 27. "Ἡ ἄλλ' ὅτι οὖν, *or any thing else whatever*, Cyr. 1. 6. 22. "Ὅπως οὖν (ὅπως δὴ), quocumque modo, *in any way whatever*, Ib. 2. 1. 27. "Ὅτου δὲ παρεγγυήσαντος, *some one* [whoever it might have been] *having suggested it*, iv. 7. 25. Εἴ τις ἀδικοίη ὁποτέρους Cyr. 3. 2. 23. Compare the indefinite uses of *quis*, *qui*, and their compounds.

i. Observe the ellipses in such expressions as (α) ὅσαι ἡμέραι (united, ὁσημέραι), quot diebus or quotidie, [on as many days as there are] *daily*, ὅσοι μῆνες, quot mensibus, *monthly*: "Ἐλευθερίαν ὅσαι ἡμέραι [v. l. ὁσημέραι] προσδεχόμενοι, *expecting freedom daily*, Th. 8. 64 ("Ὅσαι . . ἡμέραι ἐκ Διὸς εἰσιν ξ. 93). "Ὅσα ἔτη (ὁσέτη), quot annis, Rep. A. 3. 4. (β) "Ὡκύμορος . . ἔσσεαι, οἷ' ἀγορεύεις, *you will be short-lived*, [according to such things as] *from what you say*, Σ. 95. "Ἀνακτα χόλος λάβεν, οἷον ἄκουσεν, *rage seized the king, for what he heard*, Z. 166. (γ) Οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέληται, *with* [such a spirit as is] *that violent spirit of his*, *he will not be willing*, Σ. 262. Quæ tua virtus, expugnabis, *Hor.*

552. IV. ATTRACTION. The intimate relation of clauses connected by a *relative pronoun* or a *kindred particle*, often produces an ATTRACTION, sometimes simply affecting the position or form of particular words, and sometimes even uniting the two clauses into one. Thus,

553. 1.) *Transfer*. A word or phrase is often made a part of the *relative*, instead of the *antecedent clause*; and sometimes the two clauses are *blended in their arrangement*:

"Ἔστιν ὅτῳ ἄλλῳ [for ἄλλος ὅτῳ] . . πλείῳ ἐπιτρέπεις; *is there* [to whom else] *any other to whom you entrust more?* (Ec. 3. 12. Λόγους ἀκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, *hear the sad tidings which I bring you*, Eur. Or. 853. Εἰπέ παῖδ', ὃν ἐξ ἐμῆς χειρὸς Πολύδωρον . . ἔχεις, εἰ ζῇ, 'tell me of my son P., whom you have,' Eur. Hec. 986. Οὗτοι, ἐπεὶ εὐθέως ᾔσθοντο τὸ πρᾶγμα, ἀπεχώρησαν, *these, when they understood the matter, immediately withdrew*, Hel. 3. 2. 4 (cf. Cyr. 1. 5. 4). Ταύτην γ' ἰδὼν θάπτουσιν,

ὃν σὺ τὸν νεκρὸν ἀπέπας Soph. Ant. 404. Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν Mk. 6. 16. Εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. See 554 s. Verbis, quæ magna volant, *Virg.*

a. The SUPERLATIVE is often so placed, particularly in expressions of (b) *time* and (c) *possibility*; and with a frequent ellipsis of the word denoting *possibility*:

(a) Δούλον, ὃν εἶχε πιστότατον, ἔπεμψεν (De servis, quem habuit fidelissimum, misit, *Nep.*), *he sent the most faithful servant that he had.* Ἀρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων, *I know how to obey [as even any other man knows at the best] as well as any other man,* i. 3. 15.

(b) Πειρασόμεθα παρέinari, ὅταν τάχιστα διαπραξώμεθα [for π. τάχιστα, ὅταν δ.], *we shall endeavor to be present [most quickly when] as soon as we have accomplished,* Cyr. 4. 5. 33. Ἐπεὶ ἦλθε τάχιστα, ἀπέδοτο, *as soon as he had come, he sold,* vii. 2. 6. Ὡς τάχιστα ἕως ὑπέφαιεν, ἐθύοντο iv. 3. 9. Cf. quum (ut, ubi) primum.

(c) Ἥγαγον . . ὅπόσους ἐγὼ πλείστους ἐδυνάμην, *I have brought [the most that] as many as I could,* Cyr. 4. 5. 29. Ἐχων ἱππέας ὥς ἂν δύνηται πλείστους, *bringing [horsemen so as he could the most] as many horse as he could,* i. 6. 3. Ἴνα ὥς πλείστοι . . ᾧσω, *that there may be as many as possible,* iii. 2. 28. Λαμβάνειν . . ὅτι πλείστους, *to take as many as possible,* i. 1. 6 (ὅτι the neut. of ὅστις, according to whatever may be, or is possible; though words denoting possibility are not expressed with it). Ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, [concealing it as he best could] *as secretly as he could,* i. 1. 6. Ἐλαύνων ἄς δυνατόν ἦν τάχιστα, *riding as fast as was possible,* Cyr. 5. 4. 3. Ἦν δυνατόν μάλιστα i. 3. 15. Ὡς μάλιστα Cyr. 1. 6. 19, quam maxime, *as much as possible.* Ὡς τάχιστα i. 3. 14, Ὅτι τάχιστα vii. 2. 8, Ὅσον τάχιστα Soph. El. 1433, quam celerrime, *as quickly as possible.* Quam potest longissime, *Plaut.*; Quam maximas, quam sæpissime, *Cic.*

d. In the more elliptic of these constructions, ἄς, ὅτι, ὅπως, &c., are treated simply as *adverbs* strengthening the superlative.

554. 2.) *Assimilation.* a, b. The RELATIVE often takes the *case of its antecedent*; (c) far less frequently, the ANTECEDENT, the *case of a relative* following.

REMARK. The former, from its special frequency in Attic Greek, has been distinguished as *Attic*, and the latter as *Inverse Attraction*, or *Assimilation*.

(a) *Attic Attraction.* This is the common construction, when the relative clause *limits* or *defines* an antecedent in the Gen. or Dat., and the relative would properly be an Acc. depending upon a verb: Ἀπὸ τῶν πόλεων, ᾧν [for ἃς] ἔπεισε, *from the cities which he persuaded,* Th. 7. 1. Σὺν τοῖς θησαυροῖς, οἷς ὁ πατήρ κατέλιπεν, *with the treasures which my father left,* Cyr. 3. 1. 33. Ἀρχοντας ἐποίει ᾧς κατεστρέφετο χώρας i. 9. 14. Τῷ ἀνδρὶ, ᾧ ἂν ἔλησθε, πείσομαι i. 3. 15. Τούτων, ᾧν σὺ δεσποινῶν καλεῖς [for ἃ σὺ δεσποίνας, 393 b] CEC. 2. 1. Χειμῶνός γε ὄντος οὔου λέγεις v. 8. 3. Μήδων μέντοι, ὅσων ἐώρακα Cyr. 1. 3. 2. Cf. Τοῖς κτήνεσιν ἃ . . ἔλαβον iv. 7. 17. *Judice, quo nosti, Hor.*

NOTE. If this ANTECEDENT is a *demonstrative pronoun*, it is commonly omitted (551 f): Σὺν [sc. τούτοις] οἷς ἔχω, *with those whom I have,* vii. 3. 48. Ἐξ [sc. τοιούτων] οἷων ἔχω Soph. El. 1379. Quibus quisque poterat elatis, *Liv.*

(b) The *Dat.* and even *Nom.* are rarely attracted in like manner : ὦν [= ἐκείνων, οἷς] ἠπίσται, πολλούς, *many of those whom he distrusted*, Cyr. 5. 4. 39. Βλάπτεσθαι ἀφ' ὧν [= τούτων, ᾧ] ἡμῖν παρεσκεύασται, *to be injured by those things which have been prepared by us* [in respect to which preparation has been made by us], Th. 7. 67. — When the *subject of a verb* is attracted, the verb, if retained, becomes impersonal.

(c) *Inverse Attraction.* The antecedent is here treated, except in position, as if a part of the relative clause ; and sometimes omits an article, as if supplied by the relative (cf. 523 g) : Ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς [= τοὺς θεοὺς, οἷς] ἔδει θύειν, *Apollo made known to him [to what gods] the gods to whom he must sacrifice*, iii. 1. 6. Τάσδε [= Αἰδε] δ' ὥσπερ εἰσορᾷς, . . χωροῦσι πρὸς σέ, *these whom you behold, come to you*, Soph. Tr. 283. Λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ . . , συμβαλοῦ γνώμην, *give heed to [what tale] the tale which just met me*, Id. O. C. 1150. Ἀνδάνουσα μὲν φυγῇ πολὺτῶν [= πολίταις] ὧν ἀφίκετο χθόνα Eur. Med. 11. So, in respect to the omission of the article, Συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε, *he sent with her [what soldiers] the soldiers which M. had*, i. 2. 20. Urbem quam statuo, vestra est, *Virg.* “When him we serve’s away,” *Shaks.*

d. Assimilation appears also in *adverbs* : Ἐκ δὲ γῆς, ὅθεν [= οὗ] προῦκειτο, *from the ground [whence] where it lay*, Soph. Tr. 701. Διεκομίζοντο εὐθὺς ὅθεν [= ἐντεῦθεν οἷ] ὑπεξέθεντο παῖδας, *they immediately brought over their children from the places whither they had conveyed them*, Th. 1. 89. Inverse, Βῆναι κεῖθεν [= κεῖσε], ὅθεν περ ἦκει, *to return thither, whence he came*, Soph. O. C. 1227. Καὶ ἄλλοσε [= ἀλλαχοῦ], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito 45 b.

555. 3.) *Condensation.* The two clauses may be condensed into one by the omission of a substantive verb either (α) from the antecedent clause or (β) from the relative clause.

(α) FROM THE ANTECEDENT CLAUSE. a. After a *demonstrative pronoun* or *article*, the *RELATIVE* is also omitted, and the *ANTECEDENT* takes its place in the construction. This form of condensation is particularly frequent in *questions*, *exclamations*, and *denials*, especially with the poets : Τί τόδ' αὐδᾶς [= Τί ἐστί τόδε, ὃ αὐδᾶς] ; *what is this, which you say?* Eur. Alc. 106. Τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ; *what is this old evil of which you speak?* Soph. O. T. 1033. Οἷαν ἔχιδναν τήνδ' ἔφῤυσας ! *what a viper is this, which thou hast produced!* Eur. Ion 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις Pl. Prot. 318 b. Καλόν γέ μοι τοῦννεδος ἐξωνείδισας, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. Quis ille sprevisset, *who he was that had despised*, Tac.

b. An *exclamation* without a verb and a relative clause may be united in like manner : Τοὺς ἐμὸς ἶδε πατήρ θανάτους αἰκέις [= ὦ θάνατοι αἰκέις, οὓς ἶδε πατήρ ἐμὸς] ! *the cruel death my father saw!* Soph. El. 205.

c. Expressions like the following are still more elliptical : Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ T.] καλεῖται, *where there is a place, which is called Tripyrgia*, Hel. 5. 1. 10. Ἐν ᾧ καλοῦμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo 107 c.

556. (β) FROM THE RELATIVE CLAUSE. a. This occurs chiefly with a relative of comparison (οἷος, ὅσος, or ἡλίκος), which then, with any substantive or adjective in agreement, is assimilated to the corresponding demonstrative (expressed or understood) ; and the whole is construed as an adjective, sometimes even taking the article before it : Χαριζόμενον οἷῳ σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἷος σὺ αἶ], *obliging a man*

such as you are [a SUCH AS YOU man], Mem. 2. 9. 3. Οἱ δὲ οἰοί περ ὑμεῖς ἄνδρες, *but* [the SUCH AS YOU men] *men like you*, Cyr. 6. 2. 2 (cf. Τοὺς οἷος οὗτος ἀνθρώπους Dem. 421. 16). Ὀντος τοῦ πάγου οἷου δεινοτάτου [= τοιούτου, οἷς ἐστὶ δεινότερος], *the cold being* [such as is most dreadful] *of the most intense kind*, Pl. Conv. 220 b. Μαχαιρίον ὅσον ξυήλην [= τοσοῦτον, ὅση ἐστὶ ξυήλη], *a knife as large as a dagger*, iv. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην [= τηλικούτον, ἡλίκος Θ. ἐστίν], *ἐξολέσθαι*, ‘a man as old as T.’ Ar. Ach. 703. Δεινὸν τοῖσιν ἡλίκοισι νῶν Id. Eccl. 465. So Τοῦ περιττοῦ ὄντος οὐχ οὐπὲρ τῆς τριάδος Pl. Phaedo 104 a. — But if a substantive following οἷος as above is in a different number, it remains in the *Nominative*: Νεανίας δ’ οἷους [= τοιούτους, οἷος] σύ, *young men such as you*, Ar. Ach. 601. Τῶν οἷων περ αὐτὸς ὄντων, Hel. 1. 4. 16.

b. Some constructions may be explained either by the ellipsis of a substantive verb, or by the change of a finite verb to an infinitive depending upon this adjective: Ὅπως . . μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἱ πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι, *that the citizens should not be such as* [they would be] *to desire any wrong or base act* [or, such as would desire], Cyr. 1. 2. 3. Τοιούτους ἀνθρώπους, οἷους μεθυσθέντας ὀρχεῖσθαι, *such men as to dance intoxicated*, Dem. 23. 16. Εὐδαιμονίας . . τοσοῦτον, ὅσον δοκεῖν, *so much of happiness as just to appear*, Soph. O. T. 1190. Ὅσον μόνον γεύσασθαι ἐαυτῷ καταλιπών, *leaving for himself only* [so much as] *sufficient to taste*, vii. 3. 22. Ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, *but* [according to so much as now seemed to him,] *so far as he could now judge*, Th. 6. 25. So Ὁ τι κἄμ’ εἰδέναι, *quod ego sciam, so far as I know*, Ar. Eccl. 350.

c. Through their frequent use as above, with the ellipsis of the corresponding demonstratives, οἷος and ὅσος (particularly the former with τέ, 389 j) came to be treated as mere adjectives of quality or quantity: Οἰοί τε ἔσεσθε ἡμῖν συμπράξαι; . . Ἰκανοί ἐσμεν. “Shall you be [such as to] able to co-operate with us?” “We are able.” v. 4. 9. Οὐκ οἷον τε ἦν . . διώκειν, [the state of things was not such as it should be to pursue] *it was not possible to pursue*, iii. 3. 9. Λόγους οἷους εἰς τὰ δικαστήρια, *speeches* [such as for] *adapted to courts of justice*, Pl. Euthyd. 272 a. Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν, *it was not a proper time to irrigate the plain*, ii. 3. 13.

d. In this construction, ὅσος is especially used in the *neuter form* ὅσον, as *indeclinable*; and often *substantively* or *adverbially* (507 e): Ὅσον ὅσον στίλην, *a mere, mere bit*, Ar. Vesp. 213. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταλούς διελθεῖν, *enough of the night remained for them to cross in the dark*, iv. 1. 5. Ὅσον ἀποζῆν, *sufficiently for subsistence*, Th. 1. 2. Τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον, *the approaching and* [only not, tantum non] *all but present war*, Th. 1. 36. Μικρὸν ὅσον ὅσον Heb. 10. 37.

e. Compare the elliptic uses, in the Epic, of the corresponding *demonstratives*: Τύμβον . . ἐπιεικέα τοῖον [= τοῖον οἷος ἐστὶν ἐπιεικής], *a tomb such as is fitting*, Ψ. 246. Θαμὰ τοῖον, *quite often*, α. 209. Ὅς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, *which* [as to so much as the rest of its body] *in every other part was red*, Ψ. 454. Λίην τόσον, *in the extreme*, δ. 371.

557. 4.) A RELATIVE PRONOUN may take the place of a *definitive* (personal or demonstrative pronoun, or article), and a *connective particle*.

α.) When the DEFINITIVE belongs to the *first clause*. In this kind of attraction, the pronoun is commonly either *governed by a preposition or adverb*, or is itself used *adverbially*: Ἐφ’ ᾧ [= ἐπὶ τούτῳ, ὥστε] μὴ καλεῖν τὰς κώμας, *upon this condition, that they should not burn the villages*, iv. 2. 19

(cf. 'Επὶ τοῖσδε, ὥστε Th. 3. 114). 'Εφ' ᾧ τε [= ἐπὶ τούτῳ, ὥστε] πλοῖα συλλέγειν, *in order that we might collect transports*, vi. 6. 22. Μέχρι οὗ [= τοῦ χρόνου, ὅτε] εἶδον, *until [the time when] they saw*, v. 4. 16 (cf. Μέχρι τοσοῦτου, ἕως Th. 1. 90). Μέχρι (ἄχρι) οὗ [= τοῦ χωρίου, ἔνθα], *to the region where, as far as*, i. 7. 6. 'Εξ ὅτου (οὗ, οὗ τε), *ex quo, since*, vii. 8. 4. 'Ανθ' ᾧν, Οὐνεκα, 'Οθοῦνεκα (126 δ), [for this that] *because*, Soph. Ant. 1068, Ph. 585, Aj. 123. 'Ηι, *in this respect that*, Mem. 2. 1. 18. Προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι, *advancing [so far that] until it may seem to be time*, vi. 3. 14.

a. The Attic poets sometimes use οὐνεκα, and Hdt. μέχρι οὗ (ὅτου), as compound adverbs governing the Gen.: Γυναικὸς οὐνεκα, *for the sake of a woman*, Æsch. Ag. 823. Μέχρι ὅτεν πληθώρας ἀγορῆς, *until the time of full market*, Hdt. 2. 173.

558. β.) When the DEFINITIVE belongs to the *second clause*: Τὶς οὕτω μαίνεται, ὅστις [= ὥστε ἐκεῖνος] οὐ βούλεται σοι φίλος εἶναι; *who is so mad that he does not wish to be your friend?* ii. 5. 12. 'Απόρων ἐστὶ . . , οὔτινες ἐθέλουσι, *it is the part of those without resource [that they should wish] to wish*, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ, *there is no one so mad as to court death*, Soph. Ant. 220. Tam mente captus, qui neget, Cic. 'Ηγοῦμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες ἔπονται, *I think it a great proof of the excellence of a leader, if men follow him willingly*, Cæc. 4. 19.

a. Akin to this construction is the extensive use of the relative in *explanation*, or the *assignment of reason or purpose*: Θαυμαστὸν ποιεῖς, ὃς . . δίδως, *you act strangely, [who give] that you give, or in giving (qui des)*, Mem. 2. 7. 13. "Οπλα κτῶνται, οἷς ἀμνοῦνται τοὺς ἀδικοῦντας, *they prepare arms, [with which they will repel] that with these they may repel assailants*, Ib. 1. 14. Καὶ πόλει πέμψον τιν', ὅστις σημανεῖ, *send some one to the city, to give notice*, Eur. Iph. T. 1208. "Αγγελον ἦκαν, ὃς ἀγγεῖλει γυναικί, *they sent a messenger to tell the woman (qui nunciaret)*, o. 458. Equitatum præmittit, qui videant, Cæs.

b. RELATIVE ADVERBS likewise exhibit this form of attraction: Εὐδαίμων . . ὥς [= ὅτι οὕτως] ἀδεῶς καὶ γενναίως ἐτελεύτα, *happy that he died so fearlessly and nobly*, Pl. Phædo 58 c.

559. 5.) This attraction so unites some words, that the combinations are treated as *complex pronouns or adverbs* (see 556):

a.) 'Εστι with a relative, *the verb remaining unchanged*, whatever might be its appropriate number, tense, or mode: ἔστιν οἱ (αἱ, ᾧ, οἷς, αἷς, οὖς, ᾧς · in questions οὔτινες; &c.), sunt qui, [there are who] *some*; ἔστιν ὅτε or ἔσθ' ὅτε, est quando, [there is when] *sometimes*, ii. 6. 9; ἔστιν ἐνθα, est ubi, *in some places*, Cyr. 7. 4. 15; ἔστιν ὅπου (ὡς, ὅπως, ἧ, ὅθεν, &c.). Προῦβάλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον . . , ἔστι δ' οἱ καὶ Ξενοφῶντα, *they proposed as ambassadors, first C., and some also [there were also some who proposed] X.*, vi. 2. 6. "Εστιν οὕστινας ἀνθρώπων τεθαύμακας; *are there any men whom you have admired?* Mem. 1. 4. 2. Cf. Εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετράποντο Th. 3. 24; "Ησαν δὲ οἱ καὶ πῦρ προσέφερον v. 2. 14; and, with the sing. for the plur. in the Imperfect also, 'Ην δὲ τούτων τῶν σταθμῶν οὖς πάνυ μακροὺς ἤλαυνεν i. 5. 7. Cf. 570.

NOTE. α. From a similar union of ἐνι [= ἐνεστι] with the relative, have arisen the compounds ἐνιοι *some*, and ἐνίοτε *sometimes*. (β) The ellipsis sometimes extends to the verb itself: "Οπου [for ἔστιν ὅπου], Lac. 10. 4.

b.) The relative followed by βούλει, and agreeing with the antecedent in any case (cf. Lat. *qui-vis, qui-libet*): Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὄντινα] βούλει, *respecting P., or any other one whom you please*, Pl. Ion 533 a. Οἷα τούτων ὅς βούλει εἰργασται, 'any one of these,' Id. Gorg. 517 b. Τὰ δέκα, ἢ ὅστις βούλει ἄλλος ἀριθμός Id. Crat. 432 a.

c.) "Ὅστις οὐ (sometimes ὅς οὐ) after οὐδεὶς or τίς: Οὐδεὶς ὅστις οὐκ ἀφέξεται, *there is no one, who will not refrain* (nemo non), Ven. 12. 14 (cf. Οὐδεὶς ἦν, ὅστις οὐκ ᾤετο Hel. 7. 5. 26). Οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ, *every one of these will reproach*, Soph. O. T. 373. Οὐδένα κινδύνον [= οὐδεὶς κινδύνος ἦν,] ὄντιν' οὐχ ὑπέμειναν, *there was no danger which they did not meet*, Dem. 295. 7. Τίνα οἴεσθε ὄντινα οὐ . . ἀποστήσεται; Th. 3. 39. Οὐδενὸς ὅτου οὐ, Οὐδενὶ ὅτω οὐ, Pl. Prot. 317 c, Meno 70 c. Observe the order in Οὐδεὶς ἐκείνον τῶν στρατιωτῶν ὅστις οὐκ ἐδεξιώσατο Hel. 5. 1. 3.

560. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. 438 b, 511 b): Μόνοι τε ὄντες ὅμοια ἔπραττον, ἅπερ [= ἐκείνοις, ἅπερ] ἂν μετ' ἄλλων ὄντες, '[like things, which] things like to those which' (cf. *idem qui*), v. 4. 34. Ἐὰν μὲν ἡ πρᾶξις ἦ παρὰ πλησίον, οἷα περ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις i. 3. 18. Τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Ἐπεὶ νῦν τῶνδε πλείστον ᾤκτισα βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη, 'inasmuch as,' Soph. Tr. 312.

561. v. A RELATIVE sometimes introduces a clause which (a) has another connective or a participle absolute, or which (b) is properly coördinate (as imperative, interrogative, &c.); and, on the other hand, a COÖRDINATE CLAUSE sometimes (c) takes the place of a relative clause, or (d) is used in continuation of it:

(a) Πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἂ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο, *the Olynthians could now mention many things, which had they then foreseen, they would not have perished*, Dem. 128. 17. "Ὅς ἐπειδὴ κατέμαθεν . . , ἐκείνος . . ἠνάγκασε, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἔξδν [= οἷ, ἔξδν αὐτοῖς] πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν Pl. Rep. 466 a. Cf. 566. Quae quum ita sint, *Cic.*

(b) Τοιαῦτα φῆμαι μαντικάι διώρισαν· ὧν ἐντρέπου σὺ μηδέν, *such things were decreed by prophetic voices; to which do you pay no regard*, Soph. O. T. 723. Ψῆφον ἀμφ' ἡμῶν. . . "Ἡ κρινεῖ τί χρῆμα; "The vote concerning us." "[Which will decide what?] And what will this decide?" Eur. Or. 756. Κάτισον . . φυλάκους, οἳ λεγόντων, *station guards, and let them say*, Hdt. 1. 89. Compare the far greater frequency with which *qui* is so used in Latin.

(c) Ἐξετάσαι . . Ὀδυσσέα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

(d) Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following special rule.

562. RULE K. The repetition of the relative is commonly avoided, either by ellipsis, or by the substitution of a personal pronoun or of a demonstrative: as,

Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ [sc. ᾧ] ἐδώκαμεν καὶ [sc. παρ' οὗ] ἐλάβομεν πιστά, *A.*, *whom we wished to make king, and to whom we gave and from whom we received pledges*, iii. 2. 5. Ὁ ἀνὴρ ὃς συνεθῆρα ἡμῖν, καὶ σὺ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν, *the man who hunted with us, and whom you seemed to me greatly to admire*, *Cyr.* 3. 1. 38. Ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δέ iii. 1. 17. Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτούς *Dem.* 35. 3. *Adv.* Ἐνθα βασιλεὺς τε μέγας δίαιταν ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι, *where the great king resides, and his treasures are [there]*, *Hdt.* 5. 49. Quæ nec haberemus, nec his uteremur, *Cic.*

a. The relative is sometimes strengthened by a *personal pronoun* or a *demonstrative* in the same clause; especially, after a Hebrew idiom, in the Hellenistic: Ἦν χρῆν σ' ἐλαύνειν τήνδε, *whom you ought to drive [her]*, *Eur. And.* 650. Οἷς ἐδόθη αὐτοῖς ἀδικῆσαι, *to whom it was given [to them] to hurt*, *Rev.* 7. 2. Θλίψις, οἷα οὐ γέγονε τοιαύτη *Mk.* 13. 19. Ὅπου τρέφεται ἐκεῖ *Rev.* 12. 14. "Which that is," *Chauc.*

F. COMPLEMENTARY AND INTERROGATIVE.

563. 1. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs, their proper forms are such as belong to *indefinite relatives* (549 a). But, when there is no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite* in its proper sense, that the *accentuation of the compound form* is retained, as far as possible. Thus,

ὅστις, τίς, ὅς, quis, *who, what*; ὅπόσος, πόσος, ὅσος, quantus, *how much*; ὅποτε, πότε, ὅτε, quando, *when*; ὅποι, ποῖ, οἷ, quo, *whither*; &c.

Ἦρῖν δῆλον εἶναι, ὃ τι οἱ ἄλλοι Ἕλληνες ἀποκριοῦνται, Ἦρῖν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, *before it is known what the other Greeks will answer (soldiers will do)*, i. 4. 14, 13. Ὡς δηλοῖη, οὗς τιμᾶ i. 9. 28. Ἦρετο, τίς ὁ θόρυβος εἶη, Ἦρετο, ὃ τι εἶη τὸ σύνθημα, *he asked what the noise (watchword) was*, i. 8. 16. Διάγνωσιν φρενῶν, ὅστις τ' ἀληθὴς ἐστίν, ὅς τε μὴ φίλος *Eur. Hipp.* 924. Ὅρων, ἐν οἷοις ἐσμέν iii. 1. 15.

564. 2. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, *INTERROGATIVES* (253. 2, 377). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis.

Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have concerning the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you concerning the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῷ ἔχετε; *what have you in mind?*

a. In other languages, as the *Lat.*, with those derived from it, and the *Eng.*, the complementary use of the *simple relatives* has prevailed; and

hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *qui, quando, ubi, unde, who, which, when, where, &c.*, are both relative and interrogative.

b. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both: *Ὁμοι, πάτερ, τί εἶπας! οἶά μ' εἰργασαι! O my father, what have you said! how you treat me!* Soph. Tr. 1203. *Ποῖον εἶπες!* β. 85. *"Ὅσα πράγματα ἔχεις! how much trouble you have!* Cyr. 1. 3. 4.

c. The neuter *τί* unites with several particles to form *elliptical questions*; which, with various specific offices, serve in general to promote the vigor and vivacity of the discourse, commonly introducing other questions: *Τί γάρ* [sc. *ἔστιν*, or *λέγετε*]; *... ἐμποδῶν εἰμι; What, indeed? Am I in the way?* v. 7. 10. *Τί οὖν; What then?* v. 8. 11. *Τί δέ; Τί δὴ; Τί δῆτα; Τί δαί; Τί μήν;* Xen. Cf. *Quid enim? Quid ergo? Quid vero?*

d. A COMPLEMENTARY PRONOUN or ADVERB, used as an echo to an interrogative, has, for distinction's sake, its full form: *Τίς γάρ εἶ;* [sc. *Ἐρωτῆς*] *"Ὅστις; Πολίτης χρηστός. "Who are you?" "[Do you ask] who? A good citizen."* Ar. Ach. 594. *Ὅτος, τί ποιεῖς; "Ὁ τι ποιῶ; "Ho! what are you doing?" "What am I doing?"* Id. Ran. 198. *Πῶς ἂν ταῦτά γ' ἔτι ξυγχωροῖμεν; "Ὅπως; Pl. Leg. 662a.*

565. 3. CONDENSATION. a. Expressions like *θαυμαστόν ἐστιν ὅσος* (*ὅσου, ὥς, &c.*), *it is wonderful how much, &c.*, may be condensed into *complex adjectives or adverbs*: *θαυμαστός ὅσος, θαυμαστοῦ ὅσου, θαυμαστῶς ὥς, &c.* (cf. 555, 559):

Θαυμαστὴν ὄσῃν περὶ σέ προθυμίαν ἔχει, it is wonderful how much regard he has for you (*mirum quantum studium*), Pl. Alc. 151 a. *Μετὰ ἰδρώτος θαυμαστοῦ ὅσου* Id. Rep. 350 d. *Θαυμαστῶς ὥς ἐπείσθην, I was wonderfully convinced*, Id. Phædo 92 a. *Ἀμήχανον ὅσον χρόνον, an inconceivably long time*, Ib. 80 c. *Ἀμήχανόν τι οἶον* Id. Charm. 155 c. *Ὑπερφυῶς ὥς χαίρω* Id. Conv. 173 c. *Immane quantum discrepat, Hor.*

b. A complementary word may take the place of a *connective particle* and a *demonstrative* (cf. 558): *Κατοικτέλων τήν τε γυναῖκα, οἴου ἀνδρός* [= *ὅτι τοιούτου ἀνδρός*] *στεροῖτο, commiserating the wife* [what a husband she had lost] *that she had lost such a husband*, Cyr. 7. 3. 13.

566. The Greek idiom (a) admits a greater freedom than the English, in the construction and position of both INTERROGATIVE and COMPLEMENTARY WORDS, especially in connecting them with dependent words and clauses; and even (b) allows the use of *more than one* in the same clause:

(a) *Τί . . ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ; [having seen him doing what, do you] what have you seen him do, that you thus judge of him?* Mem. 1. 3. 10. *"Ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν; [when they have done what, will you think] what must they do, before you will think that they care for you*, Ib. 4. 14. *"Ἴνα τί* [sc. *γένηται*] *ταῦτα λέγεις; [that what may be] with what intent, or why, do you say this?* Id. Apol. 26 d (so *ὥς τί;*) *"Ὅτι δὴ τί γε* [sc. *ἔστιν*]; [because there is what?] *why so?* Pl. Charm. 161 c. *Εἰτ' ἐλαυνομένων, καὶ ὑβριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, 'what evil not suffering?'* i. e. 'suffering every evil,' Dem. 241. 28. *Οὐ διελογίσαντο ὑπὲρ οἷα πεποιηκότων ἀνθρώπων κινδυνεύσουσι* Id. 259. 1. *"Ἢδιστ' ἂν ἀκούσαιμι ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν* ii. 5. 15. Cf. 561 a.

(b) Τίς τίνος αἰτίς ἐστι, γενήσεται φανερόν, *it will become evident who is guilty (and) of what*, Dem. 249. 8. Τίς πόθεν εἰς; *who are you (and) whence?* a. 170. Πότερος ἄρα πότερον αἰμάξει; *which will slay [which] the other?* Eur. Ph. 1288. Λεύσσετε, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω, *see what I suffer from what men*, Soph. Ant. 940.

G. "ΑΛΛΟΣ AND "ΕΤΕΡΟΣ.

567. These pronouns are not only used *retrospectively*, but also *prospectively* and *distributively*: that is, they may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or they may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of; but ἕτερος commonly with reference to two objects or sets of objects only. Compare *alius* and *alter*.

For modes of translation, see the following examples of ἄλλος, ἕτερος, and their derivatives, as used, (a) RETROSPECTIVELY. Ἰκανὸν ἔργον ἐνὶ ἔψειν κρέα, ἄλλω ὀπτᾶν, ἄλλω δὲ ἰχθὺν ἔψειν, ἄλλω ὀπτᾶν, *it is work enough for one man to boil meat, for another to roast it, &c.*, Cyr. 8. 2. 6. Μεινάντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο, 'on the next,' iii. 4. 1 (so τῇ ἐτέρῃ Cyr. 4. 6. 10). (b) PROSPECTIVELY. Σὺν ἄλλοις τε ἱππεῦσι πρὸς τοῖς ἑαυτῶν, *with other cavalry besides their own*, Mag. Eq. 7. 2. Οὐδὲν ἄλλο πράξαντες ἢ δηώσαντες, *having done nothing else than ravage*, Hel. 7. 4. 17. Ἐτέρως πως τῶν εἰωθότων, *in some way other than the usual*, Pl. Pol. 295 d. (c) PROSPECTIVELY and RETROSPECTIVELY. Ἄλλος ἄλλον εἶλκε, *one drives up another (alius alium)*, v. 2. 15. Ὁ ἕτερος τὸν ἕτερον παίει, *the one strikes the other (alter alterum)*, vi. 1. 5. Τότ' ἄλλος, ἄλλοθ' ἕτερος, *now one, and then the other*, Soph. El. 739. Ἄλλοτε καὶ ἄλλοτε, *now and then*, ii. 4. 26. (d) DISTRIBUTIVELY. Ἄλλοι ἄλλοθεν, [different persons in different directions] *some in this direction, and others in that*, i. 10. 13. Οὗτοι . . ἄλλος ἄλλα λέγει, *these say, one one thing, and another another* (393 d, 489 d). Ἄλλοτε ἄλλῃ ἀποβαίνων, *landing, now here, and then there*, Hel. 1. 5. 20. Εἵκαζον δὲ ἄλλοι ἄλλως, *alii aliter*, i. 6. 11. Συμφορὰ δὲ ἐτέρους ἐτέρα πιέζει Eur. Alc. 893.

e. The Greek idiom oddly permits these pronouns (esp. ἄλλος) to be used with reference to a larger class than the grammatical subject expresses: Βόες . . καὶ πρόβατα ἄλλα, *oxen and [other sheep! i. e. other animals, viz. sheep] also sheep*, vii. 3. 48. Ἐκτοθεν ἄλλων μνηστήρων, (Minnerva was placed) *apart from [the other suitors] the rest, the suitors*, a. 132. Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ, *and with him were led two others, malefactors*, Ikk. 23. 32. See 509 e, 515.

f. The neuter ἄλλο is often used prospectively with τί, τί, οὐδέν, or μηδέν, with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι. Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπεβοῦλευσαν; *what else have they done but plot against us?* Th. 3. 39. Οὐδέν ἄλλο ἢ . . ἐθεᾶτο, *he did nothing but gaze*, Cyr. 1. 4. 24. Εἰ . . μηδέν ἄλλο ἢ μετενέγκοις Ib. 6. 39. Ὅπως ἀπόγνοια ἢ τοῦ ἄλλο τι [sc. πράσσειν] ἢ κρατεῖν, *that there might be no hope of anything but conquering*, Th. 3. 85.

g. Hence the phrase of *confident interrogation*, ἄλλο τι [sc. ἔστιν] ἢ, or the ἢ omitted, ἄλλο τι (also written ἄλλοτε), *nonne, [is it any thing else than] is it not certain that*: Ἄλλο τι ἢ οὐδὲν κωλύει; *is it not certain that nothing forbids?* iv. 7. 5. Ἄλλο τι σὺν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *do not then, surely, the covetous love gain?* Pl. Hipparch. 226 e.

CHAPTER III.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

(See also 492s; for the union of Dual and Pl., 494; for Compound Construction, 495s; for Synesis, 498s; for Attraction, 500; for change of Number and Person, 501, 503; for construction with the Gen. Partitive, 421.)

568. RULE XXIX. A VERB agrees with its *subject in number and person*: as,

Ἐγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ὁράς, *tu vides*, ii. 1. 12. Ἦσθεναι Δαρείος, *D. was sick*; Ὑμεῖς δόξετε, *you will seem*; Διειχέτην τῷ φάλαγγί, *the two lines were apart*; i. 1. 1; 4. 15; 8. 17. But,

569. RULE L. The NEUTER PLURAL has regularly its VERB in the *singular*: as,

Τὰ ἐπιτήδεια ἐπέλιπε, *provisions failed*, iv. 7. 1. Ἠλοῖα δ' ὑμῖν παρέστιν, *you have vessels*, v. 6. 20.

a. Exceptions to Rule L not unfrequently occur; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Ἐνταῦθα ἦσαν τὰ Συνεννέσιος βασιλεια, *here was the palace of S.* (489), i. 2. 23 (Βασιλεια ἦν 7). Ὑποζύγια νέμονται ii. 2. 15 (Τ. ἐλαύνετο iv. 7. 24). Τὰ τέλη . . ἐξέπεμψαν, *the magistrates sent forth*, Th. 4. 88 (Τ. ὑπέσχετο 1. 58). Φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά i. 7. 17. Ἦσαν δὲ ταῦτα δύο τείχη i. 4. 4. Ἔργα γέγοντο A. 310. Δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται B. 135. "Good things cometh," *Old Homily*.

b. A compound subject with which a neut. pl. adjective agrees, is here commonly treated as if itself a single neuter plural (for examples, see 496 c); and sometimes even one with which such an adjective simply might agree: Πάχναι καὶ χάλασαι καὶ ἐρυσίβαι . . γίγνεται, *frosts, hail, and mildew come*, Pl. Conv. 188 b.

c. A few passages occur, in which this rule applies to the *dual* as a form of the plural (494): Ὅσσε δαίεται, *the eyes burn*, ζ. 131.

d. The agreement under this rule is *according to sense* (493). A neuter plural subject, as denoting things without life, is not usually associated in the mind with the idea of individual (*i. e.* plural) action. "In truth," said Coleridge, "there may be *multeity* in things, but there can be only *plurality* in persons." An influence was also, doubtless, exerted in the Greek by the frequent use of the neuter plural as in 489. The old grammarians termed this construction Σχῆμα Ἀττικόν; and that in 570, Σχῆμα Πινδαρικόν or Βοιώτιον.

570. When the *verb precedes*, it is sometimes singular, as if its subject were as yet *undetermined*, though a masc. or fem. plural follows. In Attic, this use is almost confined to ἔστι and ἦν (cf. the use of *il est* and *il y a* in Fr., and of *it is* in Eng.).

"Ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *it is seven studia from Abydos to the opposite shore*, Hdt. 7. 34. "Ἔστι . . ἄρχοντές τε καὶ δῆμος ; *are there both rulers and people ?* Pl. Rep. 462c. Γίγνηται . . ἄρχαι τε καὶ γάμοι Ib. 363 a. Ἦν δ' ἀμφίπλεκτοι κλίμακες Soph. Tr. 520. "Ἔστι τούτῳ διττῷ τῷ βίῳ (cf. 569 c) Pl. Gorg. 500 d. See 559 a.

a. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets : Ὕμνοι . . τέλλεται, *hymns become*, Pind. Ol. 11. 4. Κόμαι κατενήνοθεν Hom. Cer. 280.

571. ELLIPSIS, &c. 1. The SUBJECT of the verb is commonly omitted, (a) if it is sufficiently indicated by the *affix of the verb with the context*, and is without emphasis ; or (b), if it is a *pronoun of the third person*, referring to an agent *implied in the verb itself*, or (c) to *persons in general*, or (d) *vaguely to some power, thing, or condition of things*. In the last case, the verb is commonly termed *impersonal*. Thus,

(a) Ἐπεὶ δὲ ἡσθένει Δαρείος . . , ἐβούλετο, *when Darius was sick, he wished*, i. 1. 1. Μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω i. 3. 3. See 536.

(b) Ἐπεὶ ἐσάλπιγξε [sc. ὁ σαλπικτής], [when the trumpeter blew] *at the sound of the trumpet*, i. 2. 17 (cf. iv. 3. 32). Ἐκήρυξε τοῖς Ἑλλησι [sc. ὁ κήρυξ], *proclamation was made to the Greeks*, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται [sc. ὁ γραμματεὺς], *the clerk shall read to you the law itself*, Dem. 465. 14. Οἰνοχοεῖ [sc. ὁ οἰνοχόος] φ. 142.

(c) Λέγουσιν, φασίν, dicunt, aiunt, *they (men, people) say*. Τοῦτον παθεῖν ἔφασαν (cf. Τοξευθῆναι τις ἐλέγετο) i. 8. 20. Ὅπερ πᾶσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, *as men are affected in great crises*, Th. 7. 69. Οὔτε ἄρα ἀνταδικεῖν δεῖ, . . ὅτι οὐκ ἔστι πᾶσχι, *it is not right, then, for one to return an injury, whatever he may suffer*, Pl. Crito 49 c.

(d) Ὑεῖ, νίφει, pluit, ningit, *it rains, it snows*. Ἐπεὶ συνεσκότασε, *when it grew dark*, Cyr. 4. 5. 5. Ὅψέ ἦν, *it was late*, ii. 2. 16. Ὡς ἔοικεν, *ut videtur, as it seems*, vi. 1. 30. Μάχης δεῖ, *there is need of a battle*, ii. 3. 5 (see 473 b). Μέλει μοι τούτων, [there is to me a care] *I take care of these*, Cc. 11. 9 (432 d, 457). Μεταμέλει μοι, *me poenitet, I repent*, Cyr. 5. 3. 6. Καλῶς ἔσται vii. 3. 43. Ἐδήλωσε δέ Mem. 1. 2. 32.

e. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (489 d, 491 c.) As it expresses an action or state without predicating it of any particular person or thing, its force may be commonly expressed by a *kindred noun with a substantive (or other appropriate) verb*: Δεῖ [= χρεῖα ἐστίν] λόγων, *opus est verbis, there is need of words*, Cyr. 6. 1. 7. Παρεσκεύαστο, *preparation had been made*, Th. 4. 67. The operations of nature commonly expressed impersonally are sometimes referred, especially by the poets, to a personal agent : Ὑεῖ σφι ὁ θεός Hdt. 3. 117. Ὑε δ' ἄρα Ζεὺς, *Jupiter rained*, M. 25.

f. A verb is often *introduced as impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*: Ἐδόκει αὐτῷ ἤδη πορεύεσθαι, *it now seemed best to him to march*, i. 2. 1. Οὐκ ἦν λαβεῖν, [it was not for any one to take them] *it was not possible to take them*, i. 5. 2. Ἐξεστίν ὑμῖν πιστὰ λαβεῖν, *it is permitted you to take pledges (licet vobis)*, ii. 3. 26. Δῆλον ἦν, ὅτι ἐγγὺς πονοῦν βασιλεὺς ἦν ii. 3. 6. Ἐγένετο . . πορεύεσθαι i. 9. 13. (g) An attraction often takes place, by which this impersonal form of construction becomes personal (*prolepsis*). See 573.

h. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*: Τί δεῖ αὐτὸν αἰτεῖν; [what needs him, or what does it need him, 478] *what need is there that he should ask?* ii. 1. 10.

572. 2. The SUBSTANTIVE VERB is very often *omitted*, especially if it is merely a *copula*; most freely in the forms ἐστί and εἰσί. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρεών, εἶκος, θέμις, καιρός, ὥρα, δῆλος, ἔτοιμος, πρόθυμος, φροῦδος, δυνατός, οἷός τε, ῥάδιος, χαλεπός:

Τοῦτο οὐ ποιητέον [sc. ἐστίν], hoc non faciendum, *this must not be done*, i. 3. 15. Ὁ μέγας ὄλβος οὐ μόνιμος, *great prosperity is not permanent*, Eur. Or. 340. Ποταμὸν, οὗ τὸ εὖρος στάδιον (cf. οὗ ἦν τὸ εὖρος), *a river, of which the width was a stade*, i. 4. 1. Ὡρα λέγειν, *it is time to say*, i. 3. 12. Δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. ἀνάγκη γάρ ἐστιν) iii. 4. 19. Ὡς τὸ εἶκος iii. 1. 21. Δῆλον γάρ ii. 4. 19. Cf. 555 s, 559 c, 565 a. Quot homines, tot sententiæ, “Many men, many minds,” Ter.

a. Other verbs may be omitted, if supplied by the context, or readily understood from the connection; especially in familiar expressions, and familiar verbs, as of *coming, going, doing, saying, giving, &c.*: Οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκεῖναι σέ [sc. φιλοῦσι, 536]. Ἡ ἄμαξα τὸν βοῦν [sc. ἔλκει], “The cart before the horse,” Luc. D. M. 6. 2. Ὡ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν; *Dear P., whither now (are you going) and whence (do you come)?* Pl. Phædr. 227 a. See 567 f.

b. A verb expressed sometimes suggests a different, and even an opposite verb: Ἀμελήσας ὧν περ οἱ πολλοί [sc. ἐπιμέλονται], *neglecting what the most seek*, Pl. Apol. 36 b.

573. 3. *Personal for Impersonal Construction.* a. A verb, of which the proper subject is an *Infinitive* or *distinct clause*, often takes for a *Nom.* the *subject* of that Inf. or clause (see 571 g). In this case, (b) the Inf. sometimes becomes a *Part.*; and (c) an adjective may be sometimes translated by an adverb. Thus,

(a) Λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *A. is said to have flayed M.*, = λέγεται, Ἀπόλλωνα ἐκδεῖραι Μαρσύαν, *it is said, that A. flayed M.*, i. 2. 8 (cf. i. 8. 7). Τοσοῦτον ἄρκῳ σοι σαφηνίσαι, *it is enough that I communicate so much to you*, Æsch. Pr. 621. Πολλοὶ δὲ ἐπίδοξοι . . πείσεσθαι, *many are likely to suffer* [it is probable that they will], Hdt. 6. 12. Δῆλοι ἦσαν, ὅτι ἐπικείσονται, *it was evident that they would attack*, v. 2. 26. Δίκαιός εἰμι ἐγὼ κολάζειν, *it is just that I punish*, Ar. Nub. 1434. Τοὺς σοφοὺς . . πολλοῦ δέω [= πολλοῦ δεῖ ἐμέ] βατράχους λέγειν, [much is wanting for me to call] *I am far from calling the wise frogs*, Pl. Theæt. 161 b. So ἀγγέλλεται *it is reported*, ὁμολογεῖται *it is agreed*, δοκεῖ, εἰσέκει, *it seems*, συμβαίνει *it happens*, καθήκει *it belongs*, λανθάνει *it is unobserved*, ἀναγκαῖόν ἐστιν, *it is necessary, &c.* Dicar deduxisse, Hor.; Videor mihi perspicere, Cic. — This construction, which gives greater prominence to the personal subject, is found also in Eng. (as above) and in other languages.

(b) Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε [= ἐτύγχανε τὸν πρεσβύτερον παρῆναι], *the elder happened [being] to be present*, i. e. *it happened that the elder was present*, i. 1. 2. Ἀρκέσω θνήσκουσ' ἐγώ, *it will be enough that I die*, Soph. Ant. 547. Ἄλῃς [sc. εἰμὶ] νοσοῦσ' ἐγώ Id. O. T. 1061.

(c) Δῆλος ἦν ἀνιώμενος, *it was manifest that he was grieved*, or, *he was manifestly grieved*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδένα, *he evidently loved no one*, ii. 6. 23. Ἐνδηλος ἐγίγνετο ἐπιβουλεύων Ib.

d. This construction may occur in a dependent clause, and (e) is not confined to the finite verb; while (f) sometimes the two modes of construction are combined: (d) Ἦσαν δ' αὐταὶ τετρακόσιαι, ὥς ἐλέγοντο, ἄμαξαι, *these wagons were 400, as [they were said to be] was said*, i. 10. 18.

(e) Αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *when he had wanted little of being stoned to death*, i. 5. 14. (f) Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν, *a thunderbolt seemed to fall, and [it seemed] that the whole house blazed.* iii. 1. 11.

574. 4. The verb ἔφη is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*: “Εὖ λέγεις,” ἔφη, “ὦ Συμμία,” ὁ Κέβης, *“You speak well, S.,” said C.*, Pl. Phædo 77 c. Ἀποκρίνεται ὁ Χειρίσοφος. “Βλέψον,” ἔφη, “πρὸς τὰ ὄρη,” C. answers: “Look,” said he, “to the mountains,” iv. 1. 20. See v. 1. 2; vi. 1. 31.

II. USE OF THE VOICES.

(For a general view, see 30, 266.)

575. RULE M. The uses of the VOICES are sometimes *interchanged*.

1. A *transition of meaning* sometimes gives to one voice the force of another voice of a different verb. Thus we find,

a.) The ACTIVE for the *passive*: Εὖ ἀκούω *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be spoken well of*: εὖ ἀκούειν ὑπὸ . . . ἀνθρώπων, *to be praised by men* (bene audire), vii. 7. 23. Κακῶς ἀκούσας, *male audiens, spoken ill of*, Symp. 4. 64. Κλύειν ἀναλκίς, *to be called a coward*, Æsch. Pr. 868. Ἀπέθανεν ὑπὸ Νικάνδρου, *he [died] was killed by N.*, v. 1. 15. Οὕτως ἐάλω, *it was thus taken*, iii. 4. 12. See κτείνω, αἰρέω, 50. Ἐκπίπτειν ἐκ Πηλοποννήσου ὑπὸ Μήδων, *to [fall out] be driven out of P. by the Medes*, Hdt. 8. 141. Ἐφυγον . . ὑπὸ τοῦ δήμου, *they [fled] were banished by the people*, Id. 5. 30. Ἀσεβείας φεύγοντα (431 c). Καταστὰς ὑφ' ὑμῶν, *appointed by you*, Dem. 49. 11.

b.) The MIDDLE for the *active*: Κόπτω *smite*, κόπτομαι *smite one's self through grief*, hence *bewail*: κόπτεσθ' Ἀδωνιν Ar. Lys. 396. Τίνομαι *pay*, τίνομαι *take payment, punish*: τίσασθαι ἀλείτην Γ. 28. See 579 s.

c.) The MIDDLE for the *passive*: Ἀπώλοντο ὑπὸ τε τῶν πολεμίων, *they [perished] were destroyed by the enemy*, v. 3. 3. Ἀκούσομαι κακός, *I shall be called vile*, Soph. O. C. 988 (cf. a).

d.) The PASSIVE for the *middle*: Ἐκπλαγείσά σε, *[struck out of my wits by fear] fearing you*, Soph. El. 1045. Ὅψιν ἀτυχθεῖς, *alarmed at the sight*, Z. 468.

576. 2. As the *middle* and *passive* had at first the same form throughout, and were afterwards separated in the Aor.

and Fut. only (scarcely in the latter till after the age of Homer), it was but natural that the earlier freedom of use should sometimes prevail, especially in poetry, over the later distinction (266 b, 274). This occurs chiefly in the use of a *shorter* for a *longer* form ; viz.

a.) In the use of the FUTURE MIDDLE for the *Future passive* (oftener in pures than in mutes, rarely in the contract Fut., 305) : Οἱ δὲ ἀγαθοὶ τιμῆσονται, *the good will be honored*, Th. 2. 87 (τιμηθήσονται 6. 80). Φιλήσεται, *you will be kindly received*, a. 123. Εἰρηξόμεθα, *we shall be excluded*, vi. 6. 16. Ὑπὸ τῶν ἱππέων οὐ βλάψονται, ‘*will not be harmed*,’ Th. 6. 64. Ὀνειδίσθε, *you will be taunted*, Soph. O. T. 1500. Μαστιγώσεται, στρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῷ φθαλμῷ Pl. Rep. 361 e. — Not in verbs in which the Fut. mid. supplies the place of the Fut. active.

b.) In the use of the AORIST PASSIVE for the *Aorist middle*. This occurs chiefly in *deponents* (266 c), and in other verbs in which the proper passive is wanting or rare : as (M. marking verbs which have also an Aor. mid., less common or differing in sense), (α) *Deponents Passive*, ἀγαμαι M. (ἠγάσθη τε αὐτόν, *he admired him*, i. 1. 9, τὸν δ’ ὁ γέρον ἠγάσσατο, *him the old man admired*, Γ. 181), βούλομαι *will*, δύναμαι M. *be able*, ἐπίσταμαι *understand*, οἶμαι M. *think* ; (β) *Other Verbs*, δέω (δεηθῆναι . . Κύρου, *to have requested C.*, i. 2. 14), μαίνω M. *madden*, στρέφω M. *turn*, φαίνω M. *show* (40). See 50.

c. A few verbs belonging under b, extend the middle force to a *Fut. pass.* : διαλέγεσθαι (διαλέξομαι Isoc. 233 e, διαλεχθήσομαι Id. 195 e, *I will discourse*), ἄχθομαι M., ἥδω M. (Οὐκ ἄχθεσθήσῃ μοι ; . . Ἥσθήσομαι. “*Will you not be displeased with me ?*” “*I shall be pleased.*” Cyr. 8. 4. 10 s.), αἰδέομαι M. *respect*, διανοέομαι M. *purpose*, ἐπιμέλομαι M. *care for*, ἔραμαι M. *love* (no Fut. mid.).

d. The use of the *Aor. mid.* as *passive* (except through simple transition of meaning, 575 c) is rare. It scarcely occurs, except in the 2 Aor. (originally the Impf. mid. and pass., 273 d) : Δουρὶ τυπείς ἢ βλήμενος ἰψ, *struck by a spear or shot by an arrow*, Λ. 191. Κατέσχετο ἔρωτι, *was smitten with love*, Eur. Hipp. 27. Κταμένοιο, *slain*, X. 75.

A. ACTIVE.

577. In many verbs, the active voice is both *transitive*, and *intransitive* or *reflexive*, in its use ; or both *causative* and *immediate*. (a) In some, the double use belongs to the same tenses ; but (b) in others, to different tenses, the intransitive sense falling especially to the complete tenses and 2 Aor. (c) In some verbs, the intransitive or reflexive use may be explained through the ellipsis of a noun or pronoun (476. 2). Thus,

(a) Στρέψαντες τὸ ἄγῃμα, *turning the corps*, Lac. 11. 9. Στρέψαντες ἔφηνγον, *turning they fled*, iv. 3. 32 (cf. στραφέντες ἔφηνγον iii. 5. 1). Πράττειν τὰ βέλτιστα, *to do what is best*, Mem. 4. 5. 3. Εὖ πράττειν, *to do well* [prosper], vii. 6. 11. Λυσίαν . . παῦε, *make L. stop*, Pl. Phædr. 257 b. Παῦε, παῦε, *stop, stop !* Ar. Vesp. 37. See 486. So bend, burn, move, &c.

(b) Τοὺς λόχους καθίστατε, *station your companies*, Cyr. 6. 3. 26. Προφύλακας καταστήσαντες, *having stationed sentinels*, iii. 2. 1. Κατέστη εἰς τὴν βασιλείαν, Εἰς τὴν βασιλείαν καθέστηκεν, *was (is) established on the*

throne, i. 1. 3, Cyr. 5. 2. 27. Ἀπολώλεκεν, *has destroyed*, iii. 1. 38. Ἀπόλωλεν, *has perished*, Symp. 1. 15. See also, for intrans. 2 Aor. and 1 Pf., βαίνω, δύω, σβέννυμι, σκέλλω, φύω, 50; and for intrans. 2 Pf., chiefly preteritive, ἄγνυμι, ἐγείρω, μαίνω, ὀρνυμι, πείθω, πήγνυμι, πράσσω, ῥήγνυμι, σήπω, τήκω, φαίνω, 50. See e.

(c) Ταύτη μὲν οὐκ ἦγεν, *he did not [lead his army] advance in this direction*, i. 10. 6 (cf. ἄγοιμι τὸ στράτευμα vii. 2. 25). Ἄγε δὴ, *come now*, ii. 2. 10. Ἐντεῦθεν ἐξελαύνει, *thence he [moves forth his army] marches*, i. 2. 7 (cf. ἐξήλαυε τὴν στρατίαν. Hdt. 7. 38). Ἐδονῇ δούς [sc. ἐαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Οὕτω δὲ ἔχει, *thus [it has itself] the matter stands*, v. 6. 12. Εἶχον δεινῶς, *they were badly off*, vi. 4. 23 (420 b). Προσέχειν [sc. τὸν νοῦν], *to give attention*, Mem. 4. 5. 6. Βάλλ' ἐς κόρακας! [throw yourself to the crows] *go to the dogs!* Ar. Pl. 782 (Pascas corvos, Hor.). Ἐδήλωσε, *showed itself*, ii. 2. 18. See 476. 2.

d. Ἐχω used reflexively with an *adverb* is commonly equivalent to εἰμί with an *adjective*: Ἀθύμως ἔχοντες = Ἀθῦμοι ὄντες, *being disheartened*, iii. 1. 3. Εὐνοϊκῶς ἔχοιεν = Εὐνοϊκοὶ εἶησαν i. 1. 5. The poets even join ἔχω with an *adjective*: Ἐχ' ἥσυχος, [hold still] *be quiet*, Eur. Med. 550.

e. In a division of uses, the stronger transitive sense naturally fell to the strengthened stem (346), leaving the intransitive to the imperfect of the old stem, i. e. the 2 Aor. (273 d). The complete tenses were also more inclined than the rest to an intransitive use (often preteritive), because the *state consequent upon the completion of an action* is more prominent and durable in an intransitive than in a transitive subject. This appears especially in the older 2 Perfect. Cf. 320 g.

B. MIDDLE.

578. The middle voice, like the active, may be either *transitive* or *intransitive*. Its reflexive sense is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections; and is extensively not expressed in translation, but left to be understood. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of a *reflexive pronoun*: Λοῦται [= λούει ἐαυτόν], *lavatur, he is washing himself, or bathing*, Cyr. 1. 3. 11. Πάντες μὲν ἠλείφοντο, *they all anointed themselves*, Hel. 4. 5. 4. Ἐπιφερομένην, *bearing herself on, i. e. rushing on*, i. 9. 6. Τῶν ἀδίκων ἀπεχόμενος, *refraining [holding himself] from injustice*, Mem. 4. 8. 4. Λύομην, ὑπέλυσα δ' ἐταίρους, *I loosed myself, then loosed my comrades*, i. 463.

579. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of a *reflexive pronoun*: Στρατηγούς μὲν ἐλέσθαι [= ἐλεῖν ἐαυτοῖς] ἄλλους, τὰ δ' ἐπιτήδεια ἀγοράζεσθαι, *to [take for themselves] choose other generals, and buy (for themselves) provisions*, i. 3. 14. Παῖδα . . σὲ ποιοῦμαι, *I make you my son*, Cyr. 4. 6. 2. Ὅτι περὶ πλείστου ποιοῖτο, *that he [made it to himself] esteemed it of the utmost consequence* (582 γ), i. 9. 7. Τρίτην ἐσηγάγετο γυναῖκα . . τὴν δευτέραν ἀποπεμψάμενος, *he took to himself a third wife, having [sent from himself] divorced the second*, Hdt. 6. 63. Κύρον δὲ μεταπέμπεται, *he sends for Cyrus (to come to himself)*, i. 1. 2. Τοῦτον φυλάττεσθαι, *to watch him for your own safety, to be on your guard against him*, i. 6. 9. Ἀπό-

φῆναι γνώμην, *express your opinion*, i. 6. 9. Σπασάμενον τὸν ἀκινάκην, *drawing his scymitar*, i. 8. 29. Θέσθαι τὰ ὄπλα i. 6. 4. Φέρονται δὲ οἴκοθεν . . κῶθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, Cyr. 1. 2. 8. Ἀποδίδομαι [give up for one's own profit], *sell*; ταῦτα ἀποδόμενος, οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, *having sold these things, he has neither paid over the proceeds to S., nor to us*, vii. 6. 41. Λύομαι, *loose for one's self, ransom*; τίθημι or γράφω νόμον *make a law for another*, τίθεμαι or γράφομαι νόμον *make a law for one's self* (Mem. 4. 1. 19); βουλευώ *give counsel to another*, βουλευομαι *give counsel to one's self, deliberate*; τιμωρέω *take vengeance for another, avenge*, τιμωρέομαι *take vengeance for one's self, punish*. See χράω 50.

580. c.) RECIPROCAL; so that the middle is equivalent to the active with a *reciprocal pronoun*: Μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὧν εἶχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διηλλάξαντο [τοὺς ἵππους], *exchanged*, Cyr. 8. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of *agreement and contention*, of *greeting and companionship*, of *intercourse and traffic*, of *question and answer*, &c.: συντίθεμαι *agree*, σπένδομαι [pour out libations together] *make a treaty*, ἀγωνίζομαι *contend*, ἀμιλλάομαι *vie*, μάχομαι *fight*, ἀσπάζομαι *embrace, salute*, ἔπομαι *attend upon, follow*, διαλέγομαι *converse*, ὠνέομαι *buy*, πυνθάνομαι *inquire*, ἀποκρίνομαι *answer*, &c.

581. d.) CAUSATIVE; so that the middle denotes what a person *procures to be done for himself*: Ἐγὼ γὰρ σε ταῦτα . . ἐδίδαξάμην, *I had you taught these things*, Cyr. 1. 6. 2. Θῶράκα ἐποίησατο, *she had a corslet made*, Ib. 6. 1. 51. Τράπεζαν τε Περσικὴν παρετίθετο, *he had a Persian table set for him*, Th. 1. 130. Γράφομαι [have the name of one taken down as a criminal] *accuse*: οἱ γραψάμενοι Σωκράτην Mem. 1. 1. 1. Πρεσβεύω *go as an ambassador*, πρεσβεύομαι *send an ambassador*. Μισθόω *let for hire*, μισθόομαι [have let to one's self] *hire*: πλοῖον μισθωσάμενος vi. 4. 13. Ἀποδώσουσιν οἱ δανεισάμενοι τοῖς δανείσασιν, *the borrowers shall pay the lenders*, Dem. 926. 13. — The active is often so used, as in other languages, without the reflex reference: Κῦρος δ' αὐτὸν ἐξέκοψε, *C. laid it waste* (the park), i. 4. 10. The law maxim holds in grammar: "Qui facit per alium, facit per se."

582. e.) SUBJECTIVE; so that the middle represents the action as *more nearly concerning the subject*, than the active (cf. 271 e). Thus, (α) it may mark the close connection of the agent with that which is acted on; (β) if the active is a *causative verb*, the middle may form the corresponding *immediate*; (γ) if the active expresses an *external or physical* action, the middle may express the analogous *internal or mental* action; (δ) if the active represents a person as *having* a particular office, condition, or character, the middle may represent him as making it more his own by *acting in accordance with it*.

(α) ἔχω *have* (in general), ἔχομαι *have hold of, cling to*: ἐξέμεθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Λαμβάνω *take*, λαμβάνομαι *take hold of*. See 426. (β) Γεύω *make another taste*, γεύομαι *taste for one's self* (432 a). Παύω *cause to cease*, παύομαι *cease*: ἔπαυσε μὲν τούτων πολλούς Mem. 1. 2. 2; ταῦτα εἰπὼν ἐπαύσατο i. 3. 12. Φοβέω *frighten*, φοβέομαι *fear*: πολεμίους φοβῆσαι iv. 5. 17; ἐφοβοῦντο αὐτόν i. 9. 9. Αἰσχύνω *put to shame*, αἰσχύνομαι *be ashamed*; ἵστημι *make to stand*, ἵσταμαι *stand* (45); κοιμάω *put to sleep*, κοιμάομαι *sleep*; ὀρέγω *stretch out*, ὀρέγομαι *reach after* (430 b); πείθω *persuade*, πείθομαι *believe, obey*; περαιώω

carry across, *περαιόομαι* go across; *στέλλω* fit out, send, *στέλλομαι* set out, go; *φαίνω* show, *φαίνομαι* appear. (γ) *ὀρίζω* bound, *ὀρίζομαι* define: ποταμόν, . . . ὃς ὀρίζει τὴν Ἀρμενίαν iv. 3. 1; τὴν ἡδονὴν ἀγαθὸν ὀρίζομενοι, defining pleasure as a good, Pl. Rep. 505 c. *σκοπέω* view, *σκοπέομαι* consider (see v. 2. 20); *ἀγάλλω* adorn, *ἀγάλλομαι* pride one's self; *φράζω* tell, *φράζομαι* tell one's self, reflect. (δ) *Πολιτεύω*, *ταμιεύω*, be a citizen (steward), *πολιτεύομαι*, *ταμιεύομαι*, act the citizen (steward), manage state (or other) affairs: *πολιτεύοντα παρ' αὐτοῖς*, being a citizen among them, Hel. 1. 5. 19; οἱ μὲν πολιτευόμενοι . . νόμους τίθενται, those who administer the state make laws, Mem. 2. 1. 14; *ταμιεύεσθαι*, to parcel out (as a steward), ii. 5. 18.

583. REMARKS. 1. If the reflex action is *direct*, it is oftener expressed by a *reflexive pronoun* with the *active*, or sometimes *middle*; and in other cases, the pronoun is often added to make the expression more plain or emphatic: *Ἐκεῖνος ἀπέσφαξεν ἑαυτόν*, he slew himself, Dem. 127. 3. *Ἐαυτὸν ἐπισφάξασθαι*, that he slew himself, i. 8. 29. *Ἐπισφαλεστέραν αὐτὴν . . κατεσκεύακεν ἑαυτῷ*, he has rendered it less secure for himself, Dem. 22. 13. *Ἐαυτῷ ὄνομα περιποιήσασθαι*, to win a name for himself, v. 6. 17. *Διελέγοντό τε ἑαυτοῖς*, they talked to themselves, v. 4. 34. *Ἐπεδείξαντο δὲ τὰς αὐτῶν ἀρετάς* Isoc. 58 a. *Μετεπέμπετο τὸν Σύνεσιν πρὸς ἑαυτόν* i. 2. 26 (cf. 579). *Συνεγένοντο ἀλλήλοις*, they met each other, Ib. 27. See 537.

584. 2. As the Future so extensively denotes purpose (what a person will please himself by doing), it is the most *subjective* of the tenses; and hence, in so many verbs (266 c), the middle here takes the place of the active. (a) In some of these, the Fut. act. is not used at all; and (b) in others, only as a second, usually later or less common, form. (c) In some, the action of the body is thus connected with the state of the mind. E. g. (a) *γινώσκω* and *οἶδα* know, *μανθάνω* learn, *εἶμι* be, *πάσχω* suffer, *θνήσκω* die, *λαγχάνω* and *τυγχάνω* obtain; (b) *βιόω* live, *πνέω* breathe, *ἁμαρτάνω* err, *δεῖδω* fear, *τλάω* endure, *θαυμάζω* wonder, *ρέω* flow, *τίκτω* bear; (c) *ἀκούω* hear, *ὁράω* see, *ᾄδω* sing, *βοάω* shout, *γελάω* laugh, *γοάω* wail, *κλαίω* weep, *ὀμνύμι* swear, *ἐσθίω* and *τρώγω* eat, *πίνω* drink, *κάμνω* labor, *παίζω* play, *βαίνω* and *βλώσκω* go, *νέω* swim, *διδράσκω*, *θέω*, and *τρέχω*, run, *φεύγω* flee, *διώκω* pursue, *θρώσκω* leap, *θιγγάνω* touch, *ἄρπάζω* seize, *λαμβάνω* take. See 50.

585. 3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the *active* or the *middle* may be employed at pleasure: *Πολὺ φέροντες*, *Μικρὸν φερομένων*, bringing much (little), Mem. 3. 14. 1. *Παφλαγῶνας ξυμμάχους ποιήσεσθε . . φίλον ποιήσομεν τὸν Παφλαγῶνα* you will make the Paphlagonians allies; we will make the Paphlagonian a friend; v. 5. 22 (cf. Ib. 12). *Ἠγόραζον τὰ ἐπιτήδεια* i. 5. 10 (cf. 579). *Ἐσάγαγε γυναῖκα*, *Ἐσηγάγετο γυναῖκα*, take (took) a wife, Hdt. 5. 40, 6. 63.—In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the *middle* is more inclined to take its object in an *indirect* case than the *active*: *Ἐλοιδόρουν αὐτόν*, *Αὐτῷ ἐλοιδορεῖτο*, reproved him, Cyr. 1. 4. 8s.

5. In the middle, as in the active (577 c), the 2 Aor. is less transitive in its use than the 1 Aor.: *Ἐτρέψαντο τοὺς . . ἱππέας*, they put the cavalry to flight, Th. 6. 98. *Ἐς φυγὴν ἐτράποντο*, they turned to flight, Id. 5. 73.

6. The active and middle may be often translated by the same Eng. word differently used: *εὐώχει* feed, feast (trans.), *εὐωχοῦ* (intrans.), Cyr. 5. 5. 42, 1. 3. 6. So *ἐπελγω* hasten, *τήκω* melt, &c. See *γαμέω* marry, 50.

C. PASSIVE.

586. The passive voice has for its SUBJECT a *complement of the active*, commonly (a) a *direct*, but sometimes (b) an *indirect complement*. (c) Any *other word* governed by the active, and not in apposition with this, may *remain unchanged* with the passive. (d) The SUBJECT OF THE ACTIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or (e), less frequently, by the *simple Gen. or Dat.*, or (f) yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

(a) ACT. governing ACC. Περιέρρεϊτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, *it was surrounded by the Mascas* [= περιέρρει δ' αὐτὴν ὁ Μάσκας, *the M. surrounded it*], i. 5. 4. (b) ACT. governing GEN. Κατεφρονήθη ὑπ' αὐτοῖν, *I was despised by them* [= κατεφρονήσατόν μου, *they despised me*,] Pl. Euthyd. 273 c. Ἡγεμονεύεσθαι ὑφ' ἡμῶν, *to be led by us* (407), Th. 3. 61. Ἐρῶ ὑπ' ἀνθρώπων, *you would be loved by men* (432 e), Hier. 11. 11. ACT. governing DAT. Οὐκέτι δὲ ἀπειλούμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, *I am no longer threatened, but I now threaten others* (452 a), Symp. 4. 31. Εἰκότως πολεμοῦνται, *they are justly attacked* (455), Th. 1. 37. Οὐκ ἂν θαυμάζοιο (472 e), ἀλλὰ φθονοῖο (Dat.), . . καταγελῶ (Gen.), *you would not be admired, but envied, ridiculed*, Hier. 11. 6.

(c) Ἰππέων ὁ λόφος ἐνεπλήσθη, *the height was filled with horsemen* (414), i. 10. 12. Εἰ θαλάττης εἵργοιντο (405). Δοθῆναι οἱ ταύτας, *that these should be given to him* (454 e), i. 1. 8. Μουσικὴν . . παιδευθείς, *musicam doctus, having been taught music* (480 c), Pl. Menex. 236 a. Τύπτει τὰς ἴσας πληγὰς, *you are struck as many blows* (477), Ar. Ran. 635. Τοιοῦτον τμήμα τέμνεται τὸ τετμημένον, οἷον τὸ τέμνον τέμνει, *the thing cut is cut such a cut as the cutter cuts*, Pl. Gorg. 476 d. But Στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων (480 a), becomes Στρατηγὸς δὲ πάντων ἀπεδείχθη, i. 9. 7.

(d) Ὑπὸ δούλου ἄρχεσθαι, *to be ruled [under] by a slave*, Pl. Lys. 208 c. Γνώμαι ἀφ' ἐκάστων ἐλέγοντο, *opinions were expressed [from] by each*, Th. 3. 36. Ἐκ βασιλέως δεδομένοι, *given [from] by the king*, i. 1. 6. Παρὰ πάντων ὁμολογεῖται, Ὁμολογεῖται πρὸς πάντων, *it is conceded by all*, i. 9. 1, 20. (e) See 434 b, 461. (f) Ὑπὸ τῷ πατρὶ τετραμμένος, *brought up [under] by his father*, Pl. Rep. 558 d. Ἐφύβηθεν ὑφ' Ἐκτορίο, O. 637.

587. REMARKS. 1. When the active has more than one complement, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences: (a) *The passive prefers, as its subject, a direct to an indirect complement of the active.* (b) *The passive prefers, as its subject, the name of a person to that of a thing.* If these preferences conflict, sometimes the one prevails, and sometimes the other. (a) Θώρακες αὐτοῖς ἐπορίσθησαν, *they were furnished with breastplates* (454 e), iii. 3. 20. (b) Οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, *those of the Athenians who had been intrusted with the guard*, Th. 1. 126 (cf. τοῖσι ἐπετέτραπτο ἡ φυλακή, *to whom the guard had been intrusted*, Hdt. 7. 10). Οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι, *the Corinthians having received these directions*, Th. 5. 37.

2. The latter preference often leads to construction by *synecdoche* (481): Ἀποτμηθέντες τὰς κεφαλὰς, *cut off as to their heads* [= ἀποτμηθεισῶν τῶν κεφαλῶν, *their heads being cut off*,] ii. 6. 1 (cf. Κύρου ἀποτέμνεται ἡ κεφαλὴ i. 10. 1). Τὰ ὦτα τετυπημένον, *having his ears bored*, iii. 1. 31.

588. 3. The passive is sometimes the converse of the *middle* rather than of the active; and hence *deponents* may have a passive: *Μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν*, 'that they had not been hired,' i. 3. 1 (581). *Θώρακας εὖ εἰργασμένους*, *corselets well made*, Mem. 3. 10. 9 (cf. *ἀνδριάντας καλῶς εἰργασμένον*, 'having made,' Ib. 2. 6. 6). *Ἔργασθήσεται*, *it shall be performed*, Soph. Tr. 1218. *Ἐωνήθη δὲ ἔρια*, *and wool was bought*, Mem. 2. 7. 12. *Τὸ θεαθέν* Th. 3. 38. *Βιαζόμενοι ὑπό τινων*, *compelled by some*, Th. 1. 2. — This passive occurs chiefly in the *complete tenses* (often in the Perf. part.); and in the *Aor.* (especially when the *Aor. mid.* is also in use).

589. 4. If an active or middle which has *no complement* is changed to a passive, it becomes, of course, IMPERSONAL (571 d); and it *may* become so, with an *indirect complement*: *Ὑπῆρκετο δ' αὐτοῦ*, *a beginning of it had been made* [= *ὑπῆρξαν αὐτοῦ*, *they had begun it*], Th. 1. 93. *Παρεσκεύαστο αὐτοῖς*, *preparation had been made by them*, Id. 3. 22. *Μάτην ἐμοὶ κεκλαύσεται*, *I shall have wept in vain*, Ar. Nub. 1436. *Κακῶς πέπρακται*, *male actum est*, Eur. Med. 364. — Compare the far more common use in Latin of the passive impersonal.

III. USE OF THE TENSES.

(For a general view, see 30 b, 267.)

590. RULE XXX. The DEFINITE TENSES express the action as *doing at the time*; the INDEFINITE, simply as *performed in the time*; and the COMPLETE, as *complete at the time*. In the *Indicative*, this time is marked as PRESENT or FUTURE by the *primary tenses*, and as PAST by the *secondary*; in the *other modes*, it is not marked.

a. Hence the tense forms of the Indicative are distinguished, in general, as *chronic* (*χρονικός* relating to time); and those of the other modes, as *achronic* (*ἀ-* not). The Ind. Pres. and Impf. (more fully named *Present Imperfect* and *Past Imperfect*, since that which is *doing* is still unfinished) unite, for the other modes, in a tense which is simply *imperfect*; and in like manner, the Ind. Perf. and Plup. (which might properly be termed *Present Perfect* and *Past Perfect*) unite in a tense which is simply *perfect*. Another tense is commonly a *Past Aorist* (*Indefinite*, 267 d) in the Ind., but simply an *Aorist* tense in the other modes; and there are two Futures, a *Future Aorist* or *Indefinite*, and a *Future Perfect*, which, in respect to absolute time (607), are achronic out of the Indicative.

b. The greater definiteness of time required by the definite and complete than by the indefinite tenses is obvious, and is expressed by the preposition *at*, as compared with *in*.

A. DEFINITE AND INDEFINITE.

591. The indefinite tenses present a *simple* (as it were, a *momentary*) view of the action as an *undivided whole*; the

definite tenses present a *more extended* view of it as in *progress* (begun, going on, possibly never completed).

a. The former are distinguished in general as *narrative*, and the latter as *descriptive* tenses. If action is conceived of as *motion in a straight line*, the definite tenses may be said to present a *side view* of this line, so that it is seen *in its full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View : ἔγραφε,
(—————)
scribebat, *he was writing*,

Indefinite View : ἔγραψε,
(·)
scripsit, *he wrote*.

592. Hence the ACTION is represented,

1.) By the definite tenses, as *continued* or *prolonged*; but by the Aorist, as *momentary* or *transient*: or by the former, as a *habit* or *continued course of conduct*; but by the latter, as a *single act*:

Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο · ἐπειδὴ δὲ ἔγ-
γυς ἦσαν οἱ ὀπλίται, ἐτράποντο · καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώ-
κοντες · *the barbarians received the targeteers (momentary) and fought with
them (continued); but when now the hoplites were near, they turned to
flight (momentary); and the targeteers immediately followed pursuing
them (continued);* v. 4. 24. **Λαβάν . . , ἔχων**, *having taken (momentary),
having (continued),* i. 1. 2. **Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσεκύ-
νουν, καὶ τότε προσεκύνησαν**, *when those saw him who previously used to
bow before him (habit), they bowed even then (single act),* i. 6. 10. **Ὅστις
δ' ἀφικνέιτο, . . ἀπεπέμπετο**, *whoever came (from time to time), he sent
away (course of conduct),* i. 1. 5. **Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ
μὴ πρότερον προλαμβάνετε**, *when you have heard all, judge, and do not be
previously anticipating,* Dem. 44. 2. **Διαλέγου καὶ μάθε** iv. 8. 5.

a. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, or any attempt at *graphic description*, inclines to the use of the definite tenses: **Ἀπεκρίναντο** (Κλέαρχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker),* ii. 3. 21. **Ὁρχήσαντο σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο**, *they danced in armor, — they leaped high and lightly, and flourished their swords,* vi. 1. 5. Observe their use in the description of character, i. 9. 2 s, ii. 6. 2 s.

b. In the IMPERATIVE, the momentary character of the Aor. is peculiarly favorable to *vivacity, energy, and earnestness* of expression: **Ἀκούσατε οὖν μου πρὸς θεῶν**, *hear me, then, by the gods!* v. 7. 5. **Βλέψον πρὸς τὰ ὄρη**, *look at the mountains,* iv. 1. 20.

c. The Aor. sometimes gives more vivacity or force to the *sequel* of another tense: **Ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην**, *who puts to flight the valiant man, and SNATCHES victory from his grasp,* P. 177. **Διαφθείρει τε πολλὰ καὶ ἡδίκησεν**, *they work much corruption and harm,* Pl. Conv. 188 b. **Προσβολὰς ἡντρεπίζοντο, καὶ ἄλλως ἐνδιέτριψαν χρόνον**, *they were preparing assaults, and otherwise consumed time,* Th. 2. 18. See 605 b.

d. In verbs denoting *state*, the Aor. usually expresses *entrance* into the state (*becoming*), and the definite tenses *continuance* in it (*being*): **Βασιλεῦσαι ἄνδρα τυφλὸν, . . ἐπὶ τούτου βασιλεύοντος**, *that a blind man became king, and while he was reigning,* Hdt. 2. 137. So **βουλευώ, ισχύω, νοσέω**,

πλουτέω, *I am senator, strong, sick, rich, ἐβούλευσα, ἰσχῦσα, ἐνόσησα, ἐπλούτησα, I became senator, strong, sick, rich.*

593. 2.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aorist, simply as *done in its own time*:

Ἐπορεύθησαν σταθμοὺς τέτταρας, ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείην τι, *they made four day's-marches, and while they were making the fifth, they saw a palace, iii. 4. 23. Τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα . . . διαφυλάττειν . . . ἕως ἂν αὐτὸς λάβῃ . him he commanded to guard for him the woman; to guard her, till he should himself take her; Cyr. 5. 1. 2 s.*

594. 3.) By the definite tenses, as *begun, attempted, designed, or imminent (doing, not done)*; but by the Aorist, as *accomplished (done)*:

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι . οἱ δὲ αὐτὸν τε ἔβαλλον . . . Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι. *C. attempted to force his soldiers to proceed; but they began to stone him. He narrowly escaped being stoned to death (the completion of their act); and afterwards, when he saw that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1 s. Ἐπειθὸν αὐτοὺς, καὶ οὓς ἔπεισα, I tried to persuade them, and those whom I succeeded in persuading, Cyr. 5. 5. 22. Δῶρα δίδωσι, he (is for giving) offers gifts, I. 261. Ὀνεομένοισι ἔδωκε δωτήνην, when they proposed to buy, he gave to them freely, Hdt. 1. 69. Ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν, I was on the point of being slain by the sword, but she (Diana) stole me away, Eur. Iph. T. 26. Ὅ ποιεῖς, ποιήσον τάχιον, what thou art doing [going to do], do at once, Jn. 13. 27 (Fac, si quid facis, Sen.).*

a. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action: Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, *C. did not undertake to march upon the hill, i. 10. 14. Οὐδὲν ὠφέλιμον ἔλεγεν . . . , ὁ δὲ λοιπὸς ἔλεξεν, he would say nothing useful, but the other said, iv. 1. 23. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, iii. 2. 38.*

b. A person is often spoken of as *having done* what he *has attempted to do*: “Δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;” “Κτείναντα; Δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.” “Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.” “Is it right that he should prosper, having slain me?” “Having slain you? You tell a marvel indeed, if, dead, you are yet alive.” “For heaven preserves me, but, so far as lay in him, I am no more.” Soph. Aj. 1126.

c. The modest artist inscribed on his work, “—— ἐποίει,” —— faciebat, as if he had made an attempt, rather than succeeded.

595. 4.) By the definite tenses, as *introductory*; but by the Aorist, as *conclusive*:

Ἡρώτων Κῶρον, . . . ὁ δ' ἀπεκρίνατο, *they asked Cyrus, and he answered, i. 3. 20. Ἐλεγε τοιαῦδε, he began to speak as follows; but at the close of the speech, Τοιαῦτα . . . εἶπεν, thus he spoke; Th. 3. 35, 41, 49. Ἀκούσαντες ταῦτα ἐπέθοντο καὶ διέβησαν i. 4. 16. Οἱ Ἕλληνες ἐβουλευόντο καὶ ἀπεκρίναντο ii. 3. 21.*

a. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavoring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses: Τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; *why must he ask for*

them (which of itself accomplishes nothing), *and not come and take them* (which is final)? ii. 1. 10. Πολλοὺς κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων, *they wounded many, and worsted the Greeks*, iii. 4. 26. Συλλέξας στράτευμα, ἐπολιόρκει Μίλητον . . , καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας, 'besieged M. and endeavored,' i. 1. 7.

b. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases, it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (602 b), often occur, where the indefinite would seem to be more strictly appropriate; especially in the earlier Greek. In poetry, the metre seems often to influence the choice: cf. βάλλετο, βάλετο, &c.; ἔλιπεν, λείπε. B. 42 s, 106 s.

596. FUTURE. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*.

a. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require to be distinguished from this, to be expressed by a *Participle and substantive verb* (267 e): Σκῦρος ἐξαρκούσά μοι ἔσται τὸ λειπέν, *Scyros shall hereafter content me* (continued, 592), Soph. Ph. 459. Ἄνδρα κατακανόντες ἔσεσθε, *you will have slain a man*, vii. 6. 36. Τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

597. In Greek, as in other languages, the Fut. furnishes indirect and variously expressive forms for the IMPERATIVE: (a) *Affirmation*, Ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι, *thus [you will do] do, and listen to me*, Pl. Prot. 338 a. Πάντως δὲ τοῦτο δράσεις, *this do, by all means*, Ar. Nub. 1352. (b) *Negation*, Οὐ κλέψεις, *thou shalt not steal*, Rom. 13. 9. Μηδὲν τῶνδ' ἔρεῖς, *not a word of this!* Æsch. Th. 250. (c) *Question*, Ἄξει τις . . τὸν βοτῆρα; [will] *let some one bring the herdsman*, Soph. O. T. 1069. (d) *Negative Question*, Οὐκ ἄξεθ' ὥς τάχιστα; καὶ . . ἄφετε μόνην, [will you not] *carry her away instantly, and leave her alone*, Soph. Ant. 885. (e) *Doubly Negative Question*, Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; [Won't you not talk] *Don't talk, but follow me*, Ar. Nub. 505. Οὐ μὴ φλυαρήσεις, *don't trifle*, Ar. Ran. 524. Cf. 629 c, 627 d. — For the Fut. with ὅπως, in the place of the Imv., see 627.

f. The *Aor.* and *Pres. ind.* have also an imperative force with τί οὖν οὐ, or τί οὐ. Τί οὖν οὐ . . ἔλεξάς μοι; *why then have you not told me?* i. e. *tell me*, Cyr. 2. 1. 4. Τί οὖν οὐκ ἐρωτᾷς; Pl. Lys. 211 d.

598. a. A future action may be represented more expressly as *close at hand*, or as *connected with destiny, necessity, will, purpose, expectation*, &c., by the verbs μέλλω, ἐθέλω or θέλω, βούλομαι, δεῖ, χρή, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness: Μέλλω γὰρ ὑμᾶς διδάξειν, *I am about to teach you*, Pl. Apol. 21 b. Ἐμελλον ἄρα παύσειν, *I thought I should stop you*, Ar. Ran. 268. Ὁ σταθμὸς ἔνθα ἐμελλε καταλύειν, *the station where he was to halt*, i. 8. 1. Μελλήσαντά τι παθεῖν, *on the point of being punished*, Cyr. 6. 1. 40. Οὐκ ἐθέλω ἐλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Εἰ δ' ἐθελήσει . . ἀναβῆναι ἡ τυραννίς, *if the sceptre shall descend*, Hdt. 1. 109. Βουλευέσθαι, ὃ τι χρὴ ποιεῖν, 'what we must do,' i. 3. 11.

b. The ideas of *destiny, necessity, purpose*, &c. are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose*, particularly with verbs of motion:

[illegible]

c. Instead of the *Fut. Part.*, the *Pres.* is sometimes employed to denote purpose, according to 594, especially with verbs of motion : Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Sup. 154.

d. The Modern Greek has lost the simple form of the Fut.; but is well supplied, like the Eng., with compound forms, both definite and indefinite.

B. COMPLETE.

599. a. While the indefinite tenses represent the action simply as *performed* in the time contemplated, the complete tenses represent it as *already finished* (as *having been already performed*) at the time contemplated. In the former, the view is directed to the *action* simply; in the latter, it is specially directed to the *completion* of the action, and to the *state consequent* upon its performance. Hence arise two special uses of the complete tenses: (b) the one to mark emphatically the *entire* (often *immediate*) *completion* or *termination* of an action; and (c) the other, to express the *continuance of the effects* of an action. Thus,

(a) Τοιαῦτα μὲν πεποίηκε, *such things has he done*, i. 6. 9. Ἀκήκοα μὲν τοῦνομα, μνημονεύω δὲ οὐ, *I have heard the name, but do not remember it*, Pl. Th. æt. 144 b. (b) Ἡ φεύγειν . . ἢ ταχὺ κατακεκαῦσθαι, *either to flee, or to be quickly and utterly consumed*, Cyr. 7. 5. 23. (c) Ὁ πόλεμος . . πνευστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, *the war has made us poorer (as we still are), and compelled us to meet many dangers (now past)*, Isoc. 163 a. Εἶπον τὴν θύραν κεκλειῖσθαι, *they commanded the door [to be closed and to remain so] to be kept closed*, Hel. 5. 4. 7. Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, *Homer I have most admired (as I still do)*, Mem. 1. 4. 3. Ὁ γέγραφα, γέγραφα Jn. 19. 22. See 600 s. Tendentis imposuisse, Hor. O. 3. 4. 51.

d. The Perf. Inv. *commands the completeness of the action*; and hence may forbid its continuance, or may command emphatically its *full* (often instant and final) performance: Ταῦτά μοι προειρήσθω, *let so much have been premised by me*, Isoc. 43 d. Ὁρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. 1. 71. Ταῦτα . . πεπαίεσθω, *let [so much have been played] the sport end here*, Pl. Euthyd. 278 d. Πειρεράσθω, *let a full trial be made*, Ar. Vesp. 1129. Ὁμολογήσθω ἡμῖν Pl. Rep. 485 a.

e. The proper use of the Perf. Impv. in its simple form scarce extends beyond the 3 sing. pass. A *very few* exceptional cases may be added, unless these belong rather to the preteritive use (318): Πέπαιυσο, [have done] *stop* (at once) ! or (pret., cf. 601 e) *be silent* ! Dem. 721. 6. Ἡμῶν πιστὰ θεῶν πεποιήσο, *give us* (once for all) *a solemn pledge*, Cyr. 4. 2. 7.

f. Compare the three classes of tenses in examples like these : Τὴν ἀγορὰν εἰσω ἀνεσκέυασαν, καὶ αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο, *they removed the market into the city, and the gates were kept closed, and arms appeared upon the walls*, vi. 2. 8. Ὁ μὲν ληστής οὕτως . . ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω, ὁ δὲ τύραννος . . ὑπὸ τῶν γυπῶν . . κειρέσθω τὸ ἥπαρ, *let this bandit be tossed (at once and finally) into the Pyriphlegethon, and the temple-robber be torn in pieces by Chimæra, and the tyrant's liver be the daily feast of the vultures*, Luc. D. M. 30.

600. a. As the object of the complete tenses is to *ascribe the consequences* of the action, rather than *narrate* it, the transition in § 268 is natural and easy ; and we find verbs in different stages of the transition. Compare the Pres., Aor., and Preteritive, in examples like the following : Θνήσκω, *I am dying*, Eur. Alc. 284 ; Τεθνῶσιν οἱ θανόντες, *those who have died (the past event) are dead (the state consequent upon the event)*, Ib. 541. (b) The preteritive use has a far wider extent than is commonly recognized. In some verbs, however, it is dialectic or doubtful : ἐβεβήκει, *he went*, Z. 513 ; βεβήκει, *she ascended, or had now ascended*, A. 221 ; βεβλήκει, *he hit, or had hit*, E. 66, 394, 661.

c. For the same reason, the complete tenses are more used in the *passive* forms than in the *active* (317 s), and the Perf. is most frequent in the passive *Participle*, which often approaches a mere adjective use. Some modern languages, as the English, French, and German, have no simple forms either of the passive, or of the complete tenses, except the Perf. Part.

d. The Perf. is sometimes called a *past*, and sometimes a *present* tense ; and neither without reason, since it marks the relation of a *past action* to the *present time*. The *action* which it denotes is *past* ; but the *state consequent*, to which it also refers, is *present*. The tense is therefore in its *time*, as in so many languages in its *form*, COMPOUND, having both a past and a present element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present element* has a far greater prominence in the Greek than in the Latin or English Perfect.

601. FUTURE PERFECT. a. The Fut. Perf. expresses the sense of the Perf. with a change of the time ; that is, it represents the state consequent upon the completion of an action as *future*. (b) As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*. (c) In some verbs these uses pass, more or less decidedly, into a preteritive use (268).

(a, c) Ἦν δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις, *if there should not be, I shall have wept in vain, and you will be dead with laughter* (589), Ar. Nub. 1435. (a) Οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, *your praise (already spoken) shall not have been spoken in vain*, Ψ. 795. Οὐδεὶς . . μετεγγραφήσεται, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. (b) Φράζε καὶ πεπράξεται, *speak and it [shall be done at once] is done*, Ar. Pl. 1027. Νομίζετε . . ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ.

ἐμοῦ ὕστερον, *be assured that I shall be immediately cut down, and you not long after*, i. 5. 16. Primus impetus castra cepit, *Liv.* (c) Πᾶν εἰρήσεται, *the whole [shall have been] shall be stated*, Hdt. 4. 16 (cf. a above). Πεπράσεται, *he shall be sold*, vii. 1. 36 (the classic Fut. pass. of πιπράσκω, 50; cf. Ἐκήρυξεν ὁ Μνάσιππος πεπράσθαι, ὅστις αὐτομολοίη, *M. proclaimed that every deserter should be sold*, Hel. 6. 2. 15). Ὅταν δὲ μὴ σθένω, πεπαύσομαι, *when I have no power, I shall be quiet* (cf. 599 e), Soph. Ant. 91. See μεμνήσομαι *meminero* (268), δεδῆσεται (576 a).

d. The reason for an old name of this tense, *paulo-post-future* (*paulo post futurus, soon to be*), is obvious. (e) The Latin differs from the Greek in forming its Fut. Perf. by inflection in the *active*, instead of the *passive*; and also in making much greater use of the tense.

C. INTERCHANGE.

602. RULE N. The uses of the TENSES are often *interchanged*.

a. This may be referred (I.) to *generic use*, especially where the formation is defective; (II.) to *gnomic use*; (III.) to varied use in respect to *relative and absolute time*; (IV.) to a *conception of the mind* varying from the reality of things, or to the choice of a *less direct form* of expression. For its special prevalence in the Greek, see 392.

b. From the order in which the Greek tenses were historically developed (271 s), the Pres., in its *widest generic sense*, includes all the tenses; the Impf., all the past tenses; the Fut., all the future tenses; the Aor., all the indefinite and complete tenses, except those that are future; and the Perf., all the complete tenses.

c. The distinction of *generic* and *specific* belongs not merely to the tense-forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. (d) Hence *general truths or statements, existing states or habits, and oft-recurring facts*, belong appropriately to *present time*: Τίκτει τοι κόρος ὕβριω, *satiety begets insolence*, Theog. 153. Οἱ πάντες Αἰγύπτιοι θύουσιν, *all the Egyptians sacrifice*, Hdt. 2. 41. A tense so employed to convey a general truth or statement is termed *gnomic* (γνωμικός *sententious*).

603. I. GENERIC USE. 1. Existing tenses are used generically to supply the places of those that are wanting.

a. The place of a *Present Indefinite* is commonly supplied by the Pres. Definite, as the generic *present* tense; but (b) sometimes, with stronger expression, by the Aor., as the generic *indefinite* tense. The latter, as the tense for the momentary, belongs especially to the vehement utterance of *lively feeling or quick thought* (chiefly in 1 sing.). Thus, (a) Τὸν ἄνδρα ὀρῶ, *I see the man*, i. 8. 26. (b) Ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις! *I smile at your threats, I laugh at your fury!* Ar. Eq. 696. Ἦσθην γαλεώτῃ! *Hurrah for the lizard!* Ar. Nub. 174. Ἐδεξάμην τὸ ῥηθὲν! *Accipio omen! Welcome to the omen!* Soph. El. 668. Σιγᾶν ἐπήνεσα! *I bid you hush!* Ib. 1322. Σὲ . . εἶπον τῇσδε γῆς ἔξω περᾶν, *'I bid you peremptorily'*, Eur. Med. 271. So ἀπέπτυσα, ὤμωξα, &c. See 608 a.

c. In some verbs, (α) the Pres. supplies the place of a Fut.; or (β) the Impf., of an Aor.: (α) see 305 f, 326 c, 609 c; and εἶμι, νέομαι, χέω, βίβω,

διδάσκω, κείμαι, in 50. (β) Ἦν *was*, ἦεν *went*, ἔφην *said* (ἔφησα differing in sense, 50), &c.: Πέρσης μὲν ἔφη εἶναι, *he said that he was a Persian*, iv. 4. 17 (ὁ δὲ εἶπεν Ib. 18). Ἀπήει and ἀπηλθον, *deserted*, i. 9. 29.

604. 2. The definite tenses may express continuance (a) through a period *coming down* to their proper time (where we use the Perf. or Plup.); or (b) through a period *extending on* from this time (where the Fut. might be used): (a) Σφῶν ξυνοικῶ πόλλ' ἔτη, *I [am] have been living with you many years*, Ar. Pl. 437. Ταῦτ' ἄρ' ἐφυλάττου πάλαι, *this then you had been guarding against so long*, Ar. Eq. 125. Οὐ τι πάρος γε λειμμένος ἔρχεαι, *never before have you come last*, i. 448. Annum jam audis Cratippum, Cic.; "T' is dinner time at least an hour ago," Heywood. (b) Μένομεν ἕως ἄν . . ληφθῶμεν; [do we wait] *shall we wait until we have been taken?* Th. 6. 77. Οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον, *there are no provisions (and will be none), unless we shall take that place*, iv. 7. 3.

605. 3. Unless the attention is specially directed to the effect of an action, the generic Aor. more frequently supplies the place of the specific Perf. and Plup. (602 b), as a more familiar, more vivacious, and often a shorter or more euphonic form:

Νυνὶ δὲ Θετταλοῖς . . ἐβοήθησε, *and now it has aided the Thessalians*, Dem. 22. 7. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες, *this city its inhabitants had left*, i. 2. 24. Νῦν δ' ἦλθον, *I have now come*, a. 194.

a. This use prevails most in the active, as the voice which gives most prominence to the action itself (600 s); and is there especially frequent in the participle: Συλλέξας στράτευμα, ἐπολιόρκει Μίλητον, *having collected an army, he besieged M.*, i. 1. 7. Τοῦτον διαβάς ἐξελαύνει i. 2. 6.

b. The Aor. is so used in immediate connection with the Perf. or Plup., especially as a sequel (cf. 592 c): Ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, *having run away from fathers and mothers, and others having even left children*, vi. 4. 8. "Ἴνα με διδάξης, ὦν περ οὐνεκ' ἐλήλυθα." "Ἦλθες δὲ κατὰ τί;" "That you may teach me those things for which I have come." "But you have come for what?" Ar. Nub. 238. Οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας Dem. 576. 22.

c. The use of the Aor. rather than the Plup., especially prevails after temporal and causal connectives, and in other dependent clauses: Ἐπεὶ δὲ συνήλθον, ἔλεξε, *when they had assembled, he spake*, Cyr. 6. 2. 13. Τὸ Ἠλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς . . παρέσχον, *they burned the port of the Eleans, because they had furnished ships*, Th. 1. 30. Ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο, *they fled to P., whence they had sailed*, Th. 2. 92. Ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε (505 a). Postquam pervenit, proposeit, Cæs.

d. Sometimes, however, in late Greek, as in Latin, the Perf. appears as an Aor.: Ἦλθε καὶ εἴληφε τὸ βιβλίον, *he came and took the book*, Rev. 5. 7. Πέπρακε πάντα . . , καὶ ἡγόρασε, *he sold all and bought it*, Matt. 13. 46. (e) The Modern Greek, while it has lost the simple Perf. and Plup., still retains the simple Aorist.

606. II. GNOMIC USE. Past and future tenses may be used *gnomically*, as well as the Present (602 c).

a. If we can say "The wisest *err*" (the most general expression of the truth), we can also say "The wisest *have erred*" (the lesson of experience), or "The wisest *will err*" (a forethought for the future). Thus, Πολλοὶ δὲ

διὰ τὸν πλοῦτον . . ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν . . μεγάλα κακὰ πεπόν-
θῃσιν, *many are ruined by wealth, and many have suffered great evils*
from glory, Mem. 4. 2. 35. Ὁ ἐπικῆς ἀνὴρ . . τὸ τεθνάναι οὐ δεινὸν ἡγή-
σεται, *the good man will not account death an evil*, Pl. Rep. 387 d. Κάρ-
θαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς, *the indolent and energetic*
[have died] die alike, I. 320.

b. GNOMIC AORIST. Especial force, vividness, or actuality of expres-
sion is often given to a general statement by the use of the Aor. (cf. 592,
603 b, 605): Ἀνὴρ δ' ὅταν τοῖς ἐνδον ἀχθῇται ξυνῶν, ἔξω μολῶν ἔπαυσε καρ-
δίαν ἄσης, *when a man becomes weary of the society of those at home, going*
abroad he [has relieved] relieves his heart at once of its disgust, Eur. Med.
244. Ὅταν . . τις, ὥσπερ οὗτος, ἰσχύσῃ, . . μικρὸν πταῖσμα ἅπαντα ἀνεχαί-
τισε καὶ διέλυσεν, *when one has so acquired power as he has done, a slight*
stumble instantly tosses off and scatters the whole, Dem. 20. 25. Τῶν φαύ-
λων συνηθείας ὀλίγος χρόνος διέλυσε, *a short time dissolves the intimacies of*
the bad, Isoc. 2 a.

c. The general statements in *similes* are often expressed by the Aor.,
especially in Homer: Ἡριπε δ', ὡς ὅτε τις δρυὶς ἤριπεν, *he fell, as when an*
oak falls, II. 482. See Γ. 33; and for Aor. with Pres. or Perf., Γ. 23,
Λ. 62, Η. 4. (d) A like use of the Fut. is doubtful or rare: Ὡς δ' ὅτε
κινήσει Ζέφυρος, *as when the west-wind shall stir*, B. 147 v. l. (for κινήσῃ).

607. III. ABSOLUTE AND RELATIVE TIME. The time of an
action is *absolute*, as simply viewed from the time of speaking
or writing; but *relative*, as not so viewed, but from the time
of another action.

a. The tense conforms to relative time far oftener in Greek than in
English: in Ἐλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι, *he said that he [resigns]*
resigned the army, vii. 6. 3, ἀποδίδωσι conforms to the relative time, as
the time of saying and resigning was the same, but *resigned* conforms to
the absolute time, as the action was past when the author was writing.
Ἐλέγον ὅτι ἐλπίζουσιν, *they said that they hoped*, Isoc. 87 a. Ἐγὼ ὅτι οὐ
δυνήσεται, *he perceived that he [will] would not be able*, i. 3. 2.

608. IV. SYNESIS, &c. The relations of time have nothing
sensible to fix the conceptions of the mind. It ranges there-
fore with freedom through all time, past, present, and future;
and, at pleasure, transfers in thought the events of one period
to another.

a. Even if the events are viewed in their proper time, a less direct
mode of stating them sometimes spares the feelings, or is deemed more
refined, courteous, or politic. This may have had an influence in leading
to some interchanges that are usually referred to other causes. (b) If the
events are themselves imagined or supposed, there is, of course, especial
freedom in assigning their time.

609. 1. VISION. That which is past or future is often
seen in the imagination as *present*, and is so expressed. This
figure of speech is called *vision*; and the present tense so used
is termed (a) the HISTORIC or (b) the PROPHETIC PRESENT,
according as it expresses the past or the future:

(a) Τῷ τρόπῳ διόλλυται; *how does (did) he perish?* Soph. El. 679.
Παρυσάτιδος γίνονται παῖδες δύο (412). Ὁν ἐκσώζει ποτέ, *whom he once*

saved, Eur. El. 416. (b) Μιᾷ μάχῃ τήνδε τε προσκτᾶσθε, *in one battle you (will) win this land*, Th. 4. 95. Παρασχέσθω, κάγῳ καταβαίνω, *let him produce it, and I descend at once*, Dem. 351. 4. — Observe the mixture of Pres. and Fut. in oracles: Hdt. 7. 140 s, 8. 77.

c. That which *is to be* may be viewed as *already on the way*: Ἐρχεται ὥρα, *the hour is coming*, Jn. 4. 21. Πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς Id. 14. 3. Εἶμι Φθίηνδε, *I [am going] shall go to Phthia*, A. 169. Ἦῶθεν γὰρ νεύμαι, *I will return at dawn*, Σ. 136. — This became the regular use of the Ind. εἶμι. See 603 c, and 50 εἶμι, ἔρχομαι.

d. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historic Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. See i. 10. 13 s, 8. 23 s; iii. 4. 25 s, 38 s; iv. 7. 10 s; vi. 1. 5 s.

610. 2. a. A present or even future action, in view of the nearness or certainty of its completion, may be spoken of as *already accomplished*; and (b) that which is present or even past is sometimes expressed by the Future, as though *not yet finished*, or for the sake of *less direct expression* (608 a):

(a) Ἄν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται, *if we conquer this, we have accomplished all*, i. 8. 12. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, *we have perished then, if we are to add a new evil to the old*, Eur. Med. 78. Si animum habueritis, vicimus, *Liv.* (b) Τοῦμόν . . σπέρμ' ἰδεῖν βουλήσομαι, *I [shall] choose to learn my origin*, Soph. O. T. 1076. So ἐθελήσω *I [shall] wish*, αἰτήσομαι, δεήσομαι, *I [will] beseech*, Eur. Alc. 164. Οἰμοι, τί λέξεις; Ὡς μ' ἀπώλεσας! *Alas, what will you say? How you have slain me!* Eur. Med. 1310 (τί λέξεις for τί λέγεις or τί ἔλεξας, as if a new statement were besought). Πῶς φῆς; τί λέξεις; Id. Hel. 780.

c. A writer sometimes throws himself into the time of the reader (chiefly in epistles): Ἀπέσταλκά σοι τόνδε τὸν λόγον, *I have sent (= I shall send) you this discourse*, Isoc. 2 b. Μετ' Ἀρταβάζου . . , ὃν σοι ἔπεμψα, *arrange with A., whom I [have sent] send to you*, Th. 1. 129.

d. That which belongs to one time may be so stated as to imply the opposite concerning another time: Πρὶν ποτ' ἦμεν, *once we were* (but are no more)! Eur. Tro. 581. Fuimus Troes! Fuit Ilium! *Virg.*

611. 3. A past tense may be used, in *speaking of that which is present as related to some past opinion, feeling, remark, action, event, or obligation*: Κύπρις οὐκ ἄρ' ἦν θεός, *Venus [was] is not then a goddess* (as we supposed), Eur. Hipp. 359. Λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, *we shall injure that which* (as we said) *is improved by justice*, Pl. Crito 47 d. Ἰέναι σ' ἐκέλευον οἱ στρατηγοὶ, *the generals [bade] bid you go*, Ar. Ach. 1073. Ἐφυν ἀμήχανος, *I [was born] am by nature incapable*, Soph. Ant. 79 (§ 50 φύω). Καρτερός ἐσσι, καὶ βουλῇ . . ἔπλεν ἄριστος, *thou art*

strong, and [didst rise to be] art the best in council, I. 54 (so often in Ep. the sync. ἐπλεο, -ευ, and ἐπλετο). "Ὀφελε μὲν Κῦρος ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 5. Οὐκ ἔχρην μέντοι σκοπεῖν; *ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres. Nunc tempus erat, *Hor.*

612. 4. The tense belonging to the effect of an action is sometimes used for the tense of the action itself (Pres. and Impf. for Perf. and Plup., or Aor.). So commonly in ἤκω and οἴχομαι (I *am* come, I *am* gone); often, as in Eng., in verbs of *hearing, learning, and saying*; and sometimes in others: Εἰς καλὸν ἦκετε, *you [are here, having come] have come opportunely*, iv. 7. 3. Κῦρος δὲ οὐπω ἦκεν, *C. had not yet come*, i. 5. 12. Ὡς ἡμεῖς ἀκούομεν (audimus), *as we have heard [are informed]*, v. 5. 8. Λέγει μὲν Κλεάνωρ, *C. [states] has stated*, iii. 2. 8. Νικῶμέν τε βασιλέα, *we have conquered the king [are victorious]*, ii. 1. 4. Ἀδικεῖ ὑμᾶς, *he is guilty of wronging you*, v. 7. 29. Ἡδε τίκτει σε, *she is thy mother*, Eur. Ion 1560. So in μανθάνω *learn*, φεύγω *flee*, προδίδωμι *betray*, &c.

IV. USE OF THE MODES.

(For a general view, see 30 c, 269.)

A. INTELLECTIVE.

613. RULE XXXI. The INDICATIVE expresses *fact*; the SUBJUNCTIVE, *present contingency*; and the OPTATIVE, *past contingency*.

a. The Ind. presents the action as DECIDED IN POINT OF FACT (it *is* or *is not*, *has been* or *has not been*, *will be* or *will not be*, &c.), whether this decision is *declared* or *asked about*, is *known* or *unknown*, is *according* to the terms of the statement or *contrary* to them; but the Subj. and Opt. present the action as UNDECIDED, and have respect to its CONTINGENCY or CHANCE (i. e. whether the action *may be* or *may not be*, *might be* or *might not be*, *might have been* or *might not have been*, &c.).

b. The Subj. and Opt. are *achronic* with respect to the action itself (590 a), but have a distinction of time with respect to its *contingency*. The Subj. expresses *present contingency*, i. e. some chance at the present time that the action will occur; but the Opt., *past contingency*, i. e. some chance at some past time that the action would subsequently occur. See 269 c.

c. If I say, "I may sail to-morrow if the weather prove fair," or, "I told John I might sail to-morrow if the weather should prove fair," the time for the *sailing* itself is the same in both sentences, i. e. *future*. But the former sentence expresses *present contingency*, because it states that there is now a chance of my sailing to-morrow; while the latter expresses only *past contingency*. There *was* a chance when I spoke to John; and that chance may still continue, or circumstances may have so changed that there is now *no* chance at all.

614. a. If there *will be* some chance that an event will occur, there *is* of course *now* some chance that it will occur; and if there is now some chance, then, whether recognized or not, there always *has been*. *Future*

contingency, therefore, is contained in *present*; and all contingency, in *past*.

b. Hence, the past is the *generic time* for the contingent, as the present for the actual (602 c); and whatever is contingent is referred to past contingency, unless it is supposed with some degree of present expectation or looking forward to a decision, in which case it is referred to present contingency. Of a future event, no view can be taken beyond what the present affords; and therefore there can be no practical distinction between its present and future contingency. The following are some of the most common forms of contingent expression:

A. PRESENT CONTINGENCY: *I will go, if I can have leave* (and I intend to ask for it). *I think, that I may go, if I can have leave.* *I wish, that you may go.* *He reads, that he may learn.*

B. PAST CONTINGENCY. (1) Past supposition: *I thought, that I might go, if I could have leave.* *I wished, that you might go.* *He read, that he might learn.* (2) Present supposition not implying expectation or the looking forward to a decision: *I would go, if I should have leave* (but I have no thought of asking for it). *I could go with perfect ease.* *I should like to go.* (3) Present supposition contrary to fact: (α. In regard to the present.) *I would go, if I had leave* (but I have none, and therefore do not go). (β. In regard to the past.) *I would have gone, if I had had leave* (but I had none, and therefore did not go).

c. The range of past contingency is vast; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity.

615. That which is *supposed contrary to fact* is regularly expressed in Greek by the Ind., as already decided (613 a); while the very act of supposition presents it as having been *at some time* contingent (614 c). It is therefore thrown back into the past as the time of its contingency; and to a time *prior* to that of the opposing fact, as then only could there have been a chance in its favor. It is therefore expressed by what is termed a *prior tense*, i. e. a tense of the Ind. referring to this prior time.

a. *Supposition contrary to present fact* (what now is) is regularly expressed by the Impf., i. e. the Pres. thrown back into the past; and (b) *supposition contrary to past fact* (what has been), by the Plup. (the Perf. thrown back into the past), or (c) oftener by its equivalent Aor.: *Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν*, *if you had not come, we should now be marching*, ii. 1. 4. *Εἰ ἀπεκρίνω, ἴσως ἂν . . ἐμεμαθήκη*, *if you had answered, I should perhaps have learned*, Pl. Euthyph. 14 c. (d) So, “*If I had time to-day, I would go*”; “*If I had had time yesterday, I should have gone.*” In such sentences, the Greek has regularly the Ind. in both premise and conclusion; but the Latin, the Subj. in both. See 631 b.

e. Homer sometimes uses here the Opt., after the Lat. analogy: *Καὶ νύ κεν ἔνθ’ ἀπόλοιτο . . , εἰ μὴ ἄρ’ ὄξυ νόησε*, *he would have perished there, had she not quick perceived*, E. 311. See Ψ. 274. *Εἰ γὰρ . . ἡβῶμι*, *would I were young!* H. 132 (638 b). *Εἴθε . . γούναθ’ ἔποιτο* Δ. 313.

f. If there will be no mistake respecting the time, the Impf. may take the place of the Aor. or Plup., to mark the act as continued or repeated (592): *Οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν*, *he would not have*

predicted (thus often), *if he had not believed that his words would prove true*, Mem. 1. 1. 5. Cf. 632.

616. That which is *indefinite* is so far undecided; and hence often employs the forms of contingent expression. Thus,

a.) The Subj. and Opt. are used in conditional, relative, and temporal clauses referring to the indefinite. See 634, 641.

b.) The secondary tenses of the Ind. are used with *ἄν* to denote indefinitely *any one* of a past series of acts. (c) This construction seems especially appropriate to the Aor. as the general expression for a single past act (592): Πολλάκις . . ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους, *we would often hear of your planning amiss* [used to hear], Ar. Lys. 510. Τότε δ' αὖ ἐν ἄλλοις ἄν ἔλεξεν, *then again he would say among others* (so εἶπεν ἄν), Cyr. 7. 1. 10. (d) The Impf. is so used (even in its iterative form, 332); though oftener and more appropriately without *ἄν*, as referring to the whole series (592, 632): Φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίσκε ἄν, *she would go often to the gates of the king and weep*, Hdt. 3. 119. Διερώτων ἄν αὐτοὺς τί λέγοιεν, *I would ask them what they meant*, Pl. Apol. 22 b. (e) Different forms are sometimes blended. See 634.

617. The relation of the Subj. to the present and future, and that of the Opt. to the past, lead to the following general rule; which has, however, many exceptions:

RULE O (*Law of Sequence*). The SUBJUNCTIVE regularly follows a tense referring to *present* or *future* time; and the OPTATIVE, a tense referring to *past* time.

a. In general, therefore, the primary tenses (269 c) and the Imv. are followed by the Subj.; the secondary tenses, by the Opt.; and the Inf. and Part., by either, according to the finite tenses whose places they occupy, or usually, according to those upon which they themselves depend.

b. In the Att., the Subj. is scarce used, except in dependent clauses or those which can be so explained. In the Epic, it is sometimes independent, chiefly (with or without *ἄν*, 619 f) as a softer, or with a negative stronger, form for the Fut.: Καί ποτέ τις εἴπησι (ἐρέει), *some one may hereafter say (will say)*, H. 87, 91. Οὐκ ἄν τοι χραίσμῃσι βίος nougħt can [will] your bow avail, A. 387. Οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, 'nor will be, nor can be,' π. 437. Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, 'I may [will] take,' A. 137.

c. The Greek Subj. is commonly translated by our Potential or Ind., rather than by our Subj., which, indeed, is now used far less than formerly. (d) In conditional and relative clauses, the Aor. subj. has often a force like that of the Lat. and Eng. Fut. Perf.: Ἐπειδὴν πάντα ἀκούσητε, κρίνατε, *when you shall have heard* (audiveritis), &c. (592, 1).

e. The Opt. is scarce used, except in dependent clauses and those which can be so explained, or as a conclusion dependent on some premise. (f) The translation of the Opt. by a past tense of our Ind. (usually indicated by the connection) occurs chiefly in relative or temporal clauses (640 s), indefinite or general premises (634), and Indirect Discourse (643 s).

g. The general relation of the Opt. to the Subj. is the same with that of the Impf. and Plup. subjunctive in Lat., or potential in Eng., to the Pres. and Perf. (see 34, 37; and compare the law of sequence in these

languages). Hence they may be theoretically united in a single *contingent* or *conjunctive mode*, having the following tenses : Present Definite (Pres. Subj.), Past Definite (Pres. Opt.), Present Indefinite (Aor. Subj.), Past Indefinite (Aor. Opt.), Present Perfect (Perf. Subj.), Past Perfect (Perf. Opt.), Present Future (i. e. Future to the present ; same as Ind., 651 b), Past Future (i. e. Future to the past ; Fut. Opt.), Present Future Perfect (same as Ind.), Past Future Perfect (Fut. Pf. Opt.).

618. USE OF ἄν (Ep. κέ, 163 a, Dor. κά). This particle, which has no corresponding word in English, is a mark of contingency, and has two chief uses :

1.) ἄν is joined with (a) the secondary tenses of the Indicative, (b) the Optative, (c) the Infinitive, and (d) the Participle, to mark them as depending on some condition expressed or implied.

(a, b) See 631 b, d. (c, d) The Inf. and Part. take ἄν, when it would belong to the finite modes of which they supply the place. See 621.

619. 2.) ἄν is combined with various connectives before the subjunctive, thus forming *compound connectives*, of which the parts are sometimes distinct and sometimes united in form :

a.) With εἰ *if* (not as *whether*), uniting to form εἰἄν, by contraction ἥν (so always in Hom., except as κέ is used for ἄν), and sometimes ἄν (distinguished by position, and commonly by quantity, from simple ἄν, 621). See 631 c.

b.) With Relative Pronouns and Adverbs, and other Temporal Connectives : ὅς ἄν, ὅστις ἄν · ἕως ἄν, (ὅτε ἄν) ὅταν, (ὅποτε ἄν) ὅποτε, (ἐπεὶ ἄν) ἐπὴν or ἐπὶ ἄν, (ἐπειδὴ ἄν) ἐπειδάν, εὐτ' ἄν, ἥνικ' ἄν · πρίν ἄν, μέχρι ἄν, ἄχρι ἄν, ἕστ' ἄν · &c. See 641.

c.) Sometimes with the final conjunctions ὅπως, ὥς, ὅφρα (thus expressing more distinctly the idea of contingency). See 624 a, c.

d.) That ἄν was thus combined before the Subj. (which grammatically it modifies), and not before the Opt., appears to have been due to the later and less strongly marked separation of the Subj. from the Ind. forms. See 272, 2. (e) Dialectic, late, or rare exceptions, however, occur both ways (especially in the early poets) : Εἰ μέγα νείκος ὀρηται, *if a mighty contest arise*, π. 98, Εἰ σου στερηθῶ, *if I lose you*, Soph. O. C. 1443. Τίννται ὅστις ἀμάρτη, *he punishes whoever may sin*, N. 214. Οὗ μὲν βραχεῖς ἀρκῶσι, *where brief (words) may suffice*, Th. 4. 17. Ὡς κε . . δοίη δ' ᾧ κ' ἐθέλοι, *that he might give her to whom he pleased*, β. 53. Εἰ κέν μοι ὑποσταίη, *if he should promise me*, I. 445.

f. In the Epic, ἄν is sometimes joined more directly with the Subj. See 617 b.

620. a. In the Epic, ἄν is often used with the Fut. ind. as with the Subj. (chiefly in the form κέ) : Καί κε τις ᾧδ' ἔρέει, *and thus would (in this case) many a one say*, Δ. 176. Εἰ κε . . ἐθελήσει, *if he shall wish*, O. 213. (b) Rare and disputed cases also occur in the Attic, in which ἄν is used with the Fut. : Ποία δυνάμει συμμάχῳ χρησάμενοι μάλλον ἄν κολάσσεσθε, *by using what auxiliary force you can better chastise them*, ii. 5. 13. Οὐδ' ἄν ἤξει Pl. Rep. 615 d, v. l.

c. Critics deny that ἄν ever properly belongs to the Impv., or to the Pres. or Perf. ind. (d) The insertion or omission of ἄν for the most part

follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

621. The place of *ἄν* is after the verb which it modifies ; or far oftener, after some prominent or characteristic word which is earlier in the sentence : as (a) a leading verb on which its own verb depends (especially such a verb as *οἶμαι* *think*, *δοκῶ* *seem*, *οἶδα* *know*, *φημί* *say*) ; (b) a participle or other word expressing the condition ; (c) an interrogative, negative, or connective ; (d) any emphatic word. (e) Hence it often shows an emphasis upon the word to which it is attached (and from which it is not regarded as parted by such particles as *μέν*, *δέ*, *τέ*, *γάρ*, &c., cf. 520 b). (f) Between *ἄν* and its verb, even another verb sometimes intervenes. Thus,

(a) *Οἶμαι ἄν ὑμᾶς μέγα ὀνήσαι*, *I think that you would greatly benefit*, iii. 1. 38. (b) *Λέγοντος ἄν τινος πιστεῦσαι οἴεσθε* ; *if one had said it, do you think they would have believed?* Dem. 71. 4. (c) *Πῶς ἄν οὖν ἐγὼ ἡ βιασαίμην* ; *how could I compel?* v. 7. 8. (d) *Ευμενὴς ἄν δικαίως ἡ προδότης νομίζοιτο* ; *would he be justly considered a friend or a traitor?* Hel. 2. 3. 43. (e, f) *Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος*, *with you, I think I should be honored*, i. 3. 6. (e, f) *Οὐκ ἄν οἶδα εἰ δυναίμην*, *I know not whether I could*, Pl. Tim. 26 b. (d, f) *Χρήσιμοι ἄν ἐδόκουν εἶναι* v. 6. 1.

622. a. For perspicuity, emphasis, or euphony, *ἄν* is often used more than once for a single verb ; while (b) near verbs, *similarly used*, do not commonly require its repetition : (a) *Στὰς ἄν ὥσπερ οὗτος . . , λέγοιμ' ἄν*, *standing as he does, I would say*, Cyr. 1. 3. 11. See i. 3. 6. (b) *Κατακάνοι ἄν . . , ἡ ζῶντας . . ἔλοι, καὶ κωλύσειε . . , καὶ ποιήσειεν*, *he would slay, or take alive, &c., i. 6. 2. See ii. 5. 14 ; iv. 6. 13.*

c. The doubling of *ἄν* or *κέ* for a single verb scarce occurs in Homer (δ. 733) ; but he sometimes combines the two forms : *Τοὺς ἄν κε καὶ ἤθελον*, *whom I should have wished*, ι. 334.

d. "*Ἄν* may be used with an ellipsis of its verb : *Φοβούμενος ὥσπερ ἄν [sc. φοβοῖτο] εἰ παῖς [sc. εἴη]*, *fearing as [he would fear] if [he were] a boy*, Pl. Gorg. 479 a. "*Ἦδοιο μὲν · πῶς δ' οὐκ ἄν* ; Soph. O. T. 937.

623. The general principles which govern the use of the intellective modes will now be applied to particular kinds of sentences, which may be termed, from their offices or connectives, *final*, *conditional*, *relative*, *temporal*, and *complementary*. Kinds not hereafter mentioned are independent, or, in general, use the finite modes as if they were.

I. *Final* (after *ἵνα*, *ὅπως*, *ὥς*, *μή* · *ὅφρα* poet.).

624. RULE P. After a final conjunction, (a) an object of *present forethought* is expressed by the *Subjunctive*, or (b) in the Future, by the *Indicative* ; but (c) an object of *past forethought*, by the *Optative*, or (d), to mark it as now contrary to fact, by a *prior tense* of the *Indicative* :

(a) *Γράφω (γέγραφα, γράψω), ἵνα μάθῃς (μανθάνῃς)*, *scribo (scripsi, scribam), ut discas, I write (have written, shall write), that you may learn*

(be learning). "Ἴνα εἶδητε, so that you may know, i. 3. 15. Ἐμοὶ δὲς ἀντὰ, ὅπως . . διαδῶ, give them to me, that I may distribute, Cyr. 1. 4. 10. Ἐξ-ἡλθον (Aor. for Perf., 605) δόμων, μή μοι τι μέμψησθε, I have come forth from the house, that ye may not blame me, Eur. Med. 214. (With ἔν, 619 c) Ἀξεῖς ἡμᾶς, ὅπως ἂν εἰδῶμεν, you shall lead us, so that we may know (perhaps), Cyr. 5. 2. 21. Ὡς δ' ἂν μάθῃς . . , ἀντάκουσον, listen in turn, that you may learn (if you will), ii. 5. 16. Ἐψεται, ὅφρα κεν εὔδη σοῖσιν ἐνὶ μεγάροισιν γ. 359. See 650.

(b) Instead of the Subj., the Fut. ind. is here commonly used after words of *attention*, *care*, or *effort*, and sometimes after others (regularly joined by ὅπως, sometimes by ὥς, ὅφρα, or μή): Ποιμένα δεῖ ἐπιμελεῖσθαι, ὅπως σῶαί τε ἔσονται αἱ οἶες, a shepherd must take care, [how his flock shall be safe] that his flock be safe, Mem. 3. 2. 1. Θάρσυνον . . , ὅφρα καὶ Ἐκτωρ εἴσεται, inspire courage, that even H. may know, II. 242. Φοβοῦμαι δὲ, μὴ . . εὐρήσομεν, I fear lest we [shall] may find, Pl. Phil. 13 a. — After ὅπως, as above, the 1 Aor. subj. act. and mid. is especially rare (v. 6. 21), as resembling the Future indicative. Cf. 627 a.

(c) Ἐγραψα (ἔγραφον, ἐγεγράφειν), ἵνα μάθοις (μανθάνοις), scripsi (scribebam, scripseram), ut disceres, I wrote (was writing, had written), that you might learn (be learning). Φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, he thought he needed friends, that he might have coworkers, i. 9. 21. Ἐφοβοῦντο μὴ ἐπιθοῖντο . . οἱ πολέμοι, they feared that the enemy would attack [lest they should], iii. 4. 1. Εἰσάγει (Hist. Pres., 609) δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε, she led me into the tent, that no one else might know it, Eur. Hec. 1148. (Fut. Opt. as the past of the Fut. Ind., which is even here more common, cf. b, 643 h) Ἐπεμελήθη δ' ὅπως οἱ στρατιῶται τοὺς πόνοὺς δυνήσονται ὑποφέρειν, he took care [how] that his men should be able to endure toils, Ages. 2. 8. (With ἂν, 619 e) Ὅφρα κε . . θέλῃ, A. 26.

(d) Ἐχρην σε Πηγάσου ζεύξαι πτερὸν, ὅπως ἐφαίνου, you ought (rather) to have saddled the wing of Pegasus, that you might appear, Ar. Pax 135. Τί μ' οὐ ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε ἑμαυτόν; why did you not instantly slay me, so that I might never have shown myself (as I have done)? Soph. O. T. 1391. — This is a specially Attic construction.

e. The final conjunctions ὥς, ὅπως, ἵνα, and ὅφρα are in their origin relatives; and μή seems to have become a connective through the ellipsis of one of these, the fuller form being still often retained: Οὕτω ποιεῖν, ὅπως . . φανεῖν, to act [in that way in which] so that he might appear, Cyr. 7. 3. 10. Γράφω ἵνα μάθῃς, I write, whereby you may learn (a). Κατέμεινεν, ὥς μὴ βοηθοῖεν οἱ φρουροί, he remained, [in which case the guards would not come] that the guards might not come to the rescue, Cyr. 1. 4. 17.

625. a. To the English reader, the use of the connectives after words of fearing often seems reversed, as in Latin, French, &c.; *apprehension* for being indicated rather than *apprehension against*: Ὅπως λάθω, δέδοικα, metuo ut lateam, [I am apprehensive for this, how I may elude] I fear I cannot elude, Eur. Iph. T. 995. Δέδοιχ' ὅπως μὴ τεύξομαι, vereor ne inveniam, [I am concerned for this, how I may not find] I fear that I shall find, Ar. Eq. 112.

b. Yet words of fear are sometimes followed by a complementary construction, as in Eng., especially if themselves modified by μή: Μὴ φοβοῦ, ὥς ἀπορήσεις, do not fear that you will want, Cyr. 5. 2. 12. Μὴ τρέσης, ὅπως σέ τις . . ἀποσπάσει Eur. Heracl. 248. Φοβούμενοι δὲ, πῶς χρή Cyr. 4. 5. 19. Φόβος, εἰ [= μὴ οὐ] πελσω, I have fear [whether I can] that I cannot persuade, Eur. Med. 184. Cf. 630.

626. ELLIPSIS. A word of *attention, care, or fear* is sometimes to be supplied before *ὅπως* or *μή*:

"Ὅπως οὖν ἔσεσθε ἄνδρες [sc. ὁρᾶτε or ἐπιμελεῖσθε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως . . δείξεις, *you must see that you show*, Soph. Aj. 556. "Ὅπως δὲ γρυλιξεῖτε, *be sure to grunt*, Ar. Ach. 746. "Ὅπως μὴ οὐχ οἷός τ' ἔσομαι [sc. δέδοικα], *I fear that I shall not be able*, Pl. Meno 77 a. Μὴ . . σοὺς διαφθέρῃ γάμους, *ah, lest she prevent thy marriage!* Eur. Alc. 315. "Ὅπως . . μηδὲν ἔρεῖς Dem. 370. 22 (cf. Μηδὲν τῶνδ' ἔρεῖς, § 597 b).

627. This ellipsis appears to have introduced,

1.) The use of the *Subjunctive* or *Future Indicative* after οὐ μή, as a *future of strong denial*:

Οὐ γάρ [sc. φόβος ἐστὶ or δέδοικα] σε μὴ . . γνῶσ' οὐδ' ὑποπτεύουσιν, [there is no danger that they may know or will suspect you] *they surely will not know or suspect you*, Soph. El. 42 (cf. Οὐ φόβος, μὴ σε ἀγάγω Mem. 2. 1. 25). Οὐ σε μὴ προδῶ, *there is no danger of my betraying you*, Soph. O. C. 649. Οὐδεὶς μηκέτι μέλνῃ, *no one will stay longer* (cf. βοηθήσει), iv. 8. 13.

a. This use is most frequent in the Fut., and in those forms of the Subj. which do not nearly resemble forms of the Ind., as the Aor. Pass. and the 2 Aor. . Some critics (Dawes, &c.) have hastily excluded it from the 1 Aor. subj. act. and mid. Cf. 624 b.

b. In Indirect Discourse, this use of the Fut. sometimes passes into other modes: Ἐθέσπισεν . . ὥς οὐ μὴ ποτε πέρσοιεν, *he predicted that they would never destroy*, Soph. Ph. 610. Εἶπε Τειρεσίας οὐ μὴ ποτε . . εὖ πράξιν πόλιν, *T. said that the state would never prosper*, Eur. Ph. 1590.

628. 2.) The use of the *Subjunctive* as *Imperative*.

This occurs chiefly (a, b) in the 1 Person (where the Inv. is wanting, 270 a); and (c) in the *Aorist* with μή (including its compounds), according to this special rule for the 2 and 3 Persons: (RULE Q.) In prohibitions with μή, the Pres. is put in the Inv., and the Aor. in the Subj. (d) Exceptions to this rule are doubtful in the Pres.; in the Aor., they are very rare in the 2 Person, but not in the 3d. Thus,

(a) Μὴ ἀναμένωμεν . . , ἀλλὰ ἡμεῖς ἄρξωμεν [sc. ὁρᾶτε, or ὁρᾶτε ὅπως], *ne exspectemus, [see that we do not wait] let us not wait, but ourselves begin*, iii. 1. 24. Πόρθμευσον ὥς τάχιστα, μηδ' αὐτοῦ θάνω, *transport me with all speed, and [see that I do not] let me not die here*, Soph. Tr. 802.

(b) This Subj. is often preceded by ἄγε, φέρε, or some other Inv., after which a connective might be supplied: Ἐπίσχετ', [sc. ὥς] αὐδὴν τῶν ἔσωθεν ἐκμάθω, *hush, [that I may] let me listen to the voice of those within*, Eur. Hipp. 567. Φέρ', ἀκούσω, *come, let me hear*, Hdt. 1. 11.

(c) Μὴ ποιήσῃς ταῦτα [sc. σκόπει], *ne feceris hoc, [see that you do not do this] beware of doing this*, vii. 1. 8. Μὴ θαυμάζετε, *do not be wondering* (as you now are), i. 3. 3. Μήτ' ὀκνεῖτε, μήτ' ἀφήτ' ἔπος κακόν, *neither be afraid, nor utter an ill word*, Soph. O. C. 731. Μηδ' ἐπίκλυθε, Μηδ' ἐπικεύσῃς, *do not conceal*, π. 168, o. 263. Μηδεὶς οἰέσθω, Μηδεὶς ὑπολάβῃ, *let no one be thinking (suppose)*, Isoc. 55 c, 101 a. (d) Μηδεὶς . . νομισάτω (ιδέτω), *let no one think (see)*, Cyr. 7. 5. 73 (8. 7. 26). Μὴ ψεύσον, *do not disappoint*, Ar. Th. 870. Μὴ . . ἐνθεο Δ. 410.

c. The reason for the rule may be this: The Pres., as often used to arrest an action now doing, requires the most direct form of command;

while the Aor., as a more general prohibition, takes the appropriate form of warning.

629. a. Another form of ellipsis is found in such expressions as 'Ὡς δὲ συντέμω, *but to be concise* [I add this only], Eur. Tro. 441 ; 'ἵνα μὴ ἐμναυτὸν λέγω, *not to speak of myself*, Luc. D. D. 7.

b. A final clause may refer elliptically to the *present* or even *past* : Φοβεῖσθε μὴ . . νῦν διακείμαι, *you fear* [lest it prove] *that I am now affected*, Pl. Phædo 84 e. Φοβούμεθα μὴ . . ἡμαρτήκαμεν, *we fear that we have failed*, Th. 3. 53. "Ὅρα μὴ παίζων ἔλεγε *beware lest* [it prove that he was] *he were speaking in jest*, Pl. Theæt. 145 b.

630. The use of final clauses blends with that of *infinitives* and *complementary clauses* ; and one construction is sometimes found where another would rather have been expected ; as, (a) ὅπως, &c. (Ep. and late, even ἵνα), after words of *entreating, exhorting, promising, commanding, forbidding, wishing*, and the like ; (b) Inf. or Complementary Clause after words of *fear or care* ; &c. : (a) Δίσσεσθαι δέ μιν αὐτὸν ὅπως νημερτέα εἶπῃ (ἵνα νημερτές ἐνίσπῃ), *entreat him in person* [that he may speak] *to speak the truth*, γ. 19, 327. 'Απηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην, *you forbade my answering thus*, Pl. Rep. 339 a. Θέλω ἵνα μοι δῶς Mk. 6. 25 (Mod. Gr. θέλω νὰ δώσης). (b) Φοβούμεθα ἐλασσωσεσθαι, *we fear that we shall be at disadvantage*, Th. 5. 105. 'Αεὶ τινα ἐπεμέλοντο . . εἶναι, *they always took care that one should be*, Th. 6. 54. See 625 b.

II. Conditional (after εἰ, αἰ D. E. ; εἰ μὴ).

631. RULE R. In the HYPOTHETICAL PERIOD, (a, b) if the PREMISE is presented as *already decided in point of fact*, it takes the INDICATIVE ; (c) if it is presented as *undecided, but with present expectation of decision*, it takes the SUBJUNCTIVE ; (d) otherwise, it takes the OPTATIVE. In the first case, the CONCLUSION is commonly in the *Indicative* or *Imperative* ; in the second, in the *Future Indicative* or an equivalent ; and in the third, in the *Optative* with ἄν.

(a, b) If the *premise* is decided, the *conclusion* is also decided, so far as depends upon the premise ; and is expressed accordingly, unless there is some reason, aside from the premise, for a different expression. There are here two constructions.

(FORM a.) If the premise is presented *as agreeing with fact*, or *without indication on this point*, any form of premise or conclusion consistent with such an agreement may be used : Εἰ γράφει, καλῶς ποιεῖ (καλῶς ἔχει, γραφέτω), *si scribit, bene facit* (bene erit, scribito), *if he is writing, he is doing well (it will be well, let him write)*. Εἰ ἔγραψε, καλῶς ἐποίησε (καλῶς ἔχει), *si scripsit, bene fecit* (bene est), *if he wrote, he did well (it is well)*. Εἰ γράψει, καλῶς ποιήσει, *si scribet, bene faciet*, *if he will write, he will do well*. Εἰ δοκεῖ σοι, στείχε (πλέωμεν), *if it seems best to you, go (let us sail)*, Soph. Ant. 98, Ph. 526. 'Απολοίμην, Ξανθίαν εἰ μὴ φιλῶ, *may I die if I do not love X.*, Ar. Ran. 579. Τί διαφέρουσι, εἴ γε πεινήσουσι (598 b). Αἶρε πλῆκτρον, εἰ μαχεῖ Ar. Av. 759.

(FORM b.) If the premise is presented *as contrary to fact*, it takes a *prior tense* of the *Indicative* ; and the conclusion, a *prior tense* with ἄν (615, 618 a) : Εἰ ἔγραφε, καλῶς ἄν ἐποίει, *si scriberet, bene faceret* (615 d),

if he were now writing, he would be doing well. *Εἰ ἔγραψε, καλῶς ἂν ἐποίησεν* (καλῶς ἂν εἶχεν), si scripsisset, bene fecisset (bene esset), if he had written (yesterday), he would have done well (it would now be well). *Εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν* . . . ἐπεὶ δὲ ὁρῶ . . . if I saw you in want, I should be considering this; but since I see; v. 6. 30. *Οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα*, A. would not have done this, if I had not commanded him, vi. 6. 15. See 615.

(FORM c.) Here the conclusion, as depending upon a decision yet to be made, is properly expressed by the *Fut. ind.*, or some other form referring to the future (as the *Impv.*, *Opt.* of wish, &c.): *Ἐὰν γράφῃ (γράψῃ), καλῶς ποιήσῃ*, si scribat (scribet), bene faciet, if he write, he will do well. *Ἐὰν ζητῆς καλῶς, εὐρήσεις* Pl. Gorg. 503 d. *Χρῶ αὐτοῖς, ἐὰν δέῃ τι, ὡς χρὴ, χρὴ*, if you have any need, Cyr. 5. 4. 30. *Ἦν . . . ἀφελῶμαι . . . ἀπολοίμην*, may I perish, if I take, Ar. Ran. 586 (638 d). *Ἦν ἐφῆς μοι, . . . λέξαιμ' ἂν*, if you permit me, I [would] will speak, Soph. El. 554 (637 c). *Ἄν τοῦτο νικῶμεν, πάνθ' ἡμῶν πεποιήται* (610 a). — For the forms of the connective, see 619 a.

(FORM d.) If the premise is *undecided and without present expectation of decision*, the conclusion must also be, so far as depends upon the premise; and both are therefore appropriately expressed by the *Optative*, with *ἂν* in the conclusion (618). *Εἰ γράφοι (γράψαι), καλῶς ἂν ποιήσῃ (ποιήσαι)*, si scribat, bene faciat, if he should write, he would do well. *Οὐδὲ γὰρ ἂν Μήδοκος . . . ἐπαινοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας*, M. would not approve, if I should drive out our benefactors, vii. 7. 11. *Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν*, the house itself, could it take a voice, would speak most plainly, Æsch. Ag. 37. *Πῶς ἂν ἐγὼ σε δέοιμι . . . εἴ κεν Ἀρης οἴχοιτο*; how could I bind you, if Mars should escape? θ. 352 (619 e).

e. In forms b and d, *ἂν* is regularly used in the conclusion, but not in the premise, unless that is itself dependent upon some condition expressed or implied (618): *Εἴπερ ἄλλῳ τῷ ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθουαι*, if I would trust any other man (should he so affirm), I trust you, Pl. Prot. 329 b.

f. In the conclusion, the omission of *ἂν* with a past tense of the *Ind.* is chiefly for the sake of more decided expression; (g) while its omission with the *Opt.* is almost wholly poetic, and chiefly *Epic.*: (f) *Πάντα γὰρ κατειργάσω*, for [in that case you secured] you would have secured all, Soph. El. 1022. See 632, 634. (g) *Θεὸς γ' ἐθέλων . . . σαῶσαι*, a god, should he wish, might save, γ. 231. See 642 b, 648 c.

632. A past tense of the *Ind.* (commonly the *Impf.*) without *ἂν* may take the place of another form in the conclusion, to express more decidedly a habit or series of acts, a continued, unfinished, or threatened act or state, some property of an act (as possibility, propriety, necessity, &c.), or some feeling respecting an act, even though the particular acts themselves may be indefinite, contingent, or unreal (cf. 611): *Οὐδὲν ἤνυσον, εἰ μὴ τοῦτους πείσαιμι*, I effected nothing, unless I should persuade these, Cyr. 5. 5. 22. *Ὀλίγου ἀποδρὰς ὥχόμην, εἴ πῃ εἶχον*, I came near running off, if I could, Pl. Conv. 198 c. *Οὐδὲ γὰρ, εἰ πάννυ προθυμοῖτο, ῥάδιον ἦν*, nor, if he should greatly desire it, was it easy (facile erat), iii. 4. 15. *Ἦμισυ γὰρ ἐξήπατήθην*, I should be ashamed indeed, if I had been deceived, vii. 6. 21. *Ἐβουλόμην μὲν οὐκ ἐρίζειν*, Would I were not contending! Ar. Ran. 866. *Solus eram, si non adesset Amor*, Ov. See 634.

633. a. If the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually con-

forms (617): Ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν, *I went that I might aid him, if he should need*, i. 3. 4 (624). Ἐπιβουλεύουσιν, ὥς, ἣν δύνωνται, ἀπολέσωσιν, *they are plotting to destroy us if they can*, iii. 1. 35.

b. The conclusion has sometimes a second condition, expressed or understood, to which its verb conforms: Ἐὰν δ' ἐμὲ ἔλῃσθε, οὐκ ἂν θαυμάσαιμι, εἴ τινα εὗροιτε, *if you elect me, I should not wonder if you should find*, vi. 1. 29. Εἰ διέλθοιεν . . , ἣν μὲν βούλωνται, διαβήσονται iv. 1. 3.

c. The true conclusion is sometimes implied, rather than expressed, in the grammatical apodosis; or (d) is elliptically contained in it: (c) Οἱ δ' ὥκτειρον, εἰ ἀλώσονται, *others pitied them [for what they would suffer], in case they should be taken*, i. 4. 7. ἴεται, εἴ τι δύναιτο βοηθῆσαι, *he hastens, [to help] if he might in any way help*, Cyr. 7. 3. 15. Οὐ μὴν γὰρ φιλότητί γ' ἐκέυθανον, εἴ τις ἴδοιτο, *they did not conceal him through friendship, (nor would have done so) if any one had seen him*, Γ. 453. (d) Εὕρημα ἐποίησάμην, εἴ πως δυναίμην, *I accounted it a godsend [thought that it would be], if I could in any way*, ii. 3. 18.

e. A premise may combine different forms, influencing the conclusion by their joint effect: Εἰ ἀληθῆ πρὸς ὑμᾶς εἴποιμι καὶ εἶπον καὶ τότε, *if I should speak the truth to you, and did speak it then*, Dem. 274. 28.

634. INDEFINITE OR GENERAL PREMISE. If the premise refers indefinitely or generally to acts of a certain kind or series, (a) it sometimes takes the Indicative, from the *general decision of the kind or series as a whole*; but oftener the Optative or Subjunctive, from the *want of definiteness in respect to particulars* (616), — (b) the Opt. if the kind or series is now past, (c) but otherwise the Subj. (d) The CONCLUSION has commonly the form appropriate to the kind or series as a whole, but (e) sometimes that appropriate to a single act. (f) Mixed constructions occur in both premise and conclusion. Thus,

(a, d) Εἴ τις τι ἐπηρώτα, ἀπεκρίνοντο, *if any one put any question, they replied*, Th. 7. 10. (b, d) Εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν, *if we should fail to bring anything, he bade us bring it*, Eur. Ale. 755. (c, d) Ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death come near, no one is willing to die*, Ib. 671. (c, e) Ἦν μὲν γὰρ εἰς φειδωλὸν εἰσελθὼν τύχῳ, εὐθὺς κατ'ὠρυξέν με, *if I chance to visit a miser, he forthwith buries me* (606 b), Ar. Pl. 237. (b, d, e) Εἴ τις αὐτῷ δοκοίη . . βλακεύειν, . . ἐπαίσειεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, *if any one seemed to him to shirk, he would give him a blow, and at the same time took hold himself*, ii. 3. 11. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον . . , οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου i. 9. 19.

635. INCORPORATION. The condition, instead of being expressed in a distinct clause, is often incorporated in the conclusion, especially in a *participial* form:

Λέγοις ἂν εὖ φρονῶν [= εἰ εὖ φρονούης], *you would speak, if you were a friend*, Soph. O. T. 570. Μαθοῦς' ἐρῶ, *I will tell, if I know*, Ib. 749. Καί κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι, *this I should like to obtain, if Jupiter would grant it*, a. 390. Ὡς περ ἂν δράμοι τις περὶ νίκης, *as one would run [if he were running] for victory*, i. 5. 8. Ἀλλῶς δὲ οὐκ ἂν τολμήεν, *they would not venture otherwise [if it were not so]*, v. 4. 34.

636. ELLIPSIS. In a hypothetical period, the premise or the conclusion is often omitted; the other part retaining its proper form (as also in 635):

I. PREMISE OMITTED. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of *inclination* with possibility and of *possibility* with inclination; since these are the two great conditions of human conduct.

a. Hence the frequent use of the Opt. and past tenses of the Ind. with *ἂν* (specially termed *potential Opt.* or *Ind.*), to denote one of these ideas, the other being implied as a condition. Other familiar ideas are also implied, as of *effort*, *necessity*, *propriety*, *occasion*, *existence*, *actuality*, &c.; and (b) the premise is often involved in an independent sentence, or otherwise supplied by the context. Thus, (a) *Δύναιο ἂν . . εὐρεῖν ὅτῳ ἂν χάρισαι*; [would you be able if you tried] *could you find one whom you might oblige* (if you should wish)? Cyr. 3. 1. 29. *Αὐτοὶ μὲν ἂν ἐπορεύθησαν*, *they could themselves have marched* [might if they had chosen], iv. 2. 10. *Εἴποιτε ἂν, Φάλητε ἂν*, *you may say* [might if you were disposed], vii. 6. 16, 23. *Οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλομεν*, *nor should we wish to slay him* (if we could), ii. 3. 23. *Ἦδιστ' ἂν ἀκούσαιμι*, *I should most gladly hear* (if I might), ii. 5. 15. *Τὴν ἐλευθερίαν ἐλοίμην ἂν* i. 7. 3. *Ἐβουλόμην γ' ἂν*, *I should have wished*, Pl. Phædr. 228 a. (b) *Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρράγειν γὰρ ἂν*, *they eat no more than they can bear, for they would burst* (if they did), Cyr. 8. 2. 21. *Ἐτι οὖν ἂν γένοιο . . φίλος*; *would you yet become a friend* (if I should now forgive you)? i. 6. 8. See 637.

637. With the ellipsis of a premise, the Optative with *ἂν* may supply the place (a) of the Imperative, or (b) of the Indicative, especially (c) of the Fut. ind.; (d) or may express wish in the form of a question:

(a) As Imv., it expresses permission, or command in the softened language of permission, or prohibition in the strong form of denying permission: *Κομίζοις ἂν σεαυτὸν*, *you may now betake yourself* [might if you should wish], Soph. Ant. 444. *Χωροῖς ἂν εἴσω*, *go within*, Id. El. 1491. *Οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις*, 'you must not harangue,' B. 250. *"Ἄγοιτ' ἂν μάταιον ἄνδρα* Soph. Ant. 1339.

(b) *Αὐτὸ ἂν τὸ δέον εἴη* · *θᾶπτον γὰρ ἀναλώσουσι*, *this* [would be, if we could have it] *is the very thing we want*; *for they will sooner expend*, iv. 7. 7. *Αὗται δὲ οὐκ ἂν πολλὰί εἴησαν*, *these* [if counted, would not be] *are not many*, Th. 1. 9. *Ποῦ δὴτ' ἂν εἴεν οἱ ξένοι*; *where then* [might be] *are the strangers?* Soph. El. 1450. *Εἴησαν δ' ἂν οὗτοι Κρήτες*, *these* [if ascertained, would prove C.] *were Cretans*, Hdt. 1. 2. — So especially in argument: *"Δημηγορία ἄρα τίς ἐστὶν ἡ ποιητική."* *"Φημί."* *"Οὐκοῦν ῥητορικὴ δημηγορία ἂν εἴη."* Pl. Gorg. 502 d.

(c) *Οὐκέτ' ἂν κρύψαιμι*, *no longer* [if I might, would I] *will I conceal it*, Ar. Pl. 284. *"Οὐκ ἂν μεθείμην."* *"Οὐδ' ἔγωγ' ἀφήσομαι."* *"I will not let go."* *"Nor will I."* Eur. Iph. A. 310. *Κλύοις ἂν ἤδη*, *thou wilt now hear*, Soph. El. 637. — So especially in the 1st Person.

(d) *Πῶς ἂν ὀλοίμαν*; [how might I die, if I should seek death?] *Would that I might die!* Eur. Alc. 865. *Τίς ἂν . . δοίη*; *O that one would give!* Soph. O. C. 1100. *Οὐκ ἂν . . ἐρύσαιο*; *could you not restrain?* E. 456.

638. II. CONCLUSION OMITTED. To this ellipsis may be referred the common *expression of wish* (a) by the Optative, or (b) as contrary to fact, by a prior tense of the Indicative (615):

(a) *Εἴ μοι γένοιτο φθόγγος* [sc. ἡδοίμην ἄν], [if I might have a voice, I should be glad] *O that I might have a voice!* Eur. Hec. 836. *Εἴ γὰρ γένοιτο* [sc. καλῶς ἂν ἔχοι], [for] *O if it might be [it would be well]!* Cyr. 6. 1. 38. *Εἴθε μήποτε γνῶίης*, [if] *O that you might never know!* Soph. O. T. 1068. Si nunc se ramus ostendat! Virg. Compare, both here and below, elliptic wishes with “*if*” in English.

(b) *Εἴθ' εἶχες . . βελτίους φρένας* [sc. καλῶς ἂν εἶχεν, or ἡδόμην ἄν], *if you but had a better mind!* Eur. El. 1061. *Εἴ γὰρ τοσαύτην δύναμιν εἶχον*, *would I had such power!* Id. Alc. 1072. Very rarely with the connective omitted before μή: *Μὴ . . ἐχρηζες* Soph. O. C. 1713.

c. From the great use of these elliptic forms, especially a, the connective εἴ (commonly in the forms εἴθε, εἴ γάρ· or αἴθε, αἴ γάρ, D. E.) came to be regarded as a particle of wishing, and the Opt. as the appropriate mode for the expression of a wish (modus optātivus, the *wishing mode*).

(d) Hence it was so used without the connective; and (e) sometimes, as a less direct form, took the place of the Imv., especially in the 3 Pers. (the two modes being sometimes used together, and these again with the Subj.): (d) *Μηκέτι ζῶην*, *may I no longer live!* Ar. Nub. 1255. *Οἱ θεοὶ ἀποτίσαιντο*, *may the gods requite!* iii. 2. 6. *Πράξας δ' ὁ μὴ τύχοιμι, νοστήσαιμι γάρ* Eur. Alc. 1023. (e) “*Ἀγεθ'*, ἡμεῖς πέρ μιν ἀποτρωπῶμεν . . , ἢ τις . . Ἀχιλλῆϊ παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ δευέσθω, *come, let us turn him back, or [may] let one stand by A. and give him great strength, nor let him want aught in heart*, T. 119 (cf. Soph. Ant. 151). *Μὴ γένοιτο, γενέσθω δὲ ὁ Θεὸς ἀληθής*, ‘God forbid!’ Rom. 3. 4.

f. “*Ἄν*” does not belong to this Opt. of direct wish, which is often thus distinguished from the Opt. in its other uses: *Γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός·* *may you be happier than your father, but otherwise like him; and you would not then be bad;* Soph. Aj. 550.

g. A wish in opposition to fact is also expressed by the 2 Aor., and rarely by the Impf., of ὀφείλω *ought* (50); the particles of wishing being often prefixed to add strength: *Ὀλέσθαι δ' ὄφελον*, [I ought to have perished] *Would that I had perished!* Soph. O. T. 1157. “*Ὀφеле μὲν Κῦρος ζῆν* (611). *Εἴθ' ὄφελες ἄγονός τ' ἔμεναι*, *Would you were unborn!* Γ. 40. “*Ὡς πρὶν ὄφελλον ὀλέσθαι*, *O that I had sooner died!* Ω. 764 (648 d; perhaps, *How I ought to have, &c.*). *Μὴ ποτ' ὄφελον λιπεῖν* Soph. Ph. 969. *Εἴ γὰρ ὄφελον* Pl. Crito 44 d. — In later writers, ὄφελον and ὄφеле are sometimes used as particles of wishing (even with the Fut., Gal. 5. 12).

h. A particle of wishing is very rarely joined with the Subj.: *Εἴθ' . . ἔλωσί με*, *may they take me!* Soph. Ph. 1092.

639. a. The conditional form often takes the place of other forms, especially from Greek courtesy and moderation of speech (654 a); as, after verbs of *emotion*; in the frequent use of εἴ τις for ὅστις, and like substitutions; &c.: *Τόδε ἐθαύμασα, εἴ [= ὅτι] . . τίθης*, *this I wonder at, [if] that you place*, Pl. Rep. 348 e. “*Ἐκαίον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν*, *they burned both fodder and [if anything] whatever else was of use*, i. 6. 1. *Ζητοῦσ' ἦλθ', ἣν πού 'πιτύχη*, *it has come seeking, if haply it may find* [= that it may find, or to find], Ar. Nub. 535.

b. Supposition is sometimes made in the Greek, as in other languages, by the Ind. or Imv. (656 d) without a conjunction: *Καὶ δὴ παρέικεν·*

εἴτα πῶς . . σωθησόμεσθα; *suppose he has consented; how then shall we be saved?* Eur. Hel. 1059. For conditional relative clauses, see 641.

III. Relative or Temporal.

640. RULE S. A RELATIVE CLAUSE commonly uses the modes like other sentences to which it is most nearly akin.

a. From such analogies, some relative clauses have been distinguished as *conditional relative*, *final relative*, &c.

641. 1. CONDITIONAL RELATIVE CLAUSES, &c. A relative or temporal clause referring to that which is *indefinite* or *general* or *not yet determined*, may be viewed as contingent (616); and then has regularly (a) the Subj., if it depends on a primary tense, but (b) the Opt., if it depends on a secondary. For the form of the connective, see 619 d. (c) Such a clause has commonly a form and force akin to those of an *indefinite premise* (634); while its leading clause resembles in form the corresponding conclusion. Thus,

(a) "Ὅ τι ἂν [= εἰάν τι] δέη, πείσομαι, *whatever [if any] evil must be met, I will suffer* (551 a), i. 3. 5. "Ἀξιος φίλος, ᾧ ἂν φίλος ᾦ, *he is a valuable friend to whomsoever he may be a friend*, Ib. 12. "Ὅποταν καιρὸς ᾦ, ἥξω, *when it is the proper time, I will come*, vii. 3. 36. "Ἐπειδὴν πάντα ἀκούσῃτε, κρίνατε (592. 1). "Ἐως μὲν ἂν παρῇ τις, χρῶμαι i. 4. 8.

(b) "Ἐθὴρ νεν ἀπὸ ἵππου, ὁπότε [= εἴ ποτε] γυμνάσαι βούλοιο, *he hunted on horseback, whenever [if at any time] he might wish to exercise*, i. 2. 7. Φοβοίμην δ' ἂν τῷ ἡγεμόνι, ᾧ δοίη, ἔπεσθαι, *I should fear to follow the guide whom he might give us*, Ib. 17. "Ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν, *when any one gave chase, they would run before and stop*, i. 5. 2. "Ὅπου μὲν στρατηγὸς σῶος εἴη, . . παρεκάλουν iii. 1. 32.

d. Most temporal clauses are also relative (as above); and those which are not, usually follow the same analogy (introduced by πρίν, μέχρι, ἄχρι, &c.): Μὴ στέναζε, πρίν μάθῃς (619 e), *do not groan, before you [may] have learned*, Soph. Ph. 917. Πρίν μάθοιμι Ib. 961. "Ἀνέμενεν . . , ἔστε ἐμφάγοιεν, *he waited until they [should have] had eaten*, Cyr. 8. 1. 44. Μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων, *until I come, let the truce remain*, ii. 3. 24. "Ἀχρι ἂν σχολάσῃ Ib. 2.

e. "Ὅστις, as requiring no additional mark of indefiniteness, is oftener joined with the Ind., than ὅς used indefinitely: "Ὅστις δ' ἀφικνέιτο, *whoever came*, i. 1. 5. See ii. 5. 7.

f. In Epic similes, as presenting imagined scenes, the Subj. sometimes occurs in relative clauses: "Ὡς δὲ γυνὴ κλαίῃσι, *as a wife may weep*, θ. 523. "Ὡς τε λῆς ἡϋγένειος, ὃν ῥα κύνες . . δῶνται P. 109.

642. 2. FINAL RELATIVE CLAUSES. A relative clause having the force of a final clause (558 a) has commonly in Attic the *Fut.* (Ind., rarely Opt. except in Indirect Discourse, 643 h); but oftener in Epic the *Subj.* or *Opt.* (except *Fut.*): "Ὅπλα κτῶνται, οἷς ἀμυνοῦνται Mem., Πέμψον τιν', ὅστις σημανεῖ Eur., "Ἀγγελον ἦκαν, ὃς ἀγγείλειε ο. 458, § 558 a. "Ἐπιθήσκει φάρμαχ', ἃ κεν παύσῃσι, *he shall apply remedies [which may give] to give relief*, Δ. 191.

a. In such relative clauses in Attic, the Subj. occurs chiefly after ἔχω (commonly without ἂν); and the Opt. chiefly after another Opt.: Οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν, *they will have no place for refuge [whither they may flee]*, ii. 4. 20 (cf. Ib. 19; i. 7. 7). Ποιητὴν ἂν οὐχ εὖροις . . , ἔστις ῥῆμα γενναῖον λάκοι, *you could not find a poet [who would utter] to utter a noble word*, Ar. Ran. 96.

b. The use of the Opt. without *ἄν* after a relative, as above (640 s), is sometimes extended in poetry (perhaps in prose) to cases where *ἄν* would regularly be used: *Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμι*, *there is none to whom I should accord greater honor*, Æsch. Pr. 291. *Ὡς εἴποι τις*, *as one might say*, Eur. And. 929.

c. For relative clauses expressing *result*, *cause*, &c, see 558.

IV. Complementary (*Oratio Oblīqua*, &c.).

643. RULE T. The OPTATIVE is the finite mode appropriate to *Indirect Discourse in past time*. Thus,

a. Direct Discourse, *Λέγει (εἶπεν)*, “*ὁρῶ*” (“*εἶδον*,” “*ὄψομαι*”), *he says (said)*, “*I see*” (“*I saw*,” “*I shall see*”); Indirect Discourse in present time, *Λέγει ὅτι ὁρᾷ (εἶδεν, ὄψεται)*, *he says that he sees (saw, shall see)*; Ind. Discourse in past time, *Εἶπεν ὅτι ὁρῶ (ἶδοι, ὄψοιτο)*, *he said that he saw (had seen, should see)*. *Ἀνηρώτα, τί βούλονται*, *he asked, what they wished* (*quid vellent*), ii. 3. 4 (directly, *τί βούλεσθε*;). “*Ὁ τι δὲ ποιήσοι, οὐ διεσήμηρε*, *but what he would do, he did not indicate*, ii. 1. 23. *Ἦγνυει ὃ τι τὸ πάθος εἴη*, *he knew not what the matter was*, iv. 5. 7. *Ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο*, *wondered that C. nowhere appeared*, i. 10. 16. *Ἐχαλέπαινε ὅτι . . λέγοι*, *was angry that he spoke*, i. 5. 14. *Διαβάλλει (Hist. Pres.) . . , ὥς ἐπιβουλεύοι* i. 1. 3. *Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμῶξοιτο, εἰ μὴ σιωπήσειεν, ἐπήρετο*. “*Ἄν δὲ σιωπῶ, οὐκ ἄρ’*,” *ἔφη*, “*οἰμῶξομαι*,” Hel. 2. 3. 56 (c).

b. In the change from Direct to Indirect Discourse, the *tense* is not commonly changed, even though the mode may be. It continues to express *relatively* (i. e. with reference to the time of the leading verb), the same time which it expressed *absolutely* in Direct Discourse; while the English idiom commonly requires us to translate it according to its absolute time as now used. See 607, and *ὁρῶ, ἶδοι, ὄψοιτο*, above; and cf. 660.

c. The rule applies not only to leading verbs in the quotation, but to others connected with them: *Ἐλεγον . . , ὅτι παντὸς ἄξια λέγοι Σεύθης, χειμὼν γὰρ εἴη*, *they said, that the proposal of S. was worth everything, for it was winter*, vii. 3. 13 (directly, *λέγει Σ., χ. γ. ἐστιν*). *Ἀπεκρίνατο γὰρ, ὅτι . . βουλεύσοιτο περὶ αὐτῶν ὃ τι δύναιτο*, *he answered that he would provide for them what he could*, vii. 1. 34 (directly, *βουλεύσομαι ὃ τι ἂν δύνωμαι*, § 641 a). See 649 e. (d) But if a verb so connected expresses the writer's own thought, it must retain the form of Direct Discourse: *Ὑπώπτευσε . . , ὥς οὐκ εἴη ὁ Κύρου Σμέρδης, ἀλλ’ ὅσπερ ἦν*, *suspected that this was not S. the son of C., but the person that he really was*, Hdt. 3. 68.

e. The rule may extend to various dependent clauses, which are thus referred to the speech or mind of another: Causal, *Ἐκάκιζον, ὅτι . . οὐκ ἐπεξάγοι*, *they reviled him, because (as they complained) he did not lead them out*, Th. 2. 21 (*ἐπεξῆγεν* would have been the writer's own statement of the cause). Relative, *Ἐφευγον ἔνθα μήποτ’ ὄψοίμην*, *I fled where (as I believed) I should never see*, Soph. O. T. 796 (cf. 642). Conditional, *Ὡκτερον, εἰ ἀλώσονται* (633 c). (f) So rarely even to clauses elliptically expressed as independent: *Ἵπείσχετο . . δηλώσειν ἄγων, οἶοιτο μὲν μάλιστ’ ἐκούσιον*, *he promised to bring and show him, [saying] he hoped rather, with his own consent*, Soph. Ph. 615.

g. That which is presented in Indirect Discourse, is not presented as fact, but as the statement, thought, or feeling of some person, and consequently as having some degree of contingency. This seems the greater, if all is in the past, to which indeed Indirect Discourse chiefly belongs;

and the use of the Opt. serves as an express disclaimer of responsibility. In the present, this distinction of modes was very limited (647), as far less needed and often discourteous. Compare "He *says* that he *will* go," and "He *said* that he *would* go."

h. It is only through the Opt. in Greek, as through the Potential in Eng., that the Future tense can be carried back into the past; and it is only in Indirect Discourse, and in clauses partaking of its nature, that the Fut. Opt. is used. Yet even here the Fut. Ind. is very often preferred, and even though associate tenses may take the Opt.: "Ὅμοιοι ἦσαν θαυμάζειν, ὅποι ποτὲ **τρέψονται** οἱ Ἕλληνες, καὶ τί ἐν νῶ ἔχουεν, *they seemed to be wondering whither the Greeks [will] would turn, and what they had in mind*, iii. 5. 13. **Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψηφίξοι**, *it seemed evident that they would elect him, if the vote should be put*, vi. 1. 25. See 645 b. — This remark extends to the Fut. Perf.

i. When the Subjunctive of Direct Discourse becomes the Opt. in Indirect, **ἄν** is sometimes retained with a connective (619): **Ἐκέλευε . . φυλάττειν, ἕως ἄν αὐτὸς ἔλθοι**, *he ordered him to guard it, until he should himself come*, Hel. 5. 4. 47 (directly, **φύλαττε, ἕως ἄν αὐτὸς ἔλθω**).

644. The Greek has here an especial love of VARIETY, either for its own sake, or for *euphony*, or to express in various degrees *contingency* or *positiveness* of conception; so that

1.) Indirect and Direct Discourse are freely *blended*; commonly by a change to the latter, either (a) after the introductory particle **ὅτι**, or (b) in the body of the quotation, chiefly after a relative, a parenthetic clause, or one of the larger pauses: (a) **Εἶπον, ὅτι "ἱκανοὶ ἐσμεν,"** *they said, [that they were able] "We are able,"* v. 4. 10. **Ἴσως ἂν εἵποιεν, ὅτι "ὦ Σώκρατες, μὴ θαύμαζε,"** *perhaps they might say, "O S., do not wonder,"* Pl. Crito 50 c. Cf. Fr. Il dit que "*oui*," *he said "yes."* (b) **Ἐπιδεικνὺς δὲ, ὥς εἴηθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, "ὦ λυμαινόμεθα τὴν πρᾶξιν,"** *showing, that it was folly to ask a guide from him, "whose plan (said he) we are frustrating,"* i. 3. 16. **Ἀπεκρίνατο, ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν.** "*ὑμεῖς δὲ ξυλλέξαντες,*" *ἔφη, "εἰ βούλεσθε, λέγετε"* v. 6. 37.

645. 2.) Indirect Discourse (a) retains freely the modes and tenses of Direct Discourse; and often blends them with its own proper forms, whether (b) in a leading and dependent verb, or (c) in verbs not so related: (a) **Ἐλεγεν ὅτι ἀποδίδωσι** (607), *he said that he [resigns] resigned* (a compromise between the regular ἀποδοδοίη and the direct "ἀποδίδωμι"). **Ἠπόρουν, τί ποτε λέγει,** *I was at a loss, what he meant*, Pl. Apol. 21 b. **Ἐποψία μὲν ἦν, ὅτι ἄγει** (cf. ὅτι δὲ ἐπὶ βασιλέα ἄγοι) i. 3. 21. See 607. (b) **Ἐλεγον, ὅτι περὶ σπονδῶν ἥκοιεν, ἄνδρες οἳ τινες ἱκανοὶ ἔσονται,** "that they had come respecting a truce, men who [will] would be competent," ii. 3. 4. See Ib. 6, and § 643 h. (c) **Ἐλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ . . λέγοι,** *they stated that C. [is] was dead, and that A. said,* ii. 1. 3. See ii. 2. 15; iii. 5. 13; and § 652 a.

646. In the change from Direct to Indirect Discourse, (a) the Impf. and Plup. ind. are usually retained, lest, if changed to the Opt., they might be confounded with the Pres. and Perf. ind. so changed; and (b) they are sometimes even used in Indirect Discourse, instead of these tenses. (c) Prior tenses, expressing supposition contrary to fact (615), require especially to be retained; and (d) the Aor. Ind. is usually retained in dependent clauses of the quotation, for distinction from the Aor. Subj. Thus,

(a) Εἶχε γὰρ λέγειν, καὶ ὅτι . . . συνεμάχοντο, *for he could say that they had assisted* (cf. στρατεύσαιντο), Hel. 7. 1. 34. (b) Ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, . . . προὔδεδώκεσαν δὲ αὐτοὺς καὶ οἱ . . . βάρβαροι, ‘reflecting that they were at the gates of the king, and had been betrayed by the barbarians,’ iii. 1. 2. (c) Πυθοίμην . . ., τίν’ ἂν ποτε γνώμην περὶ ἐμοῦ εἶχετε, εἰ . . ., ‘what opinion you would have of me, if I had . . .,’ Dem. 1227. 2. (d) Ἐλεγον, ὥς ὁ Ξενοφῶν οἶχοιτο . . . ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος, ‘had gone to receive what he had promised him,’ vii. 7. 55.

647. SUBJUNCTIVE OF DOUBT (*Conjunctivus deliberativus*).

a. In complementary clauses, where doubt respecting the future is expressed or implied, the Subjunctive is often used, chiefly in the 1 pers. (cf. 628 a). (b) The connective is sometimes omitted; and (c) sometimes the leading verb itself.

(a) Οὐκ ἔχω τί λέγω, non habeo quid dicam, *I know not what* [I may call] *to call it*, Dem. 124. 24. Οὐκ οἶδ’ εἰ Χρυσάντα τούτῳ δῶ, ‘whether to give to this C.,’ Cyr. 8. 4. 16. Ἐρωτᾷ δὴ πῶς με θάπτῃ, *he asks how he shall bury me*, Pl. Phædo 115 d. Οὐδέ τι ἵδμεν, μὴ . . . μενοινήσωσι, *nor do we know at all, [whether] that they may not plan*, K. 100. (b) Βούλει [sc. ὥς] λάβωμαι; *wilt thou [that] I take?* Soph. Ph. 761. Θέλεις μείνωμεν; *are you willing we should stay?* Soph. El. 80. (c) “Παραίνῳ σοι σιωπᾶν.” “[Sc. Παραινεῖς ὥς] Ἐγὼ σιωπῶ;” “*I advise you to be silent.*” “[Do you advise that] *I be silent?*” Ar. Ran. 1132.

d. Hence the Subj. is used in asking *what one is to do, can do, &c.*, chiefly in the 1st pers. and the indefinite 3d: [Sc. Βούλει ὥς] Εἴπωμεν ἢ σιγῶμεν, ἢ τί δράσομεν; *shall we speak or be silent, or what shall we do?* Eur. Ion 758. Ποῖ βῶ; πᾶ στῶ; τί λέγω; *whither can I go? where stop? what say?* [sc. ἀπορῶ, I am at a loss whither, &c.] Eur. Alc. 864. Ἀμπλάκῳ τοῦ σοῦ μέρου; *must I miss your fate?* Soph. Ant. 554. Ποῖ τις οὖν φύγῃ; *whither can one flee?* Id. Aj. 403.

e. The Subj. of Doubt is plainly akin in force to the Fut. ind. With it ἂν is rare, and by some denied.

648. OPTATIVE OF DOUBT. a. Indirect Discourse in past time may change this Subj. to an Opt.: Ἐβουλεύετο . . . εἰ πέμποιεν, *he consulted whether they should send*, i. 10. 5. Ἡπὶ ῥεῖ δ’ τι χρῆσαιτο, *he was at a loss how to manage*, Hel. 7. 4. 39. (b) The connection must distinguish this use of the Opt. for the Subj. of present time, from its use in 643 a, for the Ind. of Direct Discourse. To prevent mistake, the Subj. or Ind. can be retained (cf. 646).

c. Hence the Opt. is sometimes used without ἂν in questions, chiefly in poetry: Ποῖ τις φύγοι; *whither could one fly?* [sc. ἀποποιήν ἂν, I should be at a loss whither, &c.] Ar. Pl. 438 (cf. 647 d). Τίς λέγοι; *who could describe?* Æsch. Ch. 595.

d. A different ellipsis explains the poetic use of the Opt. with ὥς to express wish: [Sc. Βουλοίμην ἂν] Ὡς ὄλοιτο παγκρακῶς, *O [I should wish] that she might perish miserably!* Eur. Hipp. 407. Ὡς μὴ θάνοι ο. 359.

v. Interchange.

649. RULE U. The uses of the FINITE MODES are often *interchanged*.

a. Especial freedom belongs here, as elsewhere, to the poets ; particularly to Homer, and others who sung before the use of the modes became fixed.

b. The Greek has also great freedom here, as elsewhere, in combining different forms of construction (392) ; and (c) one part of a sentence often conforms to another, not as this *is* expressed, but as it *might have been* expressed (*anacoluthon*) : (b) Πῶς ἂν ἀφίκοιντό ποτε ἔνθα δεῖ, εἰ, ἐπειδὴν τι ἀντικόψῃ, εὐθὺς εἰς τὰναντία πλέοιεν ; *how could they ever arrive where they ought, if, as soon as any thing may oppose, they should sail back*, Hel. 2. 3. 31. See 641. (c) Εἰ μὲν ἐπαινῶ [= ἐπαινοῖμι] αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε, *if I [commend] should commend him, you would justly blame me*, vii. 6. 15. Ἐγὼ μὲν ἂν, εἰ ἔχοιμι [= εἶχον], . . ἐποιοῦμην, *I indeed, were I able, should procure made*, Cyr. 2. 1. 9. See 631.

d. If the form of a leading verb does not agree with the time of its action, a dependent verb sometimes conforms to the one, and sometimes to the other : Hist. Pres., Γράφει . . ὅτι ἥξει (v. l. ἥξει), *he writes that he [would come] will come*, i. 6. 3 (cf. 624 c). Opt. of Wish, &c., Τεθναίνην . . , ἵνα μὴ ἐνθάδε μένω, *let me die, that I may not remain here*, Pl. Apol. 28 d. Εἰρήνη . . ἔχοι πόλιν, ὅφρα μετ' ἄλλων κωμάζοιμι, *may peace possess the city, so that I may be merry with others*, Theog. 885. Ποιήσαιτο (ἂν), ἵνα . . εἴῃ (v. l. ᾗ) ii. 4. 3. Impf. as a prior tense (615 a), Ἐφοβούμην ἂν σφόδρα λέγειν, μὴ . . δόξω, *I should now fear greatly to speak, lest I seem*, Pl. Theæt. 143 c. Οὐτε . . ἡδύνατ' ἂν πράττειν, ἃ ἐβούλετο, *he would not be able to do what he wished [= might wish]*, Mem. 1. 4. 14.

e. If a dependent verb has another depending upon it, the latter has sometimes the form suited to the general dependence of both, and sometimes the form suited to its own special dependence (that which it would have, if the former were independent). See 633, 643 c, 645 b.

650. I. Dependent sentences often conform to RELATIVE, instead of *absolute*, time (607) :

Κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he had burned (the boats), that C. [may] might not cross*, i. 4. 18. Ἐπρασσον ὅπως τις βοήθεια ἥξει, *they negotiated that some succor [shall] should come*, Th. 3. 4. Cf. 653. (a) This is especially frequent in final clauses, and in Indirect Discourse. See i. 3. 17.

651. II. GENERIC USE. This has a varied application to the modes :

1. The INDICATIVE is the generic mode ; and hence may be used for the Subj. or Opt., if it is not deemed important to mark the contingency : Χρήσθων ὅ τι βούλονται, *let them use me as they [may] please*, Ar. Nub. 439. See 645 s. — In late Greek, the Ind. even occurs for a final Subj. : Ἴνα αὐτοὺς ζηλοῦτε, *that ye may be zealous for them*, Gal. 4. 17.

a. As the Impf. and Plup. have no separate forms out of the Ind., they often remain in this mode, for distinction from the Pres. and Perf., in cases where other tenses would take the Opt. or Subj. ; especially the Impf. expressing a repeated or continued act or state in past time : Ἐλεγεν, ὅτι ὀρθῶς ἡτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη, *he said that they had blamed him justly, and that the result sustained them*, iii. 3. 12 (directly, ἡτιᾶσθε, ὑμῖν μαρτυρεῖ). See 632, 634, 646.

b. In applying the rules for the modes, the Fut. and Fut. Perf. ind. are also regarded as subjunctive. The future has such an element of uncertainty in its own nature, that a separation of the two modes was here less important. Compare the Lat., Eng., &c. See 643 h.

652. 2. The OPTATIVE is the generic *contingent mode*, as the earlier developed, and as expressing past contingency (614 b). It is, hence, often used for the Subj., especially to render the expression more general, indefinite, vague, or doubtful, or from a reference in the mind to something past, distant, or contingent: Ἀποτειχίζει, ὥς ἄπορος εἴη ἡ ὁδός, *he is building a wall, so that the way might be impassable* (for any one), ii. 4. 4. Τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιποροῖτο, *I let him ride, so that he might not* (at any time) *be fatigued*, Ar. Ran. 23.

a. We observe here, as elsewhere, the Greek love of variety, and the tendency to drop into a more general form, after the use of one that is more special or definite (cf. 592 c, 605 b): Μετέρχομαι, ὥς ὕβριν δέξωμεν Αἰγίσθου θεοῖς, γόους τ' ἀφείην, *I go, that I may show to the gods the insolence of Æ., and [might] utter wailings*, Eur. El. 58. Εἰ οὖν εἶδείεν τοῦτο . . , ἴεντο ἂν . . , καὶ κατεργάζοιντο, *if they knew this, they would rush and win*, Ven. 12. 22. Στήσομαι, ἥ κε φέρησι μέγα κράτος, ἥ κε φεροίμην Σ. 308. Οὐκ ἂν . . ἀγόρευες, οὐδέ κε . . ἀνιέλῃς β. 184. See 643 h.

653. III. The freedom of the mind in its conceptions of time affects the MODES, as well as the *tenses* (608 s).

a. Especially is the Subj. often used for the Opt. from a view of the past as present (or sometimes, as extending to the present): Ἐπὶ τῇ δὲ σε οὐκ ἔγειρον, ἵνα ὥς ἡδιστα διάγῃς, *I purposely did not wake you, that you may pass your time as pleasantly as possible* (forethought continued), Pl. Crito 43 b. Cf. 650.

b. Among classic writers, Thucydides is especially fond of using the Subj. for the Opt.; and in late Greek this use, from combined influences, so prevailed, that at last the latter mode became extinct.

c. An action that might be expressed by the Subj., is thrown more decidedly into the future by the use of the Fut. ind.: Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you will not hold your tongue, evil will befall you*, Eur. Æg. Fr. 8. Εἰ μὴ ληψόμεθα (604 b). See 624 b; and iv. 8. 11.

654. IV. The contingent is often conceived or spoken of as actual; and the actual, as contingent; especially from strong assurance or vivid fancy in the former case, and from courtesy or modesty in the latter. Cf. 608 a.

a. The taste, refinement, popular institutions, and civic life of the Greeks fostered a spirit of mutual concession and respect, which often led them, and especially the Athenians, to express even decided opinions and well-known facts, not as if asserted, but as if modestly and courteously suggested, and referred to others for a decision. Hence they often used the contingent modes, especially the Opt., instead of the Ind.; and the Opt., as being still less direct, instead of the Subj. See 637, 639, 652.

B. VOLITIVE.

655. RULE XXXII. The IMPERATIVE is the most direct expression of an *act of the will*.

a. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. 644 s, 609 d), the Inv. is sometimes found in dependent clauses: Θνητὸς δ' Ὀρέστης · ὥστε μὴ λίαν στένε, *O. was mortal; so that [do not grieve] you should not grieve to excess*, Soph. El. 1172.

Δεῖξαι, ὅτι, ὦν μὲν ἐφίενται, . . κτάσθωσαν, *to show them, that what they desire* [let them gain] *they must gain*, Th. 4. 92. Οἷσθ' ὃ δρᾶσον; θένε τὴν πέτραν · *do you know, what [do] you should do? strike the rock*; Ar. Av. 54 (cf. Οἷσθ' οὖν ὃ δράσεις; Eur. Cycl. 131). Οἷσθά νυν ἅ μοι γενέσθω; 'what must be done for me,' Eur. Iph. T. 1203. See 561 b, 656 e.

656. a. In general but earnest address, the 2d Pers. of the Imv. is sometimes used with πᾶς, or τίς, or both, instead of the 3d: Χώρει δεῦρο πᾶς ὑπηρέτης · τόξευε, παῖε · σφενδόνην τίς μοι δότω. *Come hither every man of you! Shoot, smite. Let some one give me a sling.* Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἄκουε πᾶς Ar. Th. 372. Ἴτω τις, εἰσάγγελλε Eur. Bac. 173. Aperite aliquis ostium, Ter. See 503.

b. Such familiar imperatives as ἄγε, φέρε, ἴθι, εἰπέ, and ἰδέ may be used in the singular, as interjections, though more than one are addressed; and in the 2d Pers., though associated verbs are in the 3d: Ἄγε δὴ, ἀκούσατε, *come now, hear*, Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax 383. Ἴθι . . τις . . δότω Ar. Ran. 871.

c. An exclamatory Imv. seems to have been sometimes apocopated: Παῦ [for παῦε], παῦ! *Stop, stop!* Ar. Eq. 821.

d. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imv. may be used to express supposition or condition: Εἰρήσθω μοι, [let it have been said by me] *suppose me to have said*, Mem. 4. 2. 19. Πλούτει, [be rich] *suppose that you are rich*, Soph. Ant. 1168. Κύκλος γεγράφθω ὁ ΒΓΔ, *let the circle BGD [have been] be described*, Eucl. 1. 1.

e. The Imv. sometimes so proposes as to imply a question: Ὁ πολλὰ-κίς ἐρωτῶ, κείσθω νόμος, *as I often ask, [let it be] shall it not be established as a law?* Pl. Leg. 801 d. So indirectly, ἐπανερωτῶ . . , εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω Ib. 800 e.

C. INCORPORATED.

657. In dependent clauses, the Greek has great freedom in the employment of either distinct or incorporated forms, according as a more or less intimate union is desired; and also in respect to the manner of incorporation. Thus (a) a dependent clause may be preserved *entirely distinct*; or (b) its *subject* or *most prominent substantive* may be *incorporated* in the leading clause, leaving it otherwise distinct; or (c) its *verb* may be also incorporated as an *Infinitive*, or (d) yet more closely as a *Participle*. The union often becomes still closer by an attraction, through which (e) the leading verb *adopts*, for a subject or object, the *subject* of the dependent clause; or the Inf. or Part. *adopts*, for its grammatical subject, either (f) the *subject* or (g) an *adjunct* of the leading verb. (h) Different forms are often combined or blended. E. g.,

(a, b) Ἦισθετο, ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν (v. l. Ἦ. τό τε Μ. στράτευμα, ὅτι ἤδη ἐν Κ. ἦν), *he perceived, that the army of Meno was now in Cilicia (the army of M., that it was, &c.)*, i. 2. 21. Πάρεσκεύαζοντο, ὅπως . . ἐσβαλοῦσιν, *they prepared [how they should invade, 624 b] to invade*, Th. 2. 99. See 474 b, 573 a. (c, d) Δισθανόμενος αὐτοῦς

μέγα . . δύνασθαι, *perceiving them to have great influence*, Th. 6. 59. Οὐ δύναμαι . . σὲ αἰσθέσθαι πειρώμενον, *I cannot perceive you attempting*, ii. 5. 4. Παρεσκευάζοντο . . στρατεύειν (πολεμήσοντες, or ὡς πολεμήσοντες), *they prepared to make war*, Th. 1. 115 ; 2. 7. See 598 b. (e) See 573.

(f) Ἐνομίζομεν ἄξιοι εἶναι [= ἡμᾶς ἀξίους εἶναι], *we thought that we were worthy*, Cyr. 7. 5. 72 (cf. νομίζοιμι γὰρ ἑμμαντὸν εἰσκέειν Ib. 5. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= σεαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος (621 ; cf. οἶμαι μὲν ληρεῖν με Pl. Charm. 173 a). Ὅρω μὲν ἑξαμαρτάνων Eur. Med. 350 (cf. ὁρῶ δέ μ' ἔργον δεινὸν ἑξεργασμένην Soph. Tr. 706). Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος, *I speak for this reason*, [wishing] *that I wish*, Pl. Phædo 102 d. (g) Προσῆκει ἄρχοντι φρονίμῳ εἶναι, *it becomes a ruler to be prudent*, Mag. Eq. 7. 1. Εὐ γὰρ φρονούντος ἔμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly* (677), Æsch. Ag. 271. See 667.

(h) Οὐχ ἃ κρείττων ἦδαι ὦν, ταῦτα προῦκαλείτο τοὺς συνόντας, ἀλλ' ἅπερ εἷ ἦδαι ἑαυτὸν ἥττονα ὄντα, *he did not challenge his companions to those exercises in which he knew he was superior, but those in which he well knew he was inferior*, Cyr. 1. 4. 4. Παριτητέα . . μηδὲν ἀπολογησομένους, . . δηλῶσαι δέ, *they must come forward, not to make any defence, but to show*, Th. 2. 72. Ἄλλω τε τρὸς πειράσαντες, καὶ μηχανὴν προσήγαγον, *both attempting in other ways, and [they brought up] bringing up an engine*, Th. 4. 100. Διέρχεται, τὸ μὴ ἡπειρος οὔσα [for εἶναι, 664 c], *is separated, so as not to be main land*, Th. 6. 1.

i. The Inf. and Part. may also be used *impersonally*: Μὴ μεταμέλειν σοι (432 d). Μεταμέλον αὐτοῖς, *they repenting*, Pl. Phædo 113 c.

j. An especial variety of construction appears with σύννοια, συγγινώσκω, ἔοικα, and some other words: Ἐννοῖδα ἑμμαντῷ σοφὸς ὦν (οὐ δύναμένῳ, ὅτι λέγω), *I am conscious that I am wise (that I am not able, that I speak)*, Pl. Apol. 21 b, Conv. 216 b, Ion 533 c. Ἐγὼ σοι σύννοια [sc. σε] . . πρῶτ' ἀνιστάμενον [*v. l. ἀνισταμένῳ*] (Ec. 3. 7. Ἐοικας βασιλεὺς εἶναι (ἡδόμενος, δεδιότι), *you seem to be king (pleased, like one fearing)*, Cyr. 1. 4. 9, Hel. 6. 3. 8, Pl. Rep. 527 d. So Ὅμοιοι ἦσαν θαυμάζειν (*v. l. θαυμάζοντες*, = θαυμάζουσι), *they seemed to be wondering*, iii. 5. 13.

k. Some verbs may be followed either by the Inf. or the Part., with scarcely any difference of meaning, as in some of the examples above ; and others, with an obvious difference. In the latter case, the Part. commonly denotes that which is less dependent on the action of the leading verb, or is a more immediate, positive, or personal object of perception: Τοῦτο μὲν οὐκ αἰσχύνομαι λέγων · τὸ δὲ αἰσχυνόμην ἂν λέγειν · *I am not ashamed [saying] to say this (which is said) ; but I should be ashamed to say that (which from the shame is not said) ;* Cyr. 5. 1. 21. Ἄν ἅπαξ μάθωμεν ἀργοὶ ζῆν, *if we once learn to live in idleness*, iii. 2. 25 ; Ἴνα μάθῃ σοφιστῆς ὦν, *that he may learn that he is a schemer*, Æsch. Pr. 61. So γνῶ τρέφειν, *learn to keep*, Soph. Ant. 1089 ; γνῶσιν ἀπιστούμενοι, *perceive that they are distrusted*, Cyr. 7. 3. 17. Μемνήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39 ; Μέννημαί σου ἀκούσας, *I remember that I heard from you*, Cyr. 2. 4. 12. Ἦκουον Ἀθηναῖον εἶναι, *I heard that you were an Athenian*, iii. 1. 35. Ἦκουσαν αὐτοῦ φωνήσαντος, *they heard him speaking*, Symp. 3. 13. See ἔοικα (j).

l. Infinitives and Participles retain the properties of the verb, so far as may consist with their substantive or adjective use. In general, they modify as nouns or adjectives, but are modified as verbs. See 504, 663.

658. The use of both the incorporated modes is even more extensive in Greek than in English.

1. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation: Παρὼν ἐτύγχανε, *happened to be present*, i. 1. 2. Ἐβούλετο ἑαυτὸν φιλεῖσθαι, *wished himself beloved*, Cyr. 8. 2. 26. Ἐπεμψέ τινα ἐροῦντα (598 b).

a. With ἄν, the Inf. or Part. commonly supplies the place of the corresponding tense of the Opt., or past tense of the Ind. (618); and is usually translated by our potential mode: Καὶ δ' ἄν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι, *he said he would advise the rest*, I. 684. (directly, ἄν . . παραμυθησαίμην I. 417). Ὡς οὕτω περιγεγόμενος ἄν, *as though he would thus prevail*, i. 1. 10 (directly, περιγενοίμην ἄν). Διὰ τὸ μὴ ἀνασχεῖσθαι ἄν, *because they would not have borne it*, Hel. i. 4. 20 (directly, ἀνέσχοντο ἄν). Ὡστε καὶ ἰδιώτην ἄν γινῶναι vi. 1. 31.

b. In Latin, the *Gerund* and *Supine* supply in part the place of the Greek Inf.: Τοῦ πιεῖν ἐπιθυμία, *bibendi desiderio*. Ἀκοῦσαι ἀηδῆ (663 g), *injuvundam auditu*. The Latin Participle, from its defective formation, is far less used than the Greek or English; and is often *absolute* in the Passive, where they are used in the Active: Συλλέξας στρατεύμα, *exercitu collecto, having collected an army*, i. 1. 7. (c) In Modern Greek the place of the Inf. is commonly supplied by a conjunction and finite mode: θέλω νὰ φάγω [= classical θέλω φαγεῖν], *I wish to eat*.

659. 2. The use of the incorporated modes, particularly the Inf., is very great in Indirect Discourse, sometimes (a) continuing through a series of sentences, or (b) even extending to relative, and rarely to other subsidiary clauses (cf. 661 a); and being interchanged and blended not only (c) with other forms of Indirect Discourse, but also (d) with those of Direct Discourse. Compare the much greater use of the Lat. Inf. in Indirect Discourse. For the use of the tenses here, see 660 b. E. g.,

(a) See Hdt. 1. 24; Cyr. 1. 3. 4 s. (b) Ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δύ' εἶναι χάσματα, *he said that, when his soul had left the body, it went to a place, in which were two openings*, Pl. Rep. 614 b. Λέγουσι . . ὥς πᾶσα ἄν γῆ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι, 'if there did not take place,' Hdt. 3. 108. (c) Ἀγγέλλει Δερκυλλίδας, ὅτι νικῶέν τε αὐτὸν Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὀκτώ, *D. announces, that the L. have conquered again, and that eight of their own men have fallen*, Hel. 4. 3. 1. Ὡς μὲν στρατηγήσοντα ἐμὲ . . μηδεὶς ὑμῶν λεγέτω . . ὥς δὲ . . πείσομαι, *let none of you speak of me as to take command, but (say rather) that I will obey* (680), i. 3. 15. (d) Ἐφη ἐθέλειν πορεύεσθαι, . . “ἐγὼ γάρ,” ἔφη, “οἶδα,” *he said that he wished to go, “for,” said he, “I know,”* iv. 1. 27. See i. 3. 20, vii. 1. 39; and cf. § 644.

e. Ὅτι and ὥς are sometimes even followed, after intervening words, by an Inf. or Part., instead of a finite verb: Εἶπε δὲ, ὅτι, ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν, *he said that, as soon as the campaign was ended, he would send him home*, iii. 1. 9. Γνοὺς . . ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδῶσουσι, διαφθαρησομένους αὐτούς, 'that they would be destroyed,' Th. 4. 37. Cf. 644 a.

f. The use of the Inf. in Indirect Discourse after verbs of *saying, thinking, perceiving*, and the like (*verba sentiendi et declarandi*), is not broadly separated from its objective use after verbs of *commanding, advising, entreating, teaching, learning, wishing, intending*, and the like. It may commonly be distinguished by the use of “*that*” in translation, by the use of ὅτι with another mode in equivalent expressions, or by the context.

(g) After verbs of *promising, hoping, expecting*, and the like, the Inf. is oftener in the Fut., according to the rule for Indirect Discourse: ἵπνισχνούμενος . . ποιήσεν, *promising that you would do*, vii. 2. 24 (cf. συστρατεύεσθαι vii. 7. 31; μεμνήσθαι vii. 6. 38; παύσασθαι i. 2. 2).

h. Φημί, introducing Indirect Discourse, is regularly followed by the Inf.; εἶπον, by ὅτι or ὥς, and a finite verb; λέγω, by either; but in the sense *to command*, both εἶπον and λέγω, by the Inf.: Εἶπεν αὐτῷ μένειν, *bade him stay*, Cyr. 1. 4. 18. Yet see 627 b.

660. a. The Inf. and Part. are *achronic* in respect to *absolute* time (590, 607). (b) But the Part., the Inf. Fut. and Fut. Perf., and the Inf. in Indirect Discourse (cf. 643 b), commonly express the same time *relatively* (i. e. with reference to the verb on which they depend), which the same tense of the Ind. would express *absolutely*. (c) For the use here of the Pres. and Perf. as also Impf. and Plup., see 269 c. (d) Otherwise the Inf., as in Eng., commonly expresses simply the relation of the action to the time (267 c), leaving the time itself to be inferred from the connection. This time is often a relative future; and then the less common Fut. Inf. might also be used, to give prominence to the time. Cf. 624 b, 653 c. Thus,

(b) Ἡεὶ λέγων (λέξας, λέξων) *he went saying* (having said, to say). Λέγει ὁρᾶν (ιδεῖν, ἔψασθαι), *dicit se videre* (*vidisse, visurum esse*), *he says that he sees* (saw, shall see). Cf. 643 a. (c) Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, *he says that he himself healed the wound*, i. 8. 26 (directly ἰάμην). Οἶδα δὲ κάκεινῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην Mem. 1. 2. 18. (d) Βουλόμενοι . . ἔχειν (ἀποκλήσασθαι, v. l. ἀποκλήσεσθαι), *wishing to have* (to intercept), Th. 8. 9; 6. 101 (Thuc. is especially inclined to this use of the Fut.). See 598.

e. The Aor. Part. sometimes *agrees* in time with the leading verb, chiefly with another Aor. when both refer to a *single act*, and with such verbs as λανθάνω, τυγχάνω, φθάνω, and περιοράω: Τί ἂν εἰπὼν σέ τις ὀρθῶς προσείποι; *what could one call you and call you rightly?* Dem. 232. 20. Ἰδὼν εἶδον, [seeing] *surely I saw*, Luc. D. Mar. 4. Ἀστυάγην σκώψαντα εἰπεῖν Cyr. 1. 3. 8. Λήσομεν ἐπιπεσόντες, *we shall attack by surprise*, vii. 3. 43. Οὐ μὴ σ' ἐγὼ περιόψομαι ἀπελθόντα, *I will not let you go*, Ar. Ran. 508. See § 677.

661. a. Clauses depending upon the Inf. and Part. have usually the same form as if these were finite verbs: Ἐτοιμος ἦν ἀποτίνειν εἰ καταγνοῖεν, *he was ready to pay, if they should condemn him*, Isoc. 361 c. Φοβοίμην δ' ἂν τῷ ἡγεμόνι, ᾧ δοίη, ἔπεσθαι (641 b). Ἀποπέμψαι ὃ εἶχε στράτευμα, Ἐχων οὖς εἶρηκα (551 c). But see 659 b.

b. From the familiar association of the Acc. with the Inf., and the Gen. with the Part., words commonly governing other cases are often followed by these in connection with an Inf. or Part.: Ὑμᾶς προσήκει καὶ ἀμείνωνας . . εἶναι, *it befits you to be* [that you should be] *braver*, iii. 2. 15 (cf. ὑμῖν προσήκει Ib. 11, § 450). Οὐδὲν ἤχθετο αὐτῶν πολεμούντων, *he was not at all displeased* [they being] *with their being at war*, i. 1. 8 (cf. ἤχθετο αὐτῷ vii. 5. 7, § 456). Ἐρποντος εἰσορᾶς ἐμοῦ, *you see me going* (432 h), Soph. Tr. 394. (c) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.: Ἦσθην . . εὐλογοῦντά σε, *I am pleased that you bless* (456), Soph. Ph. 1314.

d. In the use of the incorporated modes with adjuncts, there is often a union of two constructions: Τί ἡμῶν δεήσεσθε χρήσασθαι [uniting τί ἡμῶν δεήσεσθε and τί δεήσεσθε ἡμῖν χρήσασθαι]; [what shall you want of

us to do with us?] *in what shall you wish to employ us?* v. 4. 9. "Ἀγγελλε δ' ὅρκῳ προστιθείς, *announce* [with an oath, adding it], *adding an oath*, Soph. El. 47.

662. From the intimate union subsisting between the Inf. or Part., and the leading finite verb, a word properly modifying the one is sometimes placed in immediate connection with the other. Thus we find (a) such adverbs as ἅμα, αὐτίκα, εὐθύς, ἐξαίφνης, μεταξύ, ὅμως, καίπερ, &c., joined with the Part. instead of the leading verb; and sometimes (b) a particle joined with the leading verb instead of the Inf. or Part., particularly ἄν (621), and οὐκ with φημί: (a) "Ἄμα ταῦτ' εἰπὼν ἀνέστη [having said this, he at the same time rose], *as soon as he had said this, he rose*, iii. 1. 47. Εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετο, *immediately upon seeing me, C. saluted me*, Pl. Rep. 328 c. Μεταξὺ παλῶν εἰσέρχεται, [playing, meanwhile] *he enters in the midst of his play*, Pl. Lys. 207 a. Ἰκνῶμαι, καὶ γυνή περ οὖσ' ὅμως, *I come, even though I am a woman*, Eur. Or. 680. (b) Οὐκ ἔφασαν ἰέναι, *they said they would not go*, i. 3. 1. Ἐπήρετο αὐτὸν, εἰ ὀπλιτεύοι. Οὐκ ἔφη [sc. ὀπλιτεύειν]. 'He said *No.*' v. 8. 5.

I. *The Infinitive (Verb-Noun, "Ὄνομα τοῦ Ῥήματος").*

663. RULE XXXIII. The INFINITIVE is construed as a *neuter noun* (491 a). Hence,

(a) The Inf. may be the SUBJECT of any word which would agree with a noun, or (b) even of another Inf.; (c) it may itself agree as an APPOSITIVE; (d) it may DEPEND upon any word which would govern a noun; or (e) it may be used, like a noun, to express a CIRCUMSTANCE; particularly such as are denoted by the *Gen. of cause*, the *modal Dat.* (466 s), the *Acc. of specification* (481), and the *adverbial Acc.* (483). (f) The ARTICLE is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a *preposition*, the insertion of the article is required.

(a) Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, *to fly is safer for them*, iii. 2. 19. Οὐδὲν οἷόν ἐστ' [= τοιοῦτόν ἐστιν, οἷον] ἀκοῦσαι (τὸ αὐτὸν ἐρωτᾶν), *there is nothing [such as] like hearing (like asking him)*, Ar. Av. 966, Pl. Gorg. 447 c. (b) Δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, *that it should be granted to him to save the Greeks*, ii. 3. 25. (c) Τὸ γὰρ γινῶναι ἐπιστήμην που λαβεῖν ἐστιν, *to learn is to acquire knowledge* (534. 3), Pl. Theæt. 209 e. Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι, Cyr. 8. 7. 25. (d) Θερμότερον πιεῖν, *warmer for drinking*, Mem. 3. 13. 3. Ἐπέσχομεν τοῦ δακρύειν (405). Μανθάνειν γὰρ ἤκομεν, *we have come to learn*, Soph. O. C. 12. Δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναί μοι ἀποσῶσαι ὑμᾶς ii. 3. 18. (e) Ἐξῆλθεν τοῦ σπεῖραι (429 a). Ὅρᾱν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς, *he was stern in aspect, and rough in voice*, ii. 6. 9. Ὅμοιον οὐδὲν . . . , πλὴν ὀνομάσαι, *nothing is similar, except in name*, Eur. Ph. 501. (f) Διὰ τοῦ ἐπιπορκεῖν, *through perjury*, ii. 6. 22. Ἀντὶ δὲ τοῦ ἄρχεσθαι ὑπ' ἄλλων, *ἄρχειν, instead of being ruled by others, to rule*, Hdt. 1. 210 (yet v. l. ἀντὶ δὲ ἄρχεσθαι). Ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν v. 6. 32.

g. In Greek, as in Eng., the Inf. *Act.* (or *Mid.*) is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject: "Ἀξίος θαυμάσαι, *worthy to [admire] be admired*, Th. 1. 138 (cf. θαυμάζεσθαι, Id. 2. 40). Θαῦμα ιδέσθαι, *a wonder to behold*, E. 725. Κτανεῖν ἐμοί νυν ἔδοσαν, *they gave her to me [to slay] to be slain*, Eur. Tro. 874. Ἀκοῦσαι . . ἀηδῆ, ῥηθῆναι δ' οὐκ ἀσύμφορον, *painful to hear, yet not useless to be spoken*, Isoc. 265 c.

h. The Inf. is often named from its special office: as, the Inf. of *Direct* or *Indirect Object*, of *Effect*, of *Purpose*, of *Specification*, the *Adverbial Infinitive*, &c.

664. ARTICLE WITH THE INF. a. The prevalent use of the Inf. as a *direct* or *indirect object* of a *verb* or *adjective*, is not commonly distinguished by the article; while its rarer *subjective* use as a *Gen.* is usually so distinguished. Hence it usually wants the article, where it would be naturally translated by the Eng. Inf., and also in Indirect Discourse; but commonly takes it when it modifies a noun, unless the noun is so joined with a verb, that the Inf. may seem related to them jointly (as together equivalent to some verb, &c.): See examples above. Πρόφασιν τοῦ ἀθροῖζειν (444 b). Ἔλαβον πρόφασιν στρατεύειν, *they seized a pretext for war*, Hel. 3. 5. 5. Ἴνα . . φόβος εἴη . . στρατεύειν, *that they might fear to make war*, ii. 4. 3 (cf. iii. 1. 18). Ἀκροβολίσεσθαι ἀνάγκη ἐστὶ [like χρῆ], *it is necessary to fight at a distance*, Cyr. 2. 1. 7.

b. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See 571 f, h. In such cases, or when the Inf. is the subject of ἐστὶ and an adjective, it commonly wants the article. A verb which has an Inf. for its subject, is usually intransitive or passive.

c. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object*, *effect*, or *specification*), where another case might have been expected. It is used the more freely, if some negation is expressed. Thus, Τὸ δρᾶν οὐκ ἠθέλησαν, [willed not the doing] *were not willing to do it*, Soph. O. C. 442. Ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αἰδοῦμαι, *I am ashamed to drop a tear, yet again not to weep*, Eur. Iph. A. 451. Τὸ σιγᾶν οὐ σθένω Ib. 655. Ὅς σε κωλύσει τὸ δρᾶν, *who will prevent thee from doing it* (405), Soph. Ph. 1241. Τῆς ἐλπίδος . . τὸ μὴ παθεῖν, *the hope of not suffering*, Id. Ant. 235. Τὸ μὲν προσταλαιπωρεῖν . . οὐδεὶς πρόθυμος ἦν, *no one was ready [as to] for enduring*, Th. 2. 53.

d. The Inf. with τοῦ as the *Gen.* of *motive* is particularly frequent with a negative: Τοῦ μὴ τινας ζητῆσαι, *in order that none may inquire*, Th. 1. 23. (e) In late, especially Hellenistic, Greek, this *Gen.* form was more loosely used to express *result*, *effect*, *object*, &c.: Ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι, *to send them word [for their abstaining] to abstain*, Acts 15. 20. Πειποιηκόσι τοῦ περιπατεῖν αὐτόν Ib. 3. 12.

f. Compare the use of the article with the Inf. in German, Italian, &c.: τὸ φιλεῖν, G. das Lieben, It. il amare, *to love*.

665. a. The INF. OF SPECIFICATION and the ADVERBIAL INF. have a large range, and are variously translated. In some of these uses, the Inf. is often said, though not in the strict sense of the term (401 N.), to be *absolute*. E. g., Ἐκ δειματός του νυκτέρου, δοκεῖν ἐμοί, *from some night vision, [according to the seeming] as it seems to me, or methinks*, Soph. El. 410. Ἄλλ' εἰκάσαι μὲν, ἡδύς, *but to guess, joyous*, Id. O. T. 82. Ὀλίγου δεῖν πλείους ἀπεκτόνασιν, *have slain [to want little] almost a greater num-*

ber, Hel. 2. 4. 21. So μικροῦ δεῖν, ὀλίγου [sc. δεῖν], μικροῦ [sc. δεῖν], almost. 'Ες δέον πάρεσθ' ὅδε Κρέων, τὸ πράσσειν καὶ τὸ βουλευεῖν Soph. O. T. 1416. For other examples, see 663 c, 664 c.

b. The use of εἶναι as the *Inf. of specification*, or the *adverbial Inf.*, will be particularly remarked with ἐκὼν, chiefly in negative sentences; and with some *adverbs*, or *prepositions followed by their cases*, chiefly preceded by τό: Οὐτε συνθήκας ἂν ψευδοίμην ἐκὼν εἶναι, nor would I break my engagements willingly [to be willing], or, so far as depends on my will, Cyr. 5. 2. 10 (cf. "to be sure" = surely). Τὸ νῦν εἶναι, [as to the being, or state of affairs, now] for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends on these, Lys. 180. 41.

666. RULE XXXIV. The SUBJECT OF THE INFINITIVE is put in the *Accusative*: as,

Οἰόμενοι . . Κῦρον ζῆν, supposing [C. to be] that Cyrus was alive, ii. 1. 1 (cf. the finite Κῦρος ζῆ, C. is alive, 400). Ἐξίου . . δοθῆναι οἱ ταύτας τὰς πόλεις, he requested that these cities should be given to him, i. 1. 8.

a. The subject of the *Inf.* is very often, either properly or by attraction (474, 657 c), the *direct object* of a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to this rule. (b) The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German (272a, c): Πέπεικε τὸν μάντιν λέγειν, had persuaded the prophet [to the saying] to say (G. zu sagen), vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, he urged the exiles [to the serving] to serve with him, i. 2. 2.

667. a. This rule applies to the subject of the *Inf.* simply as such. (b) Very often, this subject has a *prior grammatical relation*, which determines its form; (c) even if its two uses are not in immediate connection. (d) Still, it is sometimes repeated in the *Acc.* for more distinct expression; and (e) is oftener so understood. (f) For clearness, emphasis, or euphony, it is sometimes repeated in the same case, chiefly in the *Nom.* (g) Attracted and mixed constructions also occur. Thus,

(b) Κῦρου ἐδέοντο ὥς προθυμοτάτου . . γενέσθαι, they besought C. to be as strenuous as possible, Hel. 1. 5. 2. Νῦν σοι ἔξεστιν . . ἀνδρὶ γενέσθαι, it is now in your power to become a man, vii. 1. 21. See 657 f, g. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι (660 c). (c) Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, he effected this by being severe, ii. 6. 9. Κήρυκα προπέμπει αὐτοῖς λέγοντα, . . ἐτοῖμος εἶναι, he despatches a herald to them, to say that he is ready, Th. 7. 3. Rettulit esse pronepos, Ov. (d) Οἶμαι δέ με ἀκηκοέναι, I think that I have heard, Pl. Rep. 400 b. Ἐνόμισε ἑωυτὸν εἶναι Hdt. 1. 34. (e) Δεομένων μου προστάτην [sc. με] γενέσθαι, entreating me [that I would become] to become leader, Cyr. 7. 2. 23. Ἔδοξεν αὐτοῖς, προφύλακας κατastήσαντας [sc. σφᾶς] συγκαλεῖν, it seemed best to them, having stationed sentinels, to convoke, iii. 2. 1. (f) Ἐπομνύω σοι . . ἐγὼ βούλεσθαι ἂν, I swear to you that I would choose, Cyr. 6. 4. 6. (g) Ἐλπίζων . . οὐδ' ὦν αὐτὸς, οὐδὲ οἱ [for τοὺς, attracted by αὐτὸς] ἐξ αὐτοῦ, παύσεσθαι, trusting that neither himself, nor his descendants, would lose, Hdt. 1. 56. Τοὺς δὲ ἀποκρίνασθαι . . αὐτοὶ δώσω (as if a finite mode had preceded), that these answered that they would give, Ib. 2. Ἐννέπω σέ . . ἐμμένειν, . . ὥς ὄντι (as if σοὶ had preceded), Soph. O. T. 350. See T. 258 s.

h. The subject of the Inf. is very often indefinite ; and is then commonly omitted, though words may be expressed agreeing with it : “Οὐδαμῶς ἄρα δεῖ [sc. τινα] ἀδικεῖν.” “Οὐ δῆτα.” “Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν.” “One ought then by no means to injure.” “Surely not.” “Not then, when injured, to injure in turn.” Pl. Crito 49 b.

668. PLEONASM AND ELLIPSIS. I. The Infinitive (a) is sometimes *redundant*, and (b) is sometimes *omitted* :

(a) Χάριν ἀντιδίδωσιν ἔχειν, *in return gives [to have] pleasure*, Soph. O. C. 232. Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν Id. Aj. 825. (b) Εἰς τὸ βαλανεῖον βούλομαι [sc. ἵεναι], *I wish to go to the bath*, Ar. Ran. 1279. Ἐφη ὁ Ὀρόντης [sc. οὕτω ποιῆσαι], *Orontes [said that he had so done] assented*, i. 6. 7. Παραγγέλλει εἰς τὰ ὄπλα i. 6. 13.

c. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epeexegetic* (ἐπεξηγητικός, *explaining further*).

669. II. The Infinitive often depends upon a word which is omitted or implied in another word.

1. This often occurs in Indirect Discourse :

Οἱ δὲ σφάττειν ἐκέλευον · οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἔφασαν] · *but they bade him kill them ; for [they said that] they were unable to proceed* ; iv. 5. 16. Ἔθηκεν, ἐφ' οἷς ἐξεῖναι, *he made conditions, on which he said it was permitted*, Dem. 505. 19. Κατεφρόνουν . . , μηδένα ἂν ἐπιχειρῆσαι, *they despised the foe, (thinking that) no one would attack*, Hel. 4. 5. 12.

670. 2. RULE V. The Inf. often forms an elliptical *command, request, counsel, salutation, exclamation, or question* :

Σὺ μοι φράζειν [sc. ἔθελε], *do you [please to] tell me*, Pl. Soph. 262 e. Παῖδα δ' ἐμοὶ λῦσαι A. 20 (so esp. in Hom.). Ζεὺ πάτερ, ἢ Αἴαντα λαχεῖν, ‘Ο [grant] that either Ajax may draw the lot,’ H. 179 (cf. Ζεὺ ἄνα, δός τίσασθαι, ‘grant that I may punish,’ Γ. 351). Τὸν Ἴωνα χαίρειν [sc. κελεύω], *I bid Ion hail*, Pl. Ion 530 a. Ἐμὲ παθεῖν τάδε [sc. δεινὸν ἐστὶ], *φεῦ ! that I should suffer such things [is horrible], alas !* Æsch. Eum. 837. ὦ βασιλεῦ, κότερον λέγειν . . ἢ σιγᾶν [sc. χρή, or κελεύεις] ; Hdt. 1. 88. Ἄ δειλοί, πόσ' ἔμην ; κ. 431. *Mene incepto desistere victam ?* Virg.

a. So often in *proclamations, laws, &c.* : Τοὺς Θράκας ἀπιέναι [sc. κελεύεται or δεῖ], *it is ordered that the Thracians depart, or the T. must d.*, Ar. Ach. 172. Τὴν δ' ἡλιαίαν διαγινώσκειν, *let the court decide*, Dem. 629. 24. See v. 3. 13. (b) In exclamation, the *article* is usually prefixed : Τῆς τύχης ! τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν ! *My ill-luck ! That I should happen now to have been summoned hither !* Cyr. 2. 2. 3 (429 f). See Ar. Av. 5. (c) In a few poetic passages, the Inf. follows εἰ γάρ or εἴθε, to express wish : Εἰ γὰρ . . ἐχέμεν [sc. ὦφελες, 638 g], *would thou hailst*, η. 311. See ω. 376.

671. 3. RULE W. Some connectives are followed by the Infinitive ; especially ὥς, ὥστε, οἷος, and ὅσος.

a. This construction, like similar constructions in our own and other languages, is plainly due to ellipsis, though it has extended to cases where the ellipsis cannot be supplied without cumbering the discourse, and has some irregular forms (through attraction, &c.). It is little used in Homer. (b) It sometimes occurs where a connective seems needless ; and (c) is often *parenthetic* (chiefly with ὥς). E. g.,

(a) 'Επειδὰν δὲ σημήνη . . , ὥς [sc. σημαίνει ἀν] ἀναπαύεσθαι, *when the signal is given, as [it would be given] for resting*, ii. 2. 4. 'Υπελάσας ὥς συναντῆσαι, *riding up [so as] to meet him*, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν (550 e) iii. 5. 7. Μεγάλα ἐκτήσατο χρήματα, ὥς ἂν εἶναι 'Ροδώπιος, *she acquired great wealth [as it would be accounted, to belong to R.] for a person like R.*, Hdt. 2. 135. 'Ὡς παλαιὰ εἶναι, *considering their antiquity*, Th. 1. 21. Βούλεται πολεμῆν, ὥστε πολεμῆν, *chooses toil, so as to be [or that he may be] at war*, ii. 6. 6. "Εχω γὰρ τριῆρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Εφ' ᾧ μὴ καλεῖν, 'Εφ' ᾧ τε πλοῖα συλλέγειν (557). Οἶοι . . ἐφίεσθαι, "Ὅσον δοκεῖν · see 556 b, c, d. (b) Ψυχρὸν ὥστε λούσασθαι ἐστίν, *it is cold [so as to bathe in] for bathing* (cf. λούσασθαι ψυχρότερον), Mem. 3. 13. 3. Πάνυ γὰρ μοι ἐμέλησεν ὥστε εἰδέναι, *I took much pains [so as to know] to learn*, Cyr. 6. 3. 19 (cf. ἔμελε αὐτῷ εἰδέναι Mem. 4. 7. 1). 'Εποίησα ὥστε δόξαι, *I had made [things so result that it should seem] it seem* (feceram ut), i. 6. 6. "Ηθελ' ὥστε γίνεσθαι τάδε, *wished that this should be*, Eur. Hipp. 1327. (c) 'Ὡς δὲ συντόμως (or συνελόντι, or ἐν βραχεῖ, sc. λόγῳ), εἰπεῖν, ut breviter dicam, [I say this so as to speak] *to speak briefly*, Œc. 12. 19, Ages. 5. 3, 7. 1. 'Ὡς ἔπος εἰπεῖν Pl. Gorg. 450 d, 'Ὡς λόγῳ εἶπαι Hdt. 2. 15, 'Ὡς εἰπεῖν Th. 6. 30, [that I may speak the word, &c.] *so to speak*. 'Ὡς μικρὸν μεγάλῳ εἰκάσαι, *to compare small with great*, Th. 4. 36. 'Ὡς ἐμὲ εὖ μεμνήσθαι, *so far as I remember correctly*, Hdt. 2. 125.

d. Other modes are also used after these connectives, for the sake of greater precision, force, actuality, or independence of expression ; while it is here the especial office of the Inf. to *describe, characterize, or modify* something that precedes : Κατέβαινον, ὥς ἐπὶ τὸν ἕτερον ἀναβαλεῖν [*v. l. ἀναβαλεῖν*], *they were descending, so as to ascend the second [that they might ascend]*, iii. 4. 25. Οὕτως ἀγνωμόνως ἔχετε . . , ὥστε . . ἐλπίζετε ; *are you so senseless, [that you hope] as to hope?* Dem. 25. 18. 'Αριαῖος ἀφεστήξει, ὥστε φίλος ἡμῖν οὐδεὶς λελεῖψεται, *A. will depart, so that no friend will be left us*, ii. 4. 5. Κραυγὴν πολλὴν ἐποιοῦν . . , ὥστε καὶ τοὺς πολεμίους ἀκούειν · ὥστε . . ἔφυγον · *they made so much noise that even the enemy heard* (characterizing the noise by showing its effect) ; [so that] *and therefore they fled* (narrating the result as a fact in the history) ; ii. 2. 17. See 655 a.

e. 'Ὡς and ὥστε, originally relative adverbs of manner, often express with the Inf. *purpose or consequence* ; ὥς especially the former, and ὥστε the latter. See examples above.

672. f. The Inf. is also used elliptically after ἢ, *than* : Μεῖζον ἢ φέρειν, Μεῖζον ἢ ὥστε φέρειν, [greater than it should be for one to bear it] *too great to bear* (513 d, e). (g) It is sometimes used after πρὶν (πρότερον, πρόσθεν) ἢ, *priusquam, before, ὕστερον ἢ, after, or φθάνω ἢ, to anticipate*, with a different ellipsis : "Ὑστερον . . ἢ αὐτοὺς οἰκίσαι, *later than [it took place that they settled] their own settlement*, Th. 6. 4.

II. The Participle (Verb-Adjective).

673. The Participle is either *circumstantial, complementary, definitive, or descriptive*, that is, it either expresses some *circumstance or complement* of the leading verb, or *defines or describes* some associated person or thing.

a. "One of the grammarians calls the Greeks φιλομέτοχοι" [participle-lovers, 658]. — Farrar.

674. 1. The CIRCUMSTANTIAL PARTICIPLE is distinguished according to the circumstance denoted, as *time, cause, means, condition, concession, purpose, consequence, &c.*; and also as (a) *preliminary*, (b) *contemporary*, or (c) *prospective*, according as its action precedes, is simultaneous with, or follows, that of the leading verb.

d. It is often translated into Eng. by a finite verb with a connective, an infinitive, a circumstantial adjunct, or an adverb (658). The Greek usually prefers a participle and verb, where the Eng. uses two verbs closely joined by '*and*.' (e) As a *preliminary participle*, the Aor. is especially used; though, for brevity, it is often translated by the Eng. Pres. The *prospective participle* is commonly in the Fut.; and is often translated by the Eng. Infinitive.

E. g., (a) Μάνθαν' ἐλθὼν, [having gone] *go and learn*, Ar. Nub. 89. Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον, *C. received the exiles, and raising an army besieged M.*, i. 1. 7. Μετὰ δὲ Σόλωνα οἰχόμενον, *after S. had gone* (612), Hdt. 1. 34. (b) Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. 3. 2. 25. Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος, *I say it for this reason, because I wish*, Pl. Phædo 102 d. Ἦκε . . ὀπλίτας ἔχων χιλίους, *he came with 1000 hoplites*, i. 2. 6 (so λαβὼν Ib. 3, ἄγων, φέρων, = *with*). Τελευτῶν *finally* (509 a); ἀρχόμενος, *at first*, Th. 4. 64; ἐπικρυπτόμενος (553 c), or λαθὼν (677 f), *secretly*. Ὁ τι δέοι ποιεῖντας φίλους εἶναι, *what they must [doing be] do to be friends*, vi. 6. 4 (cf. iv. 2. 3). (c) Ἐπεμψέ τινα ἐροῦντα, *he sent one to say* (598). See 635.

f. For participles expressing *condition*, see 635. *Concession* is sometimes expressed by a finite verb (commonly preceded by καὶ εἰ or εἰ καί); but oftener by a participle with an appropriate particle, as καίπερ, καί, πέρ, καίτοι, οὐδέ, μηδέ, &c.: Προσεκύνησαν καίπερ εἰδότες, *they did him homage, even [knowing] though they knew*, i. 6. 10. See 662 a.

g. Ἐχων, both with and without an Acc., is joined with some verbs, chiefly of *trifling* or *delay*, to give the idea of *persistency* (cf. 679 b): Ἀγρῆς ἔχων, *you trifle [holding on] continually*, Pl. Gorg. 497 a. Ποῖα ὑποδήματα φλυᾶρεῖς ἔχων; *what shoes do you keep trifling about [holding on to them]?* Ib. 490 c. (h) Μαθὼν or παθὼν, with τί or ὅ τι, sometimes forms a sarcastic or wondering '*why*' or '*because*': Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετην; [having learned what new notions, &c.] *what possessed you to insult the gods?* Ar. Nub. 1506. Τί παθοῦσαι . . εἰξᾶσι γυναιξίν; [having met with what, &c.] *what has happened to them that they resemble women?* Ib. 340. Πατέρα τύπτουμι, ὅ τι μαθὼν σοφοὺς υἱεὺς οὕτως ἔφῦσεν, '*because he begat*,' Pl. Euthyd. 299 a.

i. A verb is sometimes strengthened or otherwise modified by its own participle: Ἰδὼν εἶδον (660 e). Ὑπακούων σχολῇ ὑπήκουσα; *in obeying, have I obeyed leisurely?* Cyr. 8. 4. 9.

675. The Circumstantial Participle is often so loosely connected with the leading verb, that it is said (though not in the strictest sense of the term, 401 x.) to be put *absolute*. The Greek uses this construction far more than the English; though, from its fuller supply of active participles, less than the Latin (658 b).

RULE XXXV. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*: as,

Τούτων λεχθέντων, ἀνέβησαν, *his dietis, surrexerunt, these things having been said, they arose*, iii. 3. 1. Ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, *he ascended the heights [no one opposing] without opposition*, i. 2. 22. Ἡλίου δύνοντος, *as the sun was setting*, ii. 2. 3. Συνδόξαν τῷ πατρὶ . . , γαμεῖ, [it having seemed well to] *with the approval of his father, he marries*, Cyr. 8. 5. 28. Καλῶς παρασχόν, οὐ ξυνέβησαν, *they did not treat, when they had a fine opportunity*, Th. 5. 14. Ἀδηλον ὃν, ὁπότε . . ἀφαιρήσεται, 'as it was uncertain,' Th. 1. 2. Σίτου δὲ ἐπιλελοιπότης, οἶνου δὲ μηδ' ὀσφραίνεσθαι παρὼν, . . πολεμίων δὲ ἐπομένων v. 8. 3.

a. The *Gen. absolute* may be referred to the general head of the *Gen. of Cause* (often of *time*, 433 ; also of *motive, reason, &c.*). (b) The *impersonal participle absolute* commonly retained the generic *Acc.*, the only form in which its proper gender, the neuter, could be distinguished (571 e) ; perhaps the rather, because this participle was so often akin to the *Acc. of time* or the *adverbial Acc.* (c) The *Gen.* is here more readily admitted when the subject is afterwards expressed by a finite clause, than when it is expressed by the *Inf.* (571 f) : Δηλωθέντος, ὅτι . . τὰ πράγματα ἐγένετο, *it having been shown that affairs depended*, Th. 1. 74. Εἰσαγγελθέντων, ὅτι . . πλέουσιν (491 c) Ib. 116. Προσταχθέν μοι . . ἄγειν, *it having been charged me to convey*, Dem. 1210. 5. Ἐξὼν ζῆν, *when we might live*, Pl. Menex. 246 d. So Δόξαν δὲ ταῦτα [sc. πολεῖν, or see 502], *this resolved on*, iv. 1. 13.

d. The use of the neuter *Acc.* as absolute is sometimes extended, chiefly to participles not agreeing with *nouns*, or such as are often used impersonally : Κυρωθέν δὲ οὐδέν, *nothing having been fixed*, Th. 4. 125. Αἰσχρὸν ὃν τὸ ἀντιλέγειν, *as denial were base*, Cyr. 2. 2. 20. Δόξαντα δὲ ταῦτα, *this having been accepted*, Hel. 3. 1. 19 (cf. δοξάντων δὲ καὶ τούτων, Ib. 5. 2. 24). Προσῆκον αὐτῷ τοῦ κλήρου μέρος Isæ. 51. 36. (e) Other genders sometimes appear as if in the *Acc. absolute*, after ὥς or ὥσπερ (680) ; a use which seems due to a verb of thinking or speaking expressed or understood, or to the influence of an associate construction : Ὡς μὲν στρατηγήσονται ἐμὲ . . , λεγέτω, *let him speak [of me as to take], as if I were to take command* (659 c ; cf. 680 c). Ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, *they neglect brothers, as if friends came from fellow-citizens [as thinking them to come]*, Mem. 2. 3. 3. Εὐχέτο δὲ πρὸς τοὺς θεοὺς . . , ὥς τοὺς θεοὺς (repeated) εἰδότας, *he prayed to the gods, as knowing*, Ib. 1. 3. 2.

f. The Participle sometimes appears as if absolute in the *Nom.* or *Dat.*, through anacoluthon or other constructions already mentioned : Δεξιῷ κέρα ἡγουμένῳ, *with the right wing leading* (467), Th. 2. 90. Περιούντι δὲ τῷ ἐνιαυτῷ (469) Hel. 3. 2. 25. See 402, 504 b. (g) In Modern Greek, as in English, the *Nom.* is the common case for the participle absolute.

676. a. In the absolute construction, the substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. the rare omission in Latin of the former, and the regular omission of the latter) : Προϊόντων [sc. αὐτῶν], ἐφαίνετο ἵχνια, *as they were advancing, tracks appeared*, i. 6. 1. Εἶπον, ἐρωτήσαντος [sc. αὐτοῦ], *when he asked, they replied*, iv. 8. 5. Οὕτω δ' ἐχόντων [sc. πραγμάτων, 577 c], *affairs standing thus*, iii. 2. 10. Ὕντος πολλῷ [sc. τοῦ θεοῦ, 571 e, 466. 1.], *in a heavy rain*, Hel. 1. 1. 16. Ἀκοντος βασιλέως [sc. ὄντος], *rege invito, the king [being] unwilling*, ii. 1. 19. Ὑφηγητοῦ τινός, *some one being guide*, Soph. O. T. 1260. Ὡς ἐμοῦ μόνης πέλας Id. O. C. 83.

b. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed ; the former giving more prominence to

the Part., and sometimes arising from a change of subject ; the latter showing more clearly the relation of the Part. to the rest of the sentence : Διαβαινόντων [sc. αὐτῶν] μέντοι, ὁ Ἰλίου αὐτοῖς ἐπεφάνη [= διαβαίνουσιν αὐτοῖς], *as they were crossing, Glus appeared to them*, ii. 4. 24. Δι' ἡμᾶς, ἐν τάξει τε ἰόντων [sc. ἡμῶν], *by us, while marching in order*, v. 8. 13. Παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξιόμενοι, *they prepared for his coming that way and for receiving him* (680), i. 10. 6. See vii. 1. 27.

677. 2. The COMPLEMENTARY PARTICIPLE is used with verbs of sensation, of mental state and action, of showing and informing, of appearance and discovery, of concealment and chance, of conduct and success, of permission and endurance, of commencement and continuance, of weariness and cessation, of anticipation and omission, &c.

It may agree with (a) the subject or (b) an adjunct of the leading verb, or (c) may be used impersonally ; and (d) is sometimes understood (chiefly ὦν). It is (e) variously translated, sometimes even by an independent verb (as expressing the chief idea), while its leading verb is translated by an adverb or circumstantial adjunct. E. g.,

(a) Διατρίβουσι μελετῶσαι, *they continue practising*, Cyr. 1. 2. 6. Ἐπαύσαντο πολεμοῦντες, *ceased warring*, vi. 1. 28. Ἡδονται πράττοντες, *delight in doing*, Mem. 2. 1. 33. Ἀδικεῖτε ἄρχοντες, *you do wrong in beginning*, Th. 1. 53. Ἐχθρὸς ὦν κυρεῖ, *happens to be a foe*, Eur. Alc. 954. Δείξω . . σοφὸς γεγώς, *I will show that I have been wise*, Id. Med. 548. Ἦισθετ' ἡδικημένη Ib. 26. Ἴσθι μέντοι ἀνόητος ὦν, *know that you are senseless*, ii. 1. 13. Sensit delapsus, Virg. "And knew not eating death," Milt. (b) Ὀρώμεν πολλοὺς προσθέοντας, *we see many running up*, v. 7. 21. Ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard [of C. being] that C. was in C.*, i. 4. 5. Οὐκ ἐπιτρέψει παραβαίνουσι, *will not permit them to transgress*, Isoc. 268 c. (c) Ἐώρα πλείονος ἐνδέον, *he saw [there being need] that there was need of more*, vi. 1. 31. Εἰδέναι συνοῖσον, *to know that it would be advantageous*, Dem. 55. 2. (d) Σὺς ἴσθι [sc. ὦν], *know that you are safe*, Soph. O. C. 1210. Σὲ δηλώσω κακόν [sc. ὄντα], 'prove you [to be] vile,' Ib. 783. Μέγιστος τυγχάνει Id. El. 46. (e) See f.

f. A few verbs, as λανθάνω *to escape notice, elude*, φθάνω *anticipate*, ἀνύω *despatch*, διαλείπω *leave an interval*, may either take complementary participles, or be themselves used as circumstantial participles ; and λανθάνω may express concealment either from others or from one's self, according to its object expressed or understood : Λαθεῖν αὐτὸν ἀπελθών, [to elude him departing] *to depart without his knowledge*, i. 3. 17. Τρεφόμενον ἐλάνθανεν, *was secretly maintained*, i. 1. 9 s. Ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. 3. 5. 23. Ἐλάνθανε βόσκων, *he was fostering unawares*, Hdt. 1. 44. Ὅπως μὴ φθάσωσι . . οἱ Κίλικες καταλαβόντες, *that the Cilicians might not anticipate them in taking possession*, i. 3. 14. Οὐκ ἂν φθάνοις . . λέγων, *you cannot tell me too soon*, i. e. *tell me at once*, Mem. 2. 3. 11. Οὐκ ἔφθασαν πυθόμενοι . . , καὶ . . ἦκον, *they no sooner heard than they came*, Isoc. 58 b. Κλέψαι . . λαθόντας καὶ ἀρπάσαι φθάσαντας, *to seize unobserved and take by surprise*, iv. 6. 11. Ἄνε πράττων, *make haste to do*, Ar. Pl. 413. Ἀνύσας τρέχε (509 c) Ib. 229.

g. The Complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. : Πολεμοῦσιν ἄμεινον ἔσται, *it will be better for*

them [warring] to go to war, Th. 1. 118. Ἐμοὶ πρόπειοι ἂν μάλιστα ἐπιμελομένῳ, it would become me most of all to attend, Œc. 4. 1. Μεστὸς ἦν θυμούμενος, I was sated with passion, Soph. O. C. 768. Δῆλος ἦν ἀνιώμενος (573 c). Πολλὸς ἦν λισσόμενος, he was [much] earnest in beseeching, Hdt. 9. 91.

678. 3. The DEFINITIVE PARTICIPLE is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. (a) It occurs chiefly with the article (the proper sign of this use, 520); but (b) sometimes without it, if the class only is defined. E. g.,

(a) Ὁ ἡγησόμενος οὐδεὶς ἔσται, there will be no one who will guide us, ii. 4. 5. Οἱ αὐτομολήσαντες, the deserters (cf. οἱ ὕστερον ἐλήφθησαν), i. 7. 13. Τοῖς γειναμένοις (cf. τοῖς γονεῦσι), the parents, Apol. 20. Τὸν ἱερὸν καλούμενον πόλεμον, the so-called Sacred War. Th. 1. 112. Τῶν ἄλλων τὸν βουλόμενον, of the rest [him that] any one that wished, i. 3. 9. (b) Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνεται, 'appear fearful to the venturous,' Eur. Ph. 270. Πεπονθέναι . . εἰς βλάβην φέρον, to have suffered what tends to harm, Soph. O. T. 516. (b, a) Διαφέρει δὲ πάμπολυ μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου Pl. Leg. 795 b. See 507 a, 520 a, 527.

c. Ὦν or γενόμενος definitive is often omitted. See 526. (d) The Part. used substantively sometimes takes the Gen. or a possessive adjective, instead of the proper case of the verb (chiefly in poetry): Ὁ τ' ἐκείνου [= ἐκείνου] τεκὼν, his father, Eur. El. 335. Τῆς ἐμῆς κεκτημένης (506 d).

e. A DESCRIPTIVE PARTICIPLE is sometimes joined with εἰμί: Ἦν . . φύσεως ἰσχὺν δηλώσας, he was one who exhibited strength of genius, Th. 1. 138.

679. The Participle with such verbs as εἰμί, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a simple verb, either to supply some deficiency in inflection, or for the sake of more definite, emphatic, or metrical expression:

a.) With Substantive Verbs: Ἦν . . σπεύδων [= ἔσπευδεν], he was seeking, Eur. Hec. 122. Ζῶντα ἐμὲ εἶναι, to permit me to live, vii. 6. 30. Εἴη ἔχων iv. 4. 18. Μὴ προδοὺς ἡμᾶς γένῃ, do not abandon us, Soph. Aj. 1067. Οὐ σιωπήσας ἔσει; Silence, at once and forever! (597, 592 s) Id. O. T. 1146. Πρέπων ἔφυσ lb. 9. (α) The substantive verb is sometimes omitted: Δεδογμέν' [sc. ἐστίν], . . τήνδε κατανεῖν, 'it is decided,' Soph. Ant. 576. (β) The Perf. Part. with εἰμί is especially common, either to supply the deficiencies in the inflection of the complete tenses (300 b, 317 s), or to direct the attention more expressly to the state consequent upon an action. Ἦσαν ἐκπεπτωκότες, were fallen, ii. 3. 10. Ἦν δὲ οὐδὲν πεπονθώς vi. 1. 6. Ἦν δὲ ὠκοδομημένον ii. 4. 12.

b.) Ἐχω commonly gives or strengthens the idea of possession, continuance, or persistency (holding on; cf. 674 g); and is most frequent with the Aor. act. part., and in the dramatists (cf. the auxiliary have, Fr. avoir, Germ. haben, &c.): Πολλὰ χρήματα ἔχον ἀνερπακότες, we have [many things, having seized them] seized many things, i. 3. 14. Ἄ νῦν καταστρεψάμενος ἔχεις, which you now hold by conquest, vii. 7. 27. Ἀτιμάσας ἔχει, he has persistently dishonored, Soph. Ant. 22. Κηρύξαντ' ἔχειν lb. 32.

c.) Ἔρχομαι with the *Fut. Part.* forms a more immediate Future. Ἔρχομαι ἀποθανούμενος νυνί, *I am going to die now*, Pl. Theag. 129 a.

d.) The Part. of a *verb of motion* with ὄχομαι is a stronger form of expression for the simple verb. Ὀλιχετο ἀπιὼν νυκτός, *he [departed going off] went off in the night*, iii. 3. 5. Ὀλιχετο ἀπελαύνων, *rode off*, ii. 4. 24. So Οἴχεται θανών Soph. Ph. 414; Βῆ φεύγων, *he fled*, B. 665.

e. We sometimes even find two participles joined: Διεσπαρμένους ὄντας Ἀθηναίων τοὺς ψιλοὺς ἐδίωκον, ‘*being dispersed,*’ Hel. 1. 2. 2.

680. RULE X. A PARTICIPLE is often preceded by ὥς or ὥσπερ, chiefly to mark it as *subjective*;

That is, as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed may be either (a) *dependent* or (b) *absolute*. (c) It often supplies the place of a finite verb or Inf.; and is sometimes *complementary in force*, though circumstantial in form (with words of *thinking, saying, &c.*). E. g.,

(a) Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα, *they blamed P. as having persuaded* [because, as they complained, he had persuaded], Th. 2. 59. Συλλαμβάνει Κῦρον ὥς ἀποκτενῶν (598 b). (b) Παρήγγειλε . . ὥς ἐπιβουλεύοντος Τισσαφέρνους, *he gave command*, [as he would, T. plotting] *as if T. were plotting*, i. e. on the ground alleged (whether truly or not), that T. was plotting, i. 1. 6. Κατακείμεθα, ὥσπερ ἐξόν, *we lie, as if it were permitted*, iii. 1. 14. (c) Ὡς μηδὲν εἰδὼτ’ ἴσθι με, [know me as knowing] *be assured that I know nothing*, Soph. Ph. 253. Ὡς πολέμου ὄντος, . . ἀπαγγελῶ, *I shall report* [as I should, war existing] *that there is war*, ii. 1. 21. Ὡς ἐμοῦ οὖν ἰόντος, . . οὕτω τὴν γνώμην ἔχετε [so have your opinion, as if I were going] *be assured that I shall go*, i. 3. 6. Ἡ δὲ γνώμη ἦν, ὥς . . ἐλῶντα [sc. τὰ ἄρματα], *the plan was that they should drive* (675 d), i. 8. 10. Ἀνέκραγον ὥς οὐδὲν δέον vi. 4. 22.

681. So the particles ἅτε, οἷον, οἷα, ὥστε (Ion.), may precede the Part., especially in presenting a *cause* or other circumstance as *actual*: Κῦρος, ἅτε παῖς ὢν . . ἤδετο, C., *as [he naturally would be] being a boy, was pleased*, Cyr. 1. 3. 3. Οἷα δὲ παῖς φιλόστοργος ὢν φύσει, ἡσπάζετο Ib. 2. Ἐλευθεριώτατος, ἅτε καὶ τῆς φύσεως ὑπαρχούσης, *most noble, as his nature also was*, Cyr. 6. 4. 4.

III. Verbal in -τέος (Lat. -ndus).

682. The passive verbal in -τέος, expressing *obligation* or *necessity*, is often used *impersonally*, in the neut. sing. or plur., with ἐστί· and from some verbs it can be only so used (571 e, 589; cf. Lat. -dum est). In this use, it is equivalent to the Inf. act. or mid. with δεῖ or χρή: Σκεπτέον ἐστίν [= σκέπτεσθαι δεῖ], *considerandum est, it is to be considered* [= *we ought to consider*]. See i. 3. 11. Ἐδόκει διωκτέον εἶναι, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates this Inf. in two ways, as follows:

RULE Y. Impersonal verbals in -τέον, or -τέα, (a) govern the same cases as the verbs from which they are derived; and (b) have sometimes the agent in the Acc., instead of the Dat. (458):

(a) Ὡς πειστέον εἶη Κλεάρχῳ, *that they must obey Clearchus* (455 g), ii. 6. 8. Πάντα ποιητέον, *we must do all things* (572), iii. 1. 18 (cf. πάντα ποιητέα § 458). Οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *whom we must not give up to the Athenians*, Th. 1. 86. Γυναικὸς οὐδαμῶς ἡσσητέα (408), Soph. Ant. 678.- (b) Καταβατέον οὖν ἐν μέρει ἕκαστον, *each one therefore must descend in turn*, Pl. Rep. 520 d.

c. This verbal is chiefly Attic, belonging especially to the familiar style. It is found in Herodotus, but not in Homer.

683. Constructions are sometimes blended ; as, (a) The *impersonal* with the *personal* construction of the verbal : Τὰς ὑποθέσεις . . ἐπισκεπτέαι [for τὰς ὑποθέσεις ἐπισκεπτέον, or αἱ ὑποθέσεις ἐπισκεπτέαι], *the positions must be examined*, Pl. Phædo 107 b. (b) The *Dat.* of the agent with the *Acc.* : Ἡμῖν νουστέον . . ἐλπίζοντας, *we must swim, hoping*, Pl. Rep. 453 d. (c) The *verbal* with the *Inf.* : Ἐπιθυμίας φῆς οὐ κολαστέον, . . ἐῶντα δὲ αὐτὰς . . ἐτοιμάζειν [sc. δεῖν], *you say that one should not repress his desires, but, indulging them, provide*, Pl. Gorg. 492 d.

CHAPTER IV.

SYNTAX OF THE PARTICLE.

684. The PARTICLE, in its full extent, includes the *Adverb*, *Preposition*, *Conjunction*, and *Interjection*.

a. The name is specially given to short and familiar words of these classes, chiefly *characteristic adverbs* and *conjunctions* (66). It has been well said by Dr. Kendrick, that “an exact knowledge of the particles is one of the highest, as well as most indispensable marks of Greek scholarship” ; but the details of their use obviously belong to lexicography rather than grammar. In some cases, where their force is readily perceived, or at least *felt*, they cannot be well translated into another language, from the want of corresponding particles.

b. The INTERJECTION is *independent of grammatical construction*. But, as expressing *pleasure* or *pain* (and thus, indirectly, *good* or *evil*), *surprise*, &c., or as a sign of *address* or *exclamation* (65 c), it may itself be modified by a Gen. or Dat. (429 e, 453), or may introduce a Nom., Acc., or Voc. (401 b, 476 a, 484). Among the interjections, some of which are common to the Greek with our own and other languages, are ἄ, ᾄ, ἔ, ἔ, ὦ, ὦ, αἶ, οἶ, μὦ, ὀά, ἰώ, ἰαῦ, ἰού, εἶα εἶα, φεῦ, ὦπ, εὐοῖ εὐοε, οὐαί νᾶ, παπαῖ παπαῖ, ἀππαταῖ, ὁτοτοῖ, ἐλελεῦ.

c. The other particles are construed as follows.

A. THE ADVERB.

685. RULE XXXVI. ADVERBS modify sentences, phrases, and words ; chiefly verbs, adjectives, and other adverbs : as,

Πάλιν ἠρώτησεν, *again he asked*, i. 6. 8. Ὅρθια ἰσχυρῶς, *very steep*, i. 2. 21. Ἡμελημένως μᾶλλον, *more negligently*, i. 7. 19.

a. If an adverb proper modifies any other part of speech, it is through the *included idea* of a verb, adjective, or adverb: Τῆς . . πάλιν καταβάσεως, *the descent back*, Th. 7. 44 (καταβαίνω, *to descend*). Ἐμπειρία μᾶλλον, *through better acquaintance*, Ib. (ἐμπειρος, *acquainted*). Τὴν οὐ περιτείχισιν, *the not blockading*, Th. 3. 95.

b. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase; while it may also give a special emphasis or bear a special relation to some other word (57 d, 59 d): Ἡμεῖς γε νικῶμεν, *WE at least are victorious*, ii. 1. 4. Ἀριαῖος, . . καὶ οὗτος . . πειράται, *Ariæus, even HE attempts*, iii. 2. 5. Ἐγὼ μὲν . . ἐπαινῶ i. 4. 16. Προσεκύνησαν καίπερ εἰδότες (674 f).

c. Some classes of adverbs, specially termed *particles*, are chiefly CHARACTERISTIC in their use (684 a): as,

Negative οὐ, μή, *not* (regularly preceding the words which they modify); Interrogative, *Direct* ἄρα, ἦ, οὐ, μή, μὴν, *Indirect* εἰ, ἄρα, Ἐρ. ἦ, *if, whether*, μή *whether not*, *Alternative* πότερον . . ἢ *utrum . . an*, εἰ . . ἢ, εἴτε . . εἴτε, Ἐρ. ἦ . . ἦ, *whether . . or*; Contingent ἂν, κέ (618 s); Confirmative δὴ (389 d), δῆτα, δῆθεν, δαί, ἦ, μὴν, τοί (27 f), Ἐρ. θήν, *indeed, truly, surely, forsooth*, ναί, νή, μά (476 d); Emphatic or Intensive γέ, γοῦν (γέ οὖν), πέρ (389), καί *even*, οὐδέ, μηδέ, *not even*; Additive καί *also*, τέ *et* (389 j); Illative, or Inferential, οὖν (389 g), ἄρα (Ἐρ. ῥά, ἄρ, 103 c, 136) *accordingly, then, νύν*, Ἐρ. νύ, *now*, γάρ (γέ ἄρ); Distinctive μέν *on the one hand*, δέ *on the other hand*. (d) For some of the chief divisions of adverbs, see 55, 53; for special uses of *pronominal adverbs*, 535 s.

686. NEGATIVE PARTICLES. The general rule for the use of οὐ and μή, whether simple or in composition, is this:—

Negation, as *desired, feared, or assumed*, uses μή; but otherwise, οὐ. Hence,

a. The Subjunctive and Imperative take μή; but (b) the Indicative and Optative, only in forms of wishing (638, 648 d), and in final and conditional clauses (including those in 641, 642). (c) The Infinitive usually takes μή, except in Indirect Discourse; and (d) the Participle, οὐ, except when it has the office of a conditional or indefinite relative clause (635, 641). (e) So where a participial or infinitive idea is involved. (a) Μὴ ποιήσης, Μηδ' ἐπίκευθε (628 c). (b) Οὐτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν, *I could not, and may I never be able to say*, Soph. Ant. 686. Εἰ μὴ ταῦτά [ἐστιν], οὐδὲ τὰδε, *if that is not, neither is this*, Pl. Phædo 76 c. Ἄ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι, *what I do not know, I do not think I know*, Pl. Apol. 21 d. See 624 s, 631 s. (c) Μὴ κλέπτειν, *not to steal*, Cyr. 1. 2. 2. Οὐ μεμνήσθαι σέ φασιν, *they say that you will not remember* (609), i. 7. 5. (d) Μὴ γιγνομένων τῶν ἱερῶν, *if the sacrifices were adverse*, vi. 4. 19. Τὰ μὴ ὄντα ὡς οὐκ ὄντα, [to represent] *whatever is not as not existing*, iv. 4. 15. (e) Οὗτοι φίλα τὰ μὴ φίλα [sc. ὄντα], *the displeasing cannot be pleasing*, Eur. Tro. 466. Ἡ μὴ ἔμπειρία, [not to be experienced] *lack of experience*, Ar. Eccl. 115. Cf. § 685 a.

f. The Epic Subj. for the Fut. ind. naturally takes οὐ (617 b).

g. After εἰ *whether*, and in dependent sentences of the form “*whether . . or not*,” or “*what . . and what-not*,” both οὐ and μή are used: Σκοπῶμεν εἰ ἡμῖν πρόκειται ἢ οὐ, *let us consider whether it befits us or not*, Pl. Rep. 551 d. Εἰ χαίρεις ἢ μή Pl. Phil. 21 b. Διαγιγνώσκουσιν, ἃ τε δύνανται ἃ τε μὴ, *they distinguish what they can do and what not*, Mem. 4. 2. 26.

h. After **μή**, a second negation in the same clause is usually expressed by **οὐ**; and after **οὐ**, by **μή**: *Δέδοικα μή οὐκ ἔχω, I fear lest I may not have*, i. 7. 7. *Οὐ μή λαλήσεις*; (597 e.) See 627.

i. **Οὐ** forms combinations with single words (akin to composition), in which it may remain where general rules require **μή**. These often belong to the figure *Litotes*, so prevalent in Greek (70 m, cf. 654). E. g., *οὐ φημι I [do not say] deny* (662 b), *οὐκ ἐάω I forbid*, *οὐχ ἧσσον [not less] more*, *οὐ πολλοί few*, *οὐ καλός base*, *οὐχ ἡδέως disagreeably*: *Εἰ . . οὐκ ἐᾷς Soph. Aj. 1131. Εἰ δὴ τοι οὐ δώσει Ω. 296. Ἐὰν . . οὐ φῆτε Pl. Apol. 25 b.*

k. Some other cases occur in which **οὐ** appears to be used for **μή**, chiefly to negative a single word, or for stronger or more positive expression (especially in contrast); or (l) **μή** for **οὐ**, chiefly on account of the general character of the sentence, or (m) for the sake of weaker or less positive expression: (k) *Ζῆν δὲ οὐκ ἀνθρώπου βίον, ἀλλὰ τινος πλεῦμονος, to live the life not of a man, but of some mollusk*, Pl. Phil. 21 c. (l) *Ἐὰν . . αἰσθῇ σεαυτὸν μὴ εἰδότα, if you perceive yourself ignorant*, Mem. 3. 5. 23. (m) Cf. 608 a, 654.

n. **Οὐ** is the NO of *fact*; **μή**, of *feeling* and *conception*; or, in philosophical language, **οὐ** is the *objective*, and **μή** the *subjective* negative. “*Οὐ negat rem ipsam; μή, cogitationem rei.*”—*Hermann*. For **οὐ** and **μή** as interrogative particles, see 687.

687. INTERROGATIVE PARTICLES. a. The chief are **ἄρα** (Post-Homeric, a stronger form of **ἄρα**, *accordingly*) and **ἦ** (*indeed*). (b) These do not themselves indicate the answer expected; while **ἄρα οὐ** (or simply **οὐ**) implies that an answer is expected in the affirmative, but **ἄρα μή** (or **ἦ μή**, or simply **μή**, or **μὼν** contracted from **μή οὖν**), in the negative: *Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι; would he not resort to every means?* iii. 1. 18. *Μή σοι δοκοῦμεν; [we do not seem to you, do we?] do we seem to you?* Æsch. Per. 344. (c) Hence **οὐκοῦν**, *therefore, then*, negative interrogation passing into assertion: *Οὐκοῦν πεπαύσομαι, [shall I not, then, cease?] I shall cease, then.* Soph. Ant. 91. *Οὐκοῦν ἱκανῶς ἐχέτω Pl. Phædr. 274 b. Οὐκοῦν, doubtless, Ar. Pax 394.*

B. THE PREPOSITION.

688. RULE XXXVII. PREPOSITIONS govern *adjuncts*, and mark their relations (58 c): as,

Ὠρμᾶτο ἀπὸ Σάρδεων, καὶ ἐξελαύνει διὰ τῆς Λυδίας . . ἐπὶ τὸν Μαίανδρον, he set out from Sardis, and marches through L. to the Mæander, i. 2. 5.

a. More particularly, **ἀντί**, **ἀπό**, **ἐξ**, and **πρό** govern the Genitive; **ἐν** and **σύν**, the Dative; **ἀνά** and **εἰς**, the Accusative; **ἀμφί**, **διά**, **κατά**, **μετά**, and **ὑπέρ**, the Genitive and Accusative; **ἐπί**, **παρά**, **περί**, **πρός**, and **ὑπό**, the Genitive, Dative, and Accusative.

b. The Dative sometimes follows **ἀμφί**, **ἀνά**, and **μετά** in the poets; and **ἀμφί** even in prose, chiefly Ionic: *Ἀμφὶ τε μουσικῇ, about music*, Hdt. 6. 129; *ἀμφὶ πλευραῖς Æsch. Pr. 71. Ἀνά τε ναυσί, [up] in ships*, Eur. Iph. A. 754. *Μετὰ πρώτοισι, among the first*, A. 64.

c. The eighteen words above mentioned (with their euphonic, poetic, and dialectic forms, as **ἐκ** for **ἐξ**, 165, **ξύν** for **σύν**, 170, **ἐνί** for **ἐν**, **προτί** and **ποτί** for **πρός**, 136 b, **ὑπαί** for **ὑπό**, 136) are all which are com-

monly termed prepositions in Greek (from the use in 387), though other words may have a prepositional force (703 a). (d) Ἐν and πρό, by the addition of *s* (expressing *motion* or *action*, cf. 273 b), become (ἐνς, cf. 156, 154) εἰς or ἐς, and πρὸς (689 a, i). Εἰς prevails in Att. prose, except Thuc.; but ἐς in Ion. and Dor.; while the poets may choose according to the metre.

e. To the prepositions governing the Acc., must be added the Ep. suffix -δε, *to* (cf. 252, 382): Οὐλυμπόνδε, *to Olympus*, Ἀλαδε, A. 425, 308 (cf. πρὸς Ὀλυμπον 420). Αἰδόςδε [= εἰς Αἶδος δόμον, 438 a] H. 330. It is sometimes used pleonastically: Ὀνδε δόμονδε, *to his house*, a. 83. Εἰς ἄλαδε, *into the sea*, κ. 351. For ὦς, see 711 c.

689. The prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (many similar extensions of use appearing in our own and other languages). The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of cases. E. g.,

1. PLACE. Some prepositions merely show *what place* is referred to, while the *relation* to this place is marked by the case employed; so that the same preposition may be used with different cases. *From* the place is expressed by the Gen.; *into* (or, with like sense, *to*) the place, by the Acc.; *in* or *at* the place by the Dat., or sometimes the Gen.; *through* the place, commonly by the Acc. Cf. 398, 433, 470 a, e. The following are the chief distinctions of PLACE denoted by prepositions, with modes of notation:

a. *Within*. Ἐν, Lat. *in* with Abl., [IN the space within] *in*: ἐν Μιλήτῳ, *in M.*, i. 1. 7. Εἰς, Lat. *in* with Acc., [INTO the space within] *into*: εἰς πεδῖον, *into a plain*, i. 2. 22. Ἐξ, ex, [FROM within] *out of*: ἐκ τῆς χώρας, *out of the land*, i. 2. 1. Διά, akin to δύο and Lat. *dis*-, [THROUGH the space within, dividing it *in two*] *through*: with Acc. poet.; διὰ κύμα, *through the wave*, Æsch. Sup. 15: commonly with Gen.: διὰ Φρυγίας, [IN a line dividing] *through Phrygia*, i. 2. 6; δι' ἐλάσσονος, [through less] *at less distance*, Th. 3. 51.

b. *With*. Σύν cum [IN the place with] *with*: σὺν ὑμῖν, *with you*, i. 3. 6. Ἀπό ab, [FROM the place with] *from*: ἀπ' ἀλλήλων, *from each other*, i. 8. 10; ἐθήρευεν ἀπὸ ἵππου, *he hunted [from a horse] on horseback*, i. 2. 7. [Ὡς, *to*: ὡς βασιλέα, *to the king*, i. 2. 4. See 711 c.]

c. *Amid*, *among*, hence *with*: Μετά, akin to μέσος medius, and Germ. *mit*: νεκρῶν μετά, [IN the midst of] *among the dead*, Eur. Hec. 209; μετὰ Τρῶας, *into the midst of the Trojans*, Δ. 460; μετ' ἔχνη βαῖνε, *he went [to be among] after, or followed the footsteps*, γ. 30. Μετὰ πρώτοις (688 b).

d. *Beside*. Παρὰ μὲν Κύρου, [FROM beside] *from Cyrus*, i. 9. 29; παρὰ Κύρῳ, [AT the side of] *with C.*, i. 4. 3; παρὰ Κύρον, [TO the side of] *to C.*, Ib.; παρὰ γῆν, [THROUGH the space beside] *along the shore*, vi. 2. 1; παρ' οἰκίαν, [beside] *past a house*, vii. 4. 18. See i. 3. 7.

e. *About*. Ἀμφί, akin to ἀμφω and Lat. *ambo*, *amb*-, *on both sides of*, hence, *on different sides of*, *about*: ἀμφι τὰ ὅρια, [THROUGH the region on both sides of] *about the borders*, Cyr. 2. 4. 16; ἀμφι . . πόλις, [IN the region] *about the city*, Hdt. 8. 104; ἀμφι πλευραῖς Æsch. Pr. 71 (Gen. and Dat. chiefly poet. and Ion., 688 b). See 527 a.

f. *Around*. Περί, akin to Lat. *per*: περὶ τὸ στρατόπεδον, [THROUGH

the circuit] *around the camp*, v. 1. 9; *περὶ τοῖς στέρνοις*, *around the breast* (Dat. esp. of parts of the body, weapons, &c.), vii. 4. 4; *περὶ σπείους*, *around the cave*, ε. 68 (simple Gen. of place poet. and rare).

g. *On, upon, or against* (as in cases of *resting, leaning, pressing, &c., on or against*). Ἐπὶ τοῦ ἵππου, [IN a position] *on his horse*, iii. 4. 49; ἐπὶ τῇ θαλάττῃ, *upon [by] the sea*, i. 4. 1 (the Gen. with ἐπὶ is the case of *closer relation*, though the distinction does not always appear; cf. ἐπὶ τῷ . . ποταμῷ i. 3. 20, ἐπὶ τοῦ ποταμοῦ iv. 3. 28); ἀναβάς ἐφ' ἵππον, *mounting [to a position] on horseback* iv. 7. 24; ἐπὶ θάλατταν, *to the seaside*, iv. 8. 22; ἐπὶ βασιλέα λέναι, *to march [upon] against the king*, i. 3. 1.

h. *Over against*. Ἀντί, akin to Lat. *ante*, very rare in its local sense: ἀνθ' ὧν, [IN a position] *against [behind] which*, iv. 7. 6.

i. *Before*. Πρὸ πρæ, pro: πρὸ ποδῶν, [IN the way] *before the feet*, iv. 6. 12. To mark more active relations, and the idea of *fronting*, s is added to πρὸ (688 d): ἄγει πρὸς βασιλέα, *he is leading [to a position fronting] against the king*, i. 3. 21; πρὸς Νεμέας, [IN the direction fronting] *towards Nemea*, Th. 5. 59; πρὸς Βαβυλῶνι, *in front of Babylon*, Cyr. 7. 5. 1; πρὸς τοῖς ἀγγέλοις, *face to face with the messengers*, ii. 3. 4.

j. *Over, above*. Ὑπὲρ super: ὑπὲρ . . πέτρας, *from above the rock*, iv. 7. 4; ὑπὲρ κεφαλῆς, *over head*, Ages. 2. 20; ὑπὲρ τοῦ λόφου, [over] *beyond the hill*, i. 10. 14; ῥιπτεύουσι ὑπὲρ τὸν ὤμον, *they throw it [to a place over and beyond] over the shoulder*, Hdt. 4. 188 (the local Acc. rare in Attic).

k. *Under, beneath*. Ὑπὸ sub: ὑπὸ ζυγού, ὑπὸ ἀμάξης, *from under the yoke*, δ, 39; vi. 4. 22; ὑπὸ γῆς, [IN the region] *under the earth*, Pl. Phædr. 249 a; ὑπὸ τοῖς δίφροις, [IN the space] *under the seats*, i. 8. 10; εἰμ' ὑπὸ γαίαν, *I shall go [to the region] beneath the earth*, Σ. 333.

l. *Up*. Ἀνὰ . . μέλαθρον, *up to the roof*, χ. 239; ἀνὰ τὰ ὄρη, *up through the mountains*, iii. 5. 16; ἀνὰ μὲν τὸν ποταμόν, *up [along] the river*, Hdt. 2. 96; ἀνὰ σκήπτρῳ, *on a sceptre*, A. 15 (688 b).

m. *Down*. Κατὰ τῆς πέτρας, *down from the rock*, iv. 2. 17; κατὰ γῆς, [down FROM] *under the earth*, vii. 1. 30; καθ' αὐτοῖν . . λόγχας στήσαντε, *having fixed their lances [down at, 430] against each other*, Soph. Ant. 145; κατὰ ῥέον, *down [along] stream*, Hdt. 2. 96; κατὰ τὴν ὁδόν, *along the way*, iv. 2. 16; κατὰ Βυζάντιον, [along by] *near or about Byzantium*, vii. 2. 1; κατὰ γῆν, *by land*, v. 4. 1.

690. 2. TIME. Ἐν τρισὶν ἡμέραις, *in three days*, iv. 8. 8; ἐν ταῖς σπονδαῖς, *during the truce*, iii. 1. 1; ἐν τούτῳ, *at this time*, i. 8. 12. Παρὰ τὸν βίον, [alongside of] *during life*, Pl. Leg. 733 a. Κατὰ πλοῦν, [along] *during the voyage*, Th. 3. 32. Τῶν καθ' ἑαυτούς, *of [those alongside of themselves] the men of their time*, Mem. 3. 5. 10. Ἐφ' ἡμῶν, *in our time*, i. 9. 12; ἐπὶ τούτῳ, *after him*, iii. 2. 4. Διὰ νυκτός (poet. νύκτα), ἀνὰ νύκτα, *through the night*, iv. 6. 22, μ. 284; δι' ἐτέων εἴκοσι, [with an interval extending through] *after 20 years*, Hdt. 6. 118. Ἀμφὶ (περὶ) δείλῃν, *about evening*, ii. 2. 14, Th. 4. 69. Νύχθ' ὕπο, sub noctem, *at nightfall*, X. 102 (time, like the orbs that measure it, being conceived of as passing over us). Πρὸ τῆς μάχης, *before the battle*, i. 7. 13. Μετὰ τὴν μάχην, *after the battle*, Ib.; μεθ' ἡμέραν, [after daybreak] *by day*, iv. 6. 12. Ἀπὸ γενεᾶς, *from birth*, ii. 6. 30. Ἐξ ἡμέρης ἐς ἡμέρην, de die in diem, *from day to day*, Hdt. 9. 8; ἐκ δὲ τοῦ ἀρίστου, [from] *after breakfast*, iv. 6. 21; εἰς τὴν ἐσπέραν, [into the] *at evening*, iii. 1. 3.

691. 3. STATE. Ἐν πολέμῳ, εἰς πόλεμον, ἐκ πολέμου, *in (into, out of) a state of war*, vi. 1. 29; ἐν ὀργῇ, *in anger*, Th. 2. 21; ἐν ἑαυτῷ, *self-possessed*, i. 5. 17; ἐν ἐμοί, *in my power*, Dem. 292. 22; ἐξ ἑσου, [from

equal ground] *on an equality*, iii. 4. 47. Ἐπὶ τῷ ἀδελφῷ, *dependent upon his brother*, i. 1. 4; τὸ ἐπὶ τούτῳ, *so far as rests on him*, vi. 6. 23; ἐφ' ἡμῖν, *in our power*, v. 5. 20. Ὑπὸ σοι, *under your power*, vii. 7. 32; ὑπὸ σφᾶς ποιεῖσθαι, *to bring under them*, Th. 4. 60. Ἀμφὶ (περὶ) φόβῳ, [about] *in fear*, Eur. Or. 825; Æsch. Ch. 35.

692. 4. COMPARISON. Πρὸ γε ἄλλων, *before [more than] others*, Pl. Menex. 249 e. Ὑπὲρ ἐλπίδα, *above hope*, Soph. Ant. 366; ὑπὲρ αἶσαν, *beyond reason*, Γ. 59. Περὶ πάντων, *superior to all*, A. 287 (the greater surrounding the less); περὶ πλείστου, *of the utmost importance*, i. 9. 7. Πρέπε καὶ διὰ πάντων, *shone [through] among all*, M. 104. Παρὰ τὰ ἄλλα ζῷα, [by the side of] *in comparison with the other animals*, Mem. 1. 4. 14; παρ' ὀλίγον, *of small account*, vi. 6. 11. Πρὸς τὸ κλέος αὐτῶν, [brought before] *in comparison with their fame*, Th. 1. 10. See § 511 a.

5. NUMBER, ADDITION, DISTRIBUTION. Ἀμφὶ τοὺς δισχιλίους (531 d). Περὶ ἐβδομήκοντα, *about 70*, Th. 1. 54. Κατὰ πεντήκοντα, [according to] *about 50*, Hdt. 6. 79. Εἰς χιλίους, *to the number of 1,000*, i. 8. 5. Ὑπὲρ τεσσεράκοντα ἄνδρας, *above 40 men*, Hdt. 5. 64. Ἐπὶ τεττάρων, [the line of battle resting on four ranks] *four deep*, i. 2. 15; φόνος ἐπὶ φόνῳ, *murder upon murder*, Eur. Iph. T. 197. Πρὸς τούτοις, *in addition to these*, iii. 4. 13. Ἀνὰ ἑκατόν, [according to or by the hundred] *a hundred each*, iii. 4. 21. Κατ' ἐνιαυτὸν, [by the year] *yearly*, iii. 2. 12; καθ' ἓνα, *one by one*, 4. 7. 8; κατὰ ἔθνη, *by nations*, i. 8. 9.

693. 6. ORIGIN, SOURCE, MATERIAL, &c. Γεγονῶς ἀπὸ Δαμαράτου, *sprung from D.*, ii. 1. 3. Πρὸς πατρός, [from the father] *on the father's side*, Isoc. 35 c. Φῶς . . ἐκ Διός, *a light from Jove*, iii. 1. 12; ἐκ ξύλων, [out of] *of wood*, Hdt. 1. 194. Αἰτεῖν παρὰ τούτου, *to ask from him*, i. 3. 16. Ὀλίγοι ἀπὸ πολλῶν, *few [from] of many*, Th. 1. 110. Οἱ . . ἐκ τῶν πολεμίων, *those [out] of the enemy*, i. 7. 13.

7. PROTECTION (defenders stand before, over, around). Μάχεσθαι . . πρὸ γυναικῶν, *to fight [before] for their wives*, Θ. 56; πρὸ ὑμῶν, *in your behalf*, vii. 6. 27. Cf. Eng. *fore* and *for*. Μαχόμενοι ὑπὲρ Κύρου, *fighting [over] in defence of C.*, i. 9. 31. Ἀμύνονται περὶ τέκνων, *fight for their young*, M. 170. Ἐγὼ τε ὑπὲρ Σεύθου, *I in behalf of Seuthes*, vii. 7. 3.

694. 8. CAUSE, MOTIVE, END, AIM. Ἀπὸ τούτου, [from] *on account of this*, Hdt. 2. 42. Ἐξ ὑποψίας, [out of] *from suspicion*, ii. 5. 5. Διὰ πίστεως, *through confidence*, iii. 2. 8. Χαρὰς ὑπο, [under the influence of] *from joy*, Æsch. Ag. 541. Διὰ καῦμα, [through] *by reason of the heat*, i. 7. 6; δι' ἡμᾶς, *through our agency*, vii. 7. 7. Περὶ νίκης, [about] *for victory*, i. 5. 8. Ἐπλωον ἐπὶ Χίου, *sailed [upon] for Chios* (430), Hdt. 1. 164; ἐπὶ θανάτῳ, *for death*, v. 7. 34; ἐπὶ λείαν, *for plunder*, v. 1. 8. Πλέων . . μετὰ χαλκόν, *sailing [after] in quest of copper*, a. 184. Εἰς τὸν πόλεμον, [tending into] *for war*, i. 9. 5. Πρὸς ἄριστον, *for breakfast*, i. 10. 9.

9. ACTION. This is commonly conceived of as proceeding out of the agent, or from him, or from his sphere, or from under his influence (ἐκ, ἀπό, παρά, πρὸς, ὑπό, 586, d, f).

695. 10. MEANS, INSTRUMENT, MANNER. Ἀπὸ ληστείας, [from] *by means of robbery*, vii. 7. 9. Ἐκ βίας, *by force*, Soph. Ph. 563. Σὺν αἰχμῇ, *with the spear*, Æsch. Per. 755; σὺν τῷ δικαίῳ, *with justice, justly*, ii. 6. 18. Μετ' ἀδικίας, *unjustly*, Ib. Διὰ ταχέων, [through quick measures] *rapidly*, i. 5. 9; δι' ἐρμηνέως, *through an interpreter*, ii. 3. 17. Ἐν πέδαϊς, [in] *with fetters*, iv. 3. 8; ἐν ἴσῳ, *evenly*, i. 8. 11. Ἀνὰ κράτος,

[up to one's strength] *at full speed*, i. 10. 15. Ἐφ' αὐτῶν, ἐφ' αὐτοῖς, [resting on] *by themselves*, ii. 4. 10; v. 4. 34; ἐπὶ τούτοις, *on these terms*, v. 4. 11; ἐπὶ ξενίᾳ, [on terms of hospitality] *hospitably*, vi. i. 3. Πρὸς βίαν, [resorting to] *by force*, Æsch. Pr. 208. Ὑπὸ μαστίγων, *under the lash*, iii. 4. 25. Πρὸς αὐλόν, ὑπὸ . . αὐλοῦ, ὑπὸ τὸν αὐλόν, *to the music of the flute*, vi. 1. 5, Hdt. 1. 17, Symp. 6. 3.

696. 11. CONNECTION, CONFORMITY, SEPARATION, OPPOSITION, SUBSTITUTION. Σὺν τοῖς θεοῖς, *with the help of the gods*, ii. 3. 23. Μετ' αὐτοῦ ἦσαν, *were on his side*, Th. 3. 56. Παρ' ἐμοί, [with me] *in my judgment*, Hdt. 1. 32. Πρὸς τοῦ Κύρου τρόπον, [looking towards] *according to the character of C.*, i. 2. 11; πρὸς ἐμοῦ, *in favor of me*, Dem. 1006. 28. Κατὰ νόμον, *according to law*, Hel. 1. 7. 15; κατὰ σπουδὴν, [according to haste] *hastily*, vii. 6. 28; see 513 b. Ἀπὸ σκοποῦ, *aside from the mark*, Pl. Theæt. 179 c. Παρὰ φύσιν, [beside] *against nature*, Th. 6. 17. Πρὸς ἐαυτόν, *against himself*, i. 1. 8. Λέγων καθ' ἡμῶν, *speaking against us* (cf. 689 m), Soph. Ph. 64. Ἀντὶ τούτων, [over against] *in return for this*, vi. 6. 32; ἀντ' ἐκείνου, *instead of him*, i. 1. 4.

697. 12. APPEAL, THEME, REFERENCE, SPECIFICATION, &c. Πρὸς θεῶν, [before] *by the gods*, vii. 6. 33. Ἀντὶ παίδων τῶνδε, [in presence of] *by these children*, Soph. O. C. 1326. Ἀμφὶ σῆς λέγω παιδός, *I speak about your daughter*, Eur. Hec. 580; ἀμφ' ἵππους ἔχοντα, *busy about horses*, Cyr. 7. 5. 52. Περὶ σπονδῶν, [about] *concerning a truce*, ii. 3. 1; περὶ ἐμὲ ἄδικος, *unjust [about] towards me*; i. 6. 8. Κατὰ γνώμην, *as to intellect*, Soph. O. T. 1087; κατ' ἀνθρώπων σκόπει, *consider in respect to men*, Pl. Phædo 70 d. Πρὸς σε, *towards you*, vii. 7. 30; πρὸς ταῦτα, *in view of this, upon this*, i. 6. 9. Ἐς φιλίαν, *in respect to friendship*, ii. 6. 30.

698. a. In many connections the preposition may be either employed or omitted, at pleasure: Κραυγῇ πολλῇ, Σὺν πολλῇ κραυγῇ, *with great clamor*, i. 7. 4; iv. 4. 14. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ . . , οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι ii. 6. 26. See § 487. (b) In Greek, as in other languages, prepositions with their cases form many adverbial phrases. See 382 a, 695.

c. In composition, a preposition usually shows its original meaning, or one that is easily derived from it: ἀνα(κατα, εἰς, ἐκ, δια, προ)βαίνω, *to go up (down, in, out, through, before)*; κατανεύω *I [nod down] consent*, ἀνανεύω, *I [nod up] refuse*. Its force should be carefully observed, even when its special translation is not required. (d) In composition, the older ἐν is sometimes used instead of the derived form εἰς (688 d): ἐμπίπτω, ἐμβάλλω, *fall or throw into or upon*.

699. RULE Z. A PREPOSITION IN COMPOSITION often governs the same case as when it stands by itself.

a. A preposition in composition often retains its distinct force and government as such, according to this rule. (b) But oftener it seems to be regarded as a mere adverb (cf. 703 b), and the compound is construed just as a simple word would be of the same signification. See 486. (c) Hence the preposition may be repeated, or a similar preposition introduced. (d) This adverbial force is particularly obvious in *timesis*, and (e) when the preposition is used with an ellipsis of its verb (chiefly ἐστί). E. g., (a) Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20. Hence compounds of κατά, *against*, often take the Gen. (cf. 689 m, 696): Καταδικάζω ἐμυαυτοῦ, *I give judgment against myself*, vi. 6. 15. Οὐδενός

κατεγέλα ii. 6. 23. (b) Ἐπιπλεύσας αὐτῷ, *sailing against him*, Hel. 1. 6. 23 (cf. πλεῖν ἐπ' αὐτούς Ib. 1. 11). (c) Ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν, *they attempted to enter [into] C.*, i. 2. 21. Παρὰ δὲ βασιλέως ἀπήλθον i. 9. 29. (d) Ἐκ δὲ πηδῆσας. See 388 c. (e) Ἀλλ' ἄνα [for ἀνάστηθι] ἐξ ἐδρᾶνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθεῖν πάρα [for πάρεστι], *it is permitted to enter*, Eur. Alc. 1114. Ἐνι [for ἐνεστι] δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλσῃ v. 3. 11. See 785.

f. The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of ἀντί, ἀπό, ἐξ, εἰς, πρό, and σύν: Ἀπέχοντες ἀλλήλων, *distant from each other* (405), ii. 4. 10. (g) Verbs compounded with ἐπί, παρά, or πρός, denoting *approach*, commonly take the Dat. (449), though the preposition by itself would govern the Acc.: Προσέρχεται τῷ Ξενοφῶντι, *comes to X.*, iv. 8. 4 (cf. ἔρχονται πρὸς ἡμᾶς v. 7. 20).

h. TMESIS, so called, occurs chiefly in the earlier (especially the Epic) Greek, when as yet the union of the preposition and verb had not become firmly cemented; and is here often to be regarded as the adverbial use of the preposition (703 b), rather than the division of a word already compounded. (i) In Att. prose it is very rare, and even in Att. poetry (where it is most frequent in the lyric portions), it seldom inserts anything more than a mere particle or enclitic pronoun between the preposition and verb. (j) The preposition sometimes follows the verb; and is sometimes repeated without the verb. E. g., (h) Ἀπὸ λοιγὸν ἀμύναι (388 c) A. 67. Ἀπὸ μὲν σκωντὸν ὤλεσας Ildt. 3. 36. (i) Διὰ μ' ἔφθειρας, κατὰ δ' ἔκτεινας, *you have ruined and slain me*, Eur. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 c. (j) Πέμψαντος, ὦ γύναι, μέτα, 'having sent me for you,' Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα, *destroy the city and his father*, Id. Here. 1055. So, Ὠρυντο δ' . . Ἀγαμέμνων, ἂν [sc. ὦρυντο] δ' Ὀδυσσεύς, *then rose Agamemnon and [up] Ulysses*, Γ. 267. Ἐλιπον . . , καὶ δ' δέ E. 480 (707 c). (k) On the other hand, Παρῆν καὶ Κριτόβουλος, . . ἦν δὲ καὶ Κτήσιππος, *Critobulus was present, and there was also Ctesippus [present]*, Pl. Phaedo 59 b.

C. THE CONJUNCTION.

700. RULE XXXVIII. CONJUNCTIONS connect sentences and like parts of a sentence: as,

Ἰσθénéι Δαρείος καὶ ὑπώπτεψε, *Darius was sick and apprehended*, i. 1. 1.

a. By like parts of a sentence are meant those of like construction, or performing like offices in the sentence, and which united by conjunctions form compound or complex subjects, predicates, &c. (62 g). They are commonly, but not necessarily, of the same part of speech and of similar form.

701. The chief conjunctions are the following, in two great classes according as they are used in coördination or subordination (62):

1. COÖRDINATE. (a) Copulative (simply coupling) τέ (389 j), καί (the stronger and more emphatic), que, et, and; τέ . . τέ, καὶ . . καί, and closest τέ καί, both . . and; compounds οὔτε . . οὔτε, μήτε . . μήτε, neque . . neque, neither . . nor (686). (b) Adversative (denoting opposition) ἀλλά, ἀτάρ, μέντοι, sed, at, but, yet. (c) Distinctive (weakly adversative, often approaching the copulative) δέ but, and, to which μέν corresponds; compounds ἡδέ poet., ἰδέ and ἡμέν Ep.; οὐδέ, μηδέ, and not, but not,

neither, nor even. (d) *Alternative* ἢ, ἢέ Ep., *aut, vel, or*; compounds ἢτε Ep. (389 j), strengthened ἢτοι; ἢ . . ἢ, ἢτοι . . ἢ, *rarer ἢ . . ἢτοι, either . . or.*

2. SUBORDINATE. (e) *Final* (denoting *purpose, or end*) ἵνα, ὅπως, ὥς, ὅφρα poet., *ut, quo, in order that*; μή ne, *lest.* See 624. (f) *Conditional* εἰ si (cf. 141), αἰ Dor. and Ep., εἰάν, ἢν, ἄν, εἰ κε Ep., *if*; εἴπερ siquidem, *if indeed*; εἰ μή, ἐὰν μή, nisi, *unless*; εἴτε . . εἴτε, *rarer εἴτε . . ἢ, εἰ . . εἴτε poet., sive . . sive, whether, or.* See 631, 619 a. For ἐφ' ᾧ, ἐφ' ᾧτε, *on condition that*, see 557 a. (g) *Concessive* (denoting *concession, or admission*) εἰ καί, καὶ εἰ, etsi, *even if, though*; to which ὅμως tamen, *yet*, corresponds. See 674 f. (h) *Temporal* (marking a relation of *time*) πρίν *before*, akin to πρὶς and Lat. prius; πρίν ἢ priusquam; μέχρι, ἄχρι, ἕως, ἕσ τε (ἐς, τέ, 389 j; Post-Hom.), *donec, until.* Most temporal connectives are relative adverbs (641 d). (i) *Complementary* (66 d) ὅτι, ὅ Ep., *quod, that*; ὥς, ὅπως chiefly poet., [how] *that*; εἰ (f), ἢ Ep., *num, whether*; πότερον (πότερα) . . ἢ, εἰ . . ἢ, εἴτε . . εἴτε, ἄρα . . ἢ, ἢ . . ἢ Ep., *utrum . . an, whether . . or.* See 643, 639 a. (j) *Causal* ὅτι quod, quia, *because*; ὥς, *as, since*; ὅτε, ἐπεί, quoniam, quando, *since*; διότι (δι' ὅ τι), οὐνεκα, ὁθούνεκα, [on account of this that, 557 a] *because* (sometimes used as complementary, the two classes blending: ἴσθι . . οὐνεκα Ἕλληνές ἐσμεν, *know that we are Greeks*, Soph. Ph. 232); γάρ (γὰρ ἄρα, *at least in accordance with this*, 685 c) nam, enim, *for, since* (the γάρ clause sometimes preceding or dividing the principal, esp. in Hdt.). Some causal conjunctions, as not affecting the mode, are classed by some as coördinate. (k) *Consecutive* (denoting *result, or consequence*) ὥστε, ὥς, *ut, so that* (671 d, e). (l) *Comparative* ἢ quam, *than* (511, 513). (m) *Exceptive* πλὴν, ἀλλ' ἢ [other than, n], εἰ μή nisi, ὅτι μή (n; after a negative), *except, εἰ μή εἰ* (714. 2) nisi si, *except [if]*.

NOTE. In Greek, as in other languages, conjunctions have their origin, for the most part at least, in other parts of speech used connectively. E. g., (n) NEUTER PRONOUNS, ὅτι, ὅ, quod, *that*, as λέγει ὅτι ἄξει, *he says [what follows] that he will lead*, iv. 7. 20; ὅτι μή (m), as οὐδεὶς . . ὅτι μὴ γυνή, *no one [that was not] except a woman*, Hdt. 1. 181; διότι, οὐνεκα (j); ἀλλά (from neut. pl. of ἄλλος, 483 a; cf. Lat. ceterum) *otherwise, on the contrary, but*; ἀλλ' ἢ (m), as ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι, *I have no money [other than] except a little*, vii. 7. 53; πότερον utrum, as πότερον ἔψονται Κύρῳ ἢ οὐ, *whether they will follow C. or not [which of the two]*, i. 4. 13. (o) RELATIVE ADVERBS, ὥς, ὅπως, ἵνα, ὅφρα (624 e); ὥστε, ἕως until, ὅτε since. (p) OTHER ADVERBS, πρίν, μέχρι, ἄχρι, πλὴν. (q) NUMERALS, μέν, δέ (supposed to be related to μία, δύο, hence *in the first place, in the second place*, c, 685 c), of which μὴν and δῆ are longer forms, and ἡμέν, ἡδέ, ἡ μὴν, ἡδη, μέντοι compound forms. (r) VERB, εἰ *if*, referred by some to the Impv. ἔα grant (εἰ γράφει, *grant he is writing*, 631 a), as *if to give* ("Gif ye want a friend," Burns).

702. a. Ὅτι (*that, the thing which*) is stronger, more positive, direct, or actual in expression than ὥς (*how, the manner in which*). Hence, in indirect discourse, ὅτι chiefly introduces what is simply said and not questioned; ὥς, what is described, or what is said but questioned, or what is not said, or what is presented as thought or not thought: Λέγει ὥς ἀπεκόπησαν . . , καὶ ὅτι τεθνᾶσι . . ἄλλοι, *he states how they had been beaten off, and that others are dead*, iv. 2. 17. Ἐνεκάλουν ἐμοὶ, ὥς μάλλον μέλοι μοι, *they brought against me the charge (which I do not admit), that I cared more*, vii. 7. 44. Οὐ τοῦτο λέγω, ὥς οὐ δεῖ, *I do not say this, that one ought not*,

Cyr. 5. 4. 20. Νομίζουσι . . ὡς ὁ Ἡφαιστος χαλκεύει, *they think that Vulcan forges*, Th. 3. 88.

b. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it: Προσβάλλουσι . . καταλιπόντες ἄφοδον τοῖς πολεμοῖς, εἰ βούλονται φεύγειν, *they attack, leaving a way of escape for the enemy, if they should wish to flee*, iv. 2. 11.

c. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See 511, 644, 659 e, 671. A conjunction is sometimes used in Greek, where none would be usual in Eng.; e. g., when another adjective follows πολὺς: Πολλὰ τε καὶ ἐπιτήδεια διελέγοντο, *they conversed on many [and] fit topics*, v. 5. 25.

A twofold construction is sometimes admissible, according as a word is regarded as belonging (d) to a compound part of a sentence, or (e) to a new sentence: (d) Πλουσιωτέρῳ μὲν ἂν . . ἢ ἐμοὶ ἐδίδους, *you would give to a richer man than I [am]*, Cyr. 8. 3. 32. Ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν Th. 7. 77. (e) Τοῖς . . μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παραινῶ, *I exhort those of greater vigor than myself*, Isoc. 188 a. Ἡμῶν δὲ ἄμεινον, ἢ ἐκείνοι, τὸ μέλλον προορωμένων Dem. 287. 27. So, even with a connective adverb: (d) Κύρῳ . . , ὥσπερ σκύλακι γενναίῳ, ἀνακλάζοντι, *C. crying out, as a generous hound [barks]*, Cyr. 1. 4. 15. (e) Ἐξεστὶ θ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν Ar. Ran. 303.

OBSERVATIONS.

703. I. INTERCHANGE. In Greek, as in other languages, the uses of the PARTICLES are often *interchanged*. Thus,

1.) a. Adverbs sometimes take a case, as prepositions; (b) prepositions are sometimes used without a case, as adverbs, especially in Hom. and Hdt. (πρός even in Att. prose); (c) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb, e. g. καί, δέ, μή, πρίν, ὥς (685 c, 701):

(a) See 405 s, 436 d, 445 c, 450. Hom. uses εἴσω and ἔσω as protracted forms for εἰς: Ἀγάγησιν ἔσω κλισίην, 'into the tent'; Ἴλιον εἴσω, cf. εἰς Ἴλιον · Ω. 155, 145, 143. Adverbs so used (chiefly with the Gen.) have been called *improper prepositions* (688 c). (b) Τάδε λέγω, δράσω τε πρὸς [sc. τούτῳ], *this I say, and will do it [in addition to this] too*, Æsch. Pr. 73. Πρὸς δ' ἔτι iii. 2. 2. Ἐν δέ [sc. τούτοις], *and meanwhile*, Soph. O. T. 27. Περὶ, [above others] *eminently*, θ. 44. (c) Κῦρον δέ (and) μεταπέμπεται . . . καὶ στρατηγὸν δέ (on the other hand, also) αὐτὸν ἀπέδειξε i. 1. 2. Εἶτα δέ ἔλεξε, Εἶτα πολλοί, i. 3. 2, 5. 12. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο iv. 2. 4 (cf. 445 c). Γυναικὸς οὖνεκα, [because of] *for the sake of a woman*, Æsch. Ag. 823 (§ 557 a; cf. 701 j).

d. In the connection of sentences, πρίν is variously used: (α) as a *conjunction*, with a finite mode, or (β) as a *preposition*, with the Inf. (the Subj. and Opt. good Attic only after a negation expressed or implied, and here the Inf. rare in Att.); (γ) as an *adverb* with ἢ and a finite mode or (δ) even the Inf. (less Att.), or (ε) in Hom. with ὅτε; or (ζ) as a *correlative* (and so πάρος, πρόσθεν, πρότερον) preceding another πρίν, chiefly in negative clauses and oftenest in the Epic: (α) Μὴ στέναζε πρίν μάθης

(641 d). (β) Ἐθύετο πρὶν τινι εἰπεῖν, *he sacrificed before speaking to any one*, v. 6. 16. (γ) Πρὶν ἢ . . ἐγένοντο, [sooner than] *before they had come*, Ages. 2. 4. (δ) Πρὶν ἢ . . ἄσαι, *before he satiates*, E. 288. (ε) Πρὶν γ' ὅτε . . δῶκεν, *until [when] he gave*, M. 437. (ζ) Οὐδέ τις ἔτλη πρὶν πιεῖν πρὶν λείψαι, *nor did any one dare to drink [previously] before offering*, H. 480. Μη πρόσθεν καταλύσαι . . , πρὶν, *not to make peace, before*, i. 1. 10.

e. When two prepositions are combined, which occurs most frequently in the Epic, either one or both of the prepositions are used adverbially, or one of the prepositions with its substantive forms the complement of the other: Ἀμφὶ περὶ κρήνην, *round about the fountain*, B. 305. Δι' ἐκ μεγάροιο κ. 388. Ἀποπρό, [forth] *far away*, II. 669. Πάρεξ τοῦ . . ἀργυρίου, 'besides,' Hdt. 3. 91. Ὑπ' ἐκ βελέων, *from beneath the weapons*, Δ. 465.

f. The prepositions may be regarded as essentially adverbs of place used with a complement. Strictly, however, the separation of the parts of speech does not belong to the earliest period of language (359 d); and it continues least complete in the particles, from their defect of inflection.

704. 2.) One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction (especially frequent with ἐν, εἰς, and ἐκ, 689 a) is termed, from its elliptic expressiveness, *constructio prægnans*. Thus,

A sign of MOTION for one of REST. (a) PREPOSITION: Οἱ ἐκ τῆς ἀγορᾶς . . ἔφυγον [ἐκ for ἐν, by reason of ἔφυγον following], *those in the market fled [from it]*, i. 2. 18. Ἐκ πασσαλόφιν κρέμασεν φόρμιγγα, *he hung the lyre on the peg [so that it hung down from it]*, θ. 67. Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις . . ἐχρῶντο, 'on the decks,' Th. 7. 70. Ἐφάνη λῖς . . εἰς ὁδόν, *a lion appears [having come into] in the way*, O. 275. Παρῆσαν εἰς Σάρδεϊς i. 2. 2. Εἰς ἀνάγκην κείμεθα, *we lie [having come into] in a state of compulsion*, Eur. Iph. T. 620. In lustra jacuisti, *Plaut.* (b) ADVERB: Τῶν ἐνδοθέν [for ἐνδον] τις εἰσενεγκάτω, *let one of those within [coming from within] carry in*, Ar. Pl. 228. Ποῦ κακῶν ἐρημίαν εὔρω; 'Whither can I go to find?' Eur. Here. 1157. (c) CASE: Πρὸς τὸ πῦρ καθήμενος, *going to the fire and sitting by it*, Ar. Vesp. 773.

A sign of REST for one of MOTION. (d) PREPOSITION: Ἐν γούνασι πῖπτε, *fell [and rested] upon the knees*, E. 370. Ἐν Λευκαδίᾳ ἀπήεσαν, *had gone to L.*, Th. 4. 42. Ἐν τῷ ποταμῷ ἔπεσον Ages. 1. 32. Naves in littore ejectas, *Caes.* (e) ADVERB: "Οπου [for ὅποι] βέβηκεν, *where [for whither] he has gone*, Soph. Tr. 40. Πανταχοῦ πρεσβεύσομεν Ar. Lys. 1230. Ubi cadaver abjeceris, *Tacitus.* (f) CASE: Πρὸς πέτρῃσι βαλὼν, *dashing upon the rocks*, ι. 284.

705. 3.) The Greeks, especially the earlier writers, often employ the looser and more generic for the closer and more specific connectives (63 g), or instead of other forms of expression: as,

Ἦδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, *it was now the third day, and C. was angry with him [= when it was now, &c.]*, iv. 6. 2. Ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει, [they were weary indeed, but yet] *although they were weary, yet it seemed*, vi. 5. 30. Τί ἐμοὶ καὶ σοί; *what have I to do with thee (459)?* Οὐδεμίαν εἶναι σωτηρίαν εἰ μὴ παθεῖν, *that there was no escape [but to suffer] from suffering*, Hel. 2. 2. 10.

The student will not fail to remark, — (a) The frequent use, in the Epic,

of **δέ** for **γάρ**, and in general of *coördination* or *simple succession*, in the connection of sentences, for *subordination* (62): Πίθεσθ', ἄμφω δὲ νεωτέρω ἐστόν, *be persuaded, [and] for ye are both younger*, A. 259. Ναῖε δὲ παρ' Ηριάμφ, ὃ δέ [= ὅς] μιν τίε, *he lived with P., [and he] who honored him*, O. 551. Ἡ ῥά νύ μοι τι πίθοιο; . . . τλαίης κεν, *[would you, &c. ?] if you would now listen to me, you would venture*, Δ. 93. So Οὐκὼν ποιήσετε ταῦτα; ἡμεῖς . . . ἐκλείψομεν, *if then you will not do this, we shall desert*, Hdt. 4. 118. (b) The frequent use of **γάρ** in specification, where we should use *that, namely, now, &c.*: Τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ . . . ἐκέλευε, *was plain from this, that on the preceding day he commanded*, ii. 3. 1. (c) The use of **καί** after a word of *sameness, likeness, or anticipation*: Τῇ αὐτῇ γλώσσῃ χρέονται καὶ Γελωνοί, *they use the same language [and] as the Geloni (eadem ac)*, Hdt. 4. 109. Οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος, *'in like manner with H.'* (similiter atque), Pl. Ion 531 d. Cf. 451. Οὐκ ἔφθασαν πυθόμενοι καὶ ἦκον (677 f).

706. II. a. Adverbs and prepositional adjuncts are often used *substantively* or *adjectively*; in any case required: *Substantively*, ΝΟΜ. Ἦν . . . ὑπὲρ ἥμισυ . . . Ἀρκάδες, *above half were Arcadians*, vi. 2. 10. GEN. Ἐκ τῶν ἀμφὶ τοὺς μυρίους, *from the about 10,000*, v. 3. 3. Μέχρι τότε, *until then* (445 c), Hdt. 6. 34. ACC. Ὅταν δὲ τούτων ἄλις ἔχητε, *when you have enough of this*, v. 7. 12. Εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον, *for once and a short time*, Dem. 21. 1. *Adjectively*, Πελασταὶ δὲ ἀμφὶ τοὺς δισχιλίους, *about 2,000 targeteers*, i. 2. 9. See 526 s. (b) An adverb and a preposition governing it are often written together as a compound word: Ἐσαεί, *forever*, Eur. Sup. 374. Ἐμπροσθεν iii. 4. 2. Παραντίκα Cyr. 2. 2. 24. Πρόπαλαι Ar. Eq. 1155.

707. III. In the doctrine of particles, especially connectives, the figures of syntax hold an important place: thus,

A. ELLIPSIS.

Ellipsis here consists either (a) in the omission of the particles themselves, or (β), far more frequently, in that of words, and even whole sentences, related to them.

a. A particle belonging alike to two parts of a sentence is either (a) expressed in both (the most distinct and emphatic form); or (b) in the first only; or (c) in the second only (more rarely and chiefly in poetry); or (d) is sometimes even omitted in both. (e) A like variety obtains in respect to other classes of words, and (f) when more than two parts of the sentence are affected. (a) Ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ, *in E. and in S.*, Mem. 1. 4. 17. (b) Πρὸς τε ψύχῃ καὶ θάλπῃ, *to cold and heat*, Ib. 2. 1. 6. Ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω, *in the time [in which] that I am hearing you*, Symp. 4. 1 (so comm. with the *relative*, 551). Εἰς Κοτύωρα, πόλιν Ἑλληνίδα (394 c; so commonly with an *appositive*, unless it is more emphatic than its subject). (c) Ἡ ἀλὸς ἢ ἐπὶ γῆς, *either on sea or land*, μ. 27. Ἴθι ναοὺς, ἴθι πρὸς βωμοὺς Eur. Hec. 146. Ἡδοιο μὲν, πῶς δ' οὐκ ἂν Soph. O. T. 937. Πάρις γὰρ, οὐτε . . . πόλιν, *neither P. nor the city*, Æsch. Ag. 532. "Fearing God nor man," Milt. (d) Ἐγχος βριθὺ, μέγα, στιβαρον, *a spear, heavy, huge, stout*, II. 801. (e) Ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα Z. 46. See 542 c. Οὐδὲν σὺ μᾶλλον ἢ τις ἄλλος ἔχει, *you have no more than any other one*, Pl. Theæt. 209 a. (f) See g.

g. Copulative conjunctions are often omitted (especially if more than two particulars are joined); (h) less frequently, those of other classes. (i) When not joined by a connective, a clause is sometimes in *parenthetic* or *inverted* order, or placed in *apposition* with another clause. (g) Πόθον πατρίδων, γονέων, γυναικῶν, παίδων, *from longing for country, parents, wives, children*, iii. 1. 3. (h) Ὀμνύω . . [sc. ὅτι] ἐθυόμην, *I swear [that] I sacrificed*, vi. 1. 31. (i) Ταῦτα, . . ὁμνῶμι . . , ἔπαθον Cyr. v. 4. 31. Ἀφειλόμην, ὁμολογῶ, *I rescued him, I confess*, vi. 6. 17.

j. In annexing several particulars, the Eng. more frequently uses the copulative with the last only; but the Greek, with all or none: Πλίνθοι καὶ ξύλα καὶ κέραμος (496 c). Cf. d, g.

k. A secondary connective is sometimes used without its primary (66): Ὀμοίους μὲν φιλοσόφοις, *like philosophers indeed* [but not philosophers], Pl. Rep. 475 e.

708. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. E. g., observe the frequent ellipses,

1.) In replies: “Ὁρᾷς με . . ;” “Ὁρῶ.” “Do you see me?” “I see.” Eur. Hipp. 1395. Reply is made in various forms; as, (a) by repeating the most prominent word or part of the question, or a substitute for this, with the frequent addition of particles to modify the answer or make it more emphatic: (b) by the mere use of particles of different degrees of strength; as *Affirmative* ναί, πάνυ γε, πάνυ μὲν οὖν, πάντως δὴ, μάλιστα, καὶ μάλα, σφόδρα γε, &c.; *Negative* οὐ (μή), οὐ δῆτα, οὐδαμῶς, ἥκιστα, &c.: (c) by asking another question, or by assigning a reason; as, πῶς; [how can it be so?] *by no means*, πῶς γὰρ οὐ; τί γάρ; τί μήν; “Λέγεις;” “Οὐ γὰρ φρονοῦντά σε βλέπω.” “[Yes] for I see”; Soph. O. T. 625: (d) by other forms of expressing assent or dissent; as φημί, οὐ φημι, ἔστι ταῦτα, καὶ τοῦτο, ἔγωγε, οὐκ ἔγωγε, νῆ τὸν Δία, &c.

e. In a dialogue or address, a speaker often commences with a connective (most frequently an adversative, distinctive, or causal conjunction), from reference to something which has been expressed or which is mutually understood: Ἄλλ’ ὁρᾶτε, *but you see*, iii. 2. 4. Ἀλλὰ . . λέγεις, *well, you say*, ii. 1. 20. Ἐγὼ δ’ οὕτω γινώσκω iv. 6. 10. Οἷε γὰρ σοι μαχεῖσθαι τὸν ἀδελφόν; i. 7. 9. (f) In like manner, the Voc. is often followed by a connective: ὦ γύναι, ὄνομα δέ σοι τί ἐστίν; *woman, but what is your name?* Mem. 2. 1. 26. ὦ Κίρκη, τίς γάρ . . ἡγεμονεύσει; κ. 501.

709. 2.) Between two connectives: Ἀλλὰ [sc. παύομαι] γὰρ καὶ περαίνειν ἤδη ὥρα, *but [no more, for] it is now quite time to stop* (sed enim), iii. 2. 32. Ἀλλὰ γὰρ δέδοικα iii. 2. 25. Παρὰ τὴν θάλατταν ἦει · καὶ [sc. ταύτη ἦει] γὰρ ἤδη ἡσθένει, *he went by the sea; [and he so went,] for he was now sick*, vi. 2. 18. Καὶ γὰρ καὶ καπνὸς ἐφαίνετο ii. 2. 15. — (a) And yet, perhaps, in such examples as these, ἀλλὰ γάρ or καὶ γάρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (703 c).

3.) With adversative and distinctive conjunctions, with which we must sometimes supply the opposite of that which has preceded: Μὴ μ’ ἀτίμον τῆσδ’ ἀποστείλητε γῆς, ἀλλ’ ἀρχέπλουτον [sc. δέξασθε], ‘dismiss me not, but receive me,’ Soph. El. 71. Cf. 572 b. — For ellipsis with ἦ, see 513, 567 f.

710. 4.) With conditional conjunctions: Εἰ δ’ [sc. βούλει] ἄγε, *if you will, come*, A. 302, and often in Hom. Εἰ δ’ ἐθέλεις [sc. ἄγε] Φ. 487.

Εἰ μὲν σύ τι ἔχεις πρὸς ἡμᾶς λέγειν [sc. λέγε δὴ] · εἰ δὲ μὴ [sc. ἔχεις], ἡμεῖς πρὸς σὲ ἔχομεν · *if you have anything to say to us, say it; if not, we have to you*; vii. 7. 15. "Αν μὲν ὁ Κῦρος βούληται [καλῶς ἔχει] · εἰ δὲ μὴ Cyr. 4. 5. 10. Εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν, 'if it had not been for the prytanis,' Pl. Gorg. 516 e. 'Ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν (709. 2) iv. 1. 14. See 638, 639 a.

711. 5.) With ὥς, especially in expressing *comparison, design, preterence, possibility, &c.*: Θάπτον ἢ [sc. οὕτω ταχὺ] ὥς τις ἂν ᾤετο, *quicker than [so quick as] one would have thought*, i. 5. 8. 'Ὡς εἰς μάχην παρεσκευασμένος, *arrayed as [he would array] for battle*, i. 8. 1. 'Αθροίζει, ὥς ἐπὶ τούτους i. 2. 1. "Ὡσπερ ὀργῇ, ἐκέλευσε i. 5. 8. 'Ὡς δ' εἰκότα ποιούμεν, καὶ τὰδ' ἐννοήσατε, *but (for a proof) that we are doing right, consider this also*, Hel. 2. 3. 34. 'Ὡς ἐκ τῶν παρόντων [sc. ἐδύναντο], ξυνταξόμενοι Th. 6. 70. 'Ὡς ἐπὶ τὸ πολὺ, *as things are for the most part, commonly*, iii. 1. 42. 'Ὡς ἀληθῶς, *truly*, Pl. Phædo 63 a. See 462 d, 513 d, 553, 565, 671, 680, 702 d, e.

a. 'Ὡς, like our *as*, is remarkable for the variety of its use. It belongs to four classes of conjunctions (701), and also performs various offices as a connective adverb and as a modal sign (65 d). (b) It is often used to render expressions of quantity less positive: "Ἐχων [sc. οὕτω πολλοὺς] ὥς πεντακοσίους, *having such a number as 500, i. e. about 500*, i. 2. 3. (c) From its frequent use with the accusative after verbs of motion to express the purposed end of the motion (472 g), it came at last to be even regarded as a *preposition*, supplying the place of πρὸς or εἰς, but chiefly before names of persons: Πορεύεται ὥς βασιλέα, *he goes [as] to the king*, i. 2. 4. 'Ὡς τὸν ὅμοιον, *to the like*, p. 217.

712. γ. Various ellipses occur with prepositions and adverbs: 'Ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ εἶναι σκυθρωποὶ] ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων, *they were cheerful instead of [being] downcast, &c.*, Mem. 2. 7. 12. Εἰς [sc. τὸν χρόνον] ὅτε, *for the time when*, β. 99. Σὺν οἷς ἔχω (554). See 557, 699 e, 703 b.

B. PLEONASM.

713. Under this head we remark,

1.) The redundant use of NEGATIVES. This appears chiefly,

a.) In connection with *indefinites*, which in a negative sentence are all regularly combined with a negative: Οὐποτε ἐρεῖ οὐδεὶς, *no one shall [never] ever say*, i. 3. 5. Οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει Pl. Parm. 166 a. The rule is different in Lat., and now in Eng.; but, "He never yet no vilanie ne sayde," *Chaucer*.

b.) In divided construction, and (c) in the emphatic use of οὐδέ and μηδέ: Μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλω μηδενί, *let him say nothing either to me or to any one else*, vii. 1. 6. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, *nor surely could any one say this*, i. 9. 13. Μὴ τοίνυν μηδέ vii. 6. 19.

d.) In the common (but not necessary) use of μὴ with the Infinitive, after words implying some negation: Ναυκλήροισι ἀπέειπε μὴ διάγειν, *he forbade the shipmasters to transport [saying that they should not transport]*, vii. 2. 12. "Ἐξεῖ τοῦ μὴ καταδύναι, *will keep from sinking*, iii. 5. 11 (cf. Σχήσω σε πηδᾶν Eur. Or. 263). Κωλύοντες μηδαμῇ . . πορίζεσθαι vii. 6. 29 (cf. Κωλύσεις τοῦ καλεῖν, § 405). 'Ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, *inability to rest*, Th. 2. 49. 'Ἐμποδὼν τοῦ μὴ ἤδη εἶναι iv. 8. 14. (e) Οὐ is sometimes used in like manner, with a finite verb after ὅτι or ὥς: 'Ἀρνεῖσθαι . . , ὅτι οὐ παρήν, *to deny that he was present*, Rep. A. 2. 17.

f.) In the use of *μή οὐ* for *μή*, with the Infinitive (commonly) and Participle (sometimes) after *negative* and *interrogative* clauses (sometimes after expressions of *shame*, *fear*, and the like, from the negation implied). The *οὐ* (as simply continuing the general negation of the sentence, cf. a, b, c) may be here joined with *μή*, (g) even when this is redundant (d). E. g., (f) Οὐδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν, *no one could persuade me not to go* [no], Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἔχνευον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον, *I could not trace it far of myself*, [not having] *without some clew*, Soph. O. T. 220. Ὡστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάσειν, *so that all were ashamed not to share his zeal*, ii. 3. 11. Χαλεπαὶ λαβεῖν . . , μὴ οὐ χρόνῳ, *hard to take*, [not taken by] *except by time*, Dem. 379. 7. (g) Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I will not refuse to speak*, Æsch. Pr. 787. Τί ἐμποδὼν μὴ οὐχὶ . . ἀποθανεῖν; *what prevents our dying* (quominus moriamur)? iii. 1. 13. (NOTE.) In the use of *μή οὐ* for *μή* as above, the article is not usually prefixed to the Inf. (664), esp. τοῦ.

h.) In the occasional use of *οὐ* to strengthen the negative force of *ἤ*, *than*, chiefly when a negative idea precedes: Ἰδὼν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, *to destroy a whole city, rather than* [and not rather] *the guilty ones*, Th. 3. 36. Compare Fr. *Vous écrivez mieux que vous ne parlez*; Ital. *Egli era più ricco che voi non siete*.

Two negatives in the same sentence have their distinct force, when one applies to the whole sentence, and the other to a part only; and so commonly (i) when the first is interrogative, or (j) the second is simple *οὐ* or *μή*, after a negative of its own class (686), or (k) the two negatives are of different classes: (i) Οὐ . . οὐδὲ . . δύνανται; *are they not even unable?* iii. 1. 29. (j) Οὐδεὶς οὐκ ἔπασχε, *no one was not affected*, Symp. 1. 9. See 559 c. (k) Οὐ . . δύναμαι μὴ γελᾶν, *I cannot help laughing*, Ar. Ran. 42. Οὔτε σιγᾶν, οὔτε μὴ σιγᾶν Æsch. Pr. 106. See 597 e. For apparent exceptions, see f, g, 627.

714. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after intervening clauses, in divided construction, and with important or emphatic words; but sometimes, especially in poetry, for mere euphony or rhythm:

"Ἐλεγεν ὅτι, εἰ μὴ . . πείσονται, ὅτι κατακαύσει, *he said that, if they would not obey*, [that] *he would burn*, vii. 4. 5. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὔτ' ἂν φίλον ὠφελῆσαι, οὔτ' ἂν ἐχθρὸν ἀλέξασθαι, *I do not think I should be able, either to aid a friend, or to repel a foe*, i. 3. 6. Καὶ ἡμῖν ταῦτ' ἀδοκεῖ, ἅπερ καὶ βασιλεῖ, *we also are pleased with the same course as the king* [also], ii. 1. 22. Ὡς τέκνον ὦ γενναῖον (484 f). Εἰ μὴ εἴ τις ὑπολάβοι, *unless* [if] *perhaps one should suppose*, Pl. Gorg. 480 b. — And for like reasons,

3.) The addition of particles to words of similar meaning, and the use of needless connectives: Οἶδ' οἷός τις, [solely] *all alone*, H. 226. Ἀθίς πάλιν, *again* (once more), Soph. Ph. 342. Ἀεὶ ξυνεχῶς Pl. Leg. 807 e. Τίνος δὴ χάριν ἔνεκα; *for the sake of what?* Ib. 701 d. Ἀπὸ βοῆς ἔνεκα, *from shouting* (so far as this was concerned), Th. 8. 92. Εἶπον, ὅτι "ἱκανοὶ ἐσμεν" (644). See 659 e, 671 b, 702 c.

4.) Duplicate expressions with particles; as (a) POSITIVE and NEGATIVE: Οὐκ ἥκιστα, ἀλλὰ μάλιστα, *not the least, but the most*, Hdt. 2. 4. Ἐμοῦ τε κούκ ἄλλου Soph. El. 885. Λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι Dem. 108. 7. See 509 k. (b) WHOLE and PART (for special distinction): Ὡς Ζεῦ καὶ θεοί Pl. Prot. 310 d. Ἐκτορι μὲν καὶ Τρωσί T. 63. Τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ Mk. 16. 7.

C. ATTRACTION AND ANACOLUTHON.

715. The influence of ATTRACTION sometimes passes even beyond a connective : as,

Οὐδέν γε ἄλλο ἐστίν, οὗ ἐρώσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν, through the attraction of οὗ], *there is nothing else which men love, but the good*, Pl. Conv. 205 e. Πατὴρς, εἴπερ τινὸς [for τις], σθένοντος, *from a further powerful, if any one was*, Soph. Aj. 487. Ἑρμοκράτους καὶ εἰ τοῦ ἄλλου πειθόντων, *H. and [if there was] perhaps some other one persuading* (cf. 639), Th. 7. 21. See 667 g, 702 d.

716. a. ANACOLUTHON is frequent in the connection of sentences, either from inadvertence or from preference (for the sake of ease, emphasis, &c.). The clause completing the construction is often changed in form, or even omitted ; or (b) the regular correspondence of particles may be neglected : as,

(a) Ὡς . . ἤκουσά τινος, ὅτι Κλέανδρος . . μέλλει ἥξειν [for ὡς ἤκουσα, K. μέλλει, or ἤκουσα, ὅτι K. μέλλει], *as I heard from some one, [that] C. is about to come*, vi. 4. 18. Ἀνὴρ ὃδ' ὡς εἰσικεν οὐ νεμεῖν [for νεμεῖ] Soph. Tr. 1238. Ἀλλὰ μὴν, ἐρῶ γὰρ καὶ ταῦτα, . . οἶδα μὲν γὰρ [for ἐρῶ γὰρ, οἶδα, or ἐρῶ, οἶδα γάρ] ii. 5. 12. See iii. 2. 11. (b) Καὶ εἰ . . ἢ [for καὶ εἰ], *both if . . [or] and if*, Th. 6. 64. Τε . . ἔπειτα δέ, *both . . [but then] and*, v. 5. 8. Ἄμα μὲν . . καὶ [for ἄμα δέ] i. 9. 16 s. Οὔτε . . δέ vi. 3. 16.

c. After a connective, a distinct sentence often takes the place of a part of a sentence, and (d) sometimes the reverse : (c) Ἄλλω τε τρόπῳ πειράσαντες, καὶ μηχανὴν προσήγαγον, *both attempting in other ways, and [they brought up] bringing up an engine*, Th. 4. 100. See i. 10. 12 ; ii. 1. 7 ; vii. 2. 2. (d) Παρημέλουν . . , οὔτε γὰρ . . διδόντες [for ἐδίδοσαν, as if γὰρ had been omitted], *they slighted them, [not giving] for they did not give*, Th. 1. 25. (e) So Part. for Inf. : Ἡ διὰ τὸ φεύγειν, ἢ ἄλλη ἐπιπесоῦσα, *either from fleeing or attacking another*, Th. 7. 70.

717. iv. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. E. g.,

a. ἄλλως τε καί, *both otherwise and in particular, especially* : Οὐδέν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα vii. 7. 41.

b. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ἔσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them : Τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει i. 3. 9. Οὕτ' ἂν ὑμεῖς, εὖ οἶδ' ὅτι, ἐπαύσασθε Dem. 72. 24.

c. εἰ δὲ μή, *but if not, otherwise*, used even after negative sentences : Μὴ ποιήσης ταῦτα · εἰ δὲ μή, αἰτίαν ἔξεις, *do not do this ; otherwise [i. e. if you do] you will have blame*, vii. 1. 8. So εἰ δέ, as adversative, sometimes implies negation : Εἰ μὲν βούλεται, ἐφέτω · εἰ δέ, . . ποιείτω, *if he wishes, let him boil ; if the contrary, let him do*, Pl. Euthyd. 285 e.

d. μή τί γε, *not to [say aught surely] mention*, i. e. *much less, nedum* : Οὐκ ἐνι . . τοῖς φίλοις ἐπιτάττειν . . , μή τί γε δὴ τοῖς θεοῖς Dem. 24. 21.

e. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed* : Οὐ γὰρ ἀλλ' ἡ γῆ βία ἔλκει, *for indeed the earth forcibly attracts*, Ar. Nub. 232.

f. οὐ μέντοι ἀλλά, οὐ μὲν ἀλλά, *yet no, but*, i. e. *nevertheless* : Ὁ ἵππος . . μικροῦ κακείνου ἐξετραχίλισεν · οὐ μὲν ἀλλ' ἐπέμεινεν ὁ Κύρος Cyr. 1. 4. 8.

g. οὐχ ὅτι, μὴ ὅτι, οὐ μόνον ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἶον, *I do not say that, not to say that, &c., i. e. not only, or not only not: Ἀχρηστοὶ γὰρ καὶ γυναῖξιν . . , μὴ ὅτι ἀνδράσι, for they are useless even to women, not to say men, Pl. Rep. 398 e. Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, 'not only was C. himself unmolested,' Mem. 2. 9. 8. Οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες Pl. Conv. 179 b. Οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἐσώθησαν Th. 4. 62. Οὐχ ὅπως δῶρα δούς, not only bestowing no gifts, vii. 7. 8. Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε Cyr. 1. 3. 10. (h) Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]: Ἐγγυῶμαι μὴ ἐπιλήσσεσθαι, οὐχ ὅτι παίξει καὶ φησιν ἐπιλήσμων εἶναι, *I engage that he will not forget, though he jests and says that he is forgetful, Pl. Prot. 336 d.***

CHAPTER V.

ARRANGEMENT.

“Such grace can ORDER and CONNECTION give.”

718. In the *direct, or normal order* of arrangement, which, however, various influences are continually changing or modifying,

a.) A general *connective* or *interrogative* leads in its sentence: and (b) a *compellative-part* (60), as calling attention, is placed early, if not first; though, as independent, it may have any place which will not interfere with the required connection of other words. (c) Of the remainder, the *subject-part* precedes the *predicate-part*. (d) *Exponents* precede the words whose offices or relations they mark (65). E. g., Ἀλλ' ἐγὼ, ὦ Φαλίνε, θαυμάζω . . , but I, Phalīnus, wonder, ii. 1. 10.

MODIFIERS (except as above, a) are thus placed in respect to their principals: (e) *Adverbs* and equivalent words or phrases precede them. (f) *Other modifiers* follow substantives without the article, (g) adjectives, and (h) adverbs; and (i) may either follow or precede verbs. (j) For the arrangement with the article, see 520, 523 s. (k) Of several modifiers of the same word, the more closely related are placed nearer to it (a *Dat. of person*, from more interest in the action, usually nearer than an *Acc. of thing*). E. g., (e) Ἐν ἴσῳ καὶ βραδέως προσήεσαν, they advanced evenly and slowly, i. 8. 11. See 510. (f, g) Κῶμαι πολλαὶ, μεσταὶ σίτου, many villages, full of corn, i. 4. 19. (h) Χωρὶς τῶν ἄλλων (405 a). (i) Κύρῳ δοῦναι χρήματα, to give C. money, i. 2. 12. (k) Διαβάλλει τὸν Κῦρον πρὸς

* “PARTICLES. It would be impossible in any book to *tabulate* the delicate shades of meaning, the subtle, intricate touches of irony or pathos, the indescribable grace and power, which the particles lend to many of the grandest passages in ancient literature. Indeed these can only be felt at all by a scholarlike appreciation of the entire context, and of the circumstances which dictated the particular expression; so that in very many instances, not in Greek only but in German, and in most languages to a greater or less degree, the force of the particles cannot be accurately transferred into a foreign version. In short they are often untranslatable, and can only be approximately represented *by some look, gesture, emphasis, or tone of the voice.*” — *Farrar's Greek Syntax*, § 296.

τὸν ἀδελφόν, *translates C. to his brother*, i. 1. 3. Δίδωσιν αὐτῷ μυρίους δαρικοὺς, *gives him 10,000 darics*, i. 1. 9.

l.) An *infinitive* follows the principal verb ; (m) a *participle* follows or precedes it, according to the natural order of the thought. (n) *Coördinate sentences* follow each other according to the order in which they lie in the mind. (o) *Substantive and adjective clauses*, except the indefinite relative (641), follow the words upon which they depend. (p) *Adverbial clauses* may follow or precede the principal clauses, according to the natural order of the thought ; and (q) are sometimes inserted in them, for the sake of a closer connection. E. g., (l, m) Συλλέξας στρατεύμα . . ἐπειράτο κατάγειν, *having raised an army, he (then) endeavored to restore*, i. 1. 7. See 571 f. (n) Ὁ δὲ πείθεται τε καὶ συλλαμβάνει, *and he both believes and (as a result) apprehends*, i. 1. 3. (o, p, q) Ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν, ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου i. 3. 4.

r. An order different from the preceding is termed, in general, *indirect, varied, or abnormal* ; or, more particularly, *inverted, divided, parenthetic, mixed, confused, &c.*, as the case may be. See 71.

t. If a complex or compound sentence is so arranged that there is no complete sense without the final clause, the structure is often termed *periodic* ; but otherwise, *loose* : Εἰ δοκεῖ σοι, στείχε (631 a). Χρῶ αὐτοῖς, ἐὰν δέη τι (631 c). The Greek well illustrates the progress, in advancing civilization, from the looser to the closer connection of thought. Among ancient languages the Latin, and among the modern the German, are remarkable for the extent to which they exhibit the periodic structure.

719. The order of the sentence is *varied*, chiefly,

a.) To render certain words more *emphatic* or *prominent*, or (b) through the *attraction* or *repulsion* of other words.

(a) α. The beginning and close of the sentence have a special prominence ; and of other places, the earlier are in general more favorable to emphasis than the later. It is but natural, that a sentence should commence with that which is most prominent or foremost in the mind, and that it should then proceed with that which is closely related to this, or next in prominence ; while the last word leaves the freshest impression. E. g., Οὐποτε ἐρεῖ οὐδεὶς, *NEVER shall any one say*, i. 3. 5. Μῆνιν ἄειδε . . οὐλομένην, *sing the fatal wrath*, A. 1. "Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον α. 1. Arma virumque cano, *Virg.* Περὶ Ὀρόντου τουτουῖ i. 6. 6.

β. Any unusual order attracts attention ; and in prose, commonly expresses emphasis or emotion : Οὐκ ἀνθρώπων ἀπορῶν βαρβάρων, *not from want of mere men, — barbarians*, i. 7. 3. Οὐπερ αὐτὸς ἔνεκα i. 9. 21.

(γ) Hence the frequent hyperbaton in earnest adjuration : Ἡμῖν εἰπέ ὦ πρὸς Διὸς Μέλητε, *tell us, by Zeus, O Melētus*, Pl. Apol. 25 c. See 476 b.

(δ) The address is sometimes emphatically placed before a general connective ; while a subject is sometimes deferred to be rendered emphatic by the adverb καί : Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατήρ, *but you, Hector, are to me father*, Z. 429. Ῥεῖ δὲ καὶ οὗτος, *and this also flows*, i. 2. 8. Ἐθεώρει δὲ τὸν ἄγωνα καὶ Κῦρος, *and even C. witnessed the games*, Ib. 10.

(b) ε. The desire of connecting kindred or contrasted words as closely as possible often varies the order ; while a connection is avoided that would offend taste or might lead to mistake : Παρὰ φίλης φίλῳ φέρειν γυναικὸς ἀνδρὶ, *to bring from a dear wife to a dear husband*, Æsch. Ch. 89. Καὶ ἐποιοῦν οὕτως οὗτοι i. 1. 11. See 541 h, 567 d. (ζ) If a word modifying the verb comes early in the sentence, it often attracts the verb to a

place before the subject: Ἐνταῦθα ἦσαν κῶμαι, *here were villages* (θ), i. 4. 19. Ἐπεὶ δὲ ἡσθένει Δαρείος, *and when D. was sick*, i. 1. 1. (η) A particle is sometimes attracted from its proper place: Οὐκ οἶδ' ἂν εἰ πείσαιμι, *I know not whether I could persuade* (πείσαιμι ἂν, 621 a), Eur. Med. 941. Καὶ νῦν ὅτι πολιορκοῦνται, *and that they are now besieged*, vi. 3. 11. Ἐκήρυξεν, ὅστις ἂν ἀλῶ . . , ὅτι πεπράσεται, *he proclaimed that whoever might be taken should be sold* (ὅτι yielding to the attraction of πεπράσεται, perhaps the rather to avoid ὅστις), vii. 1. 36. Ὅτι or ὡς, *that*, is not unfrequently so placed after a dependent clause: i. 6. 2; ii. 2. 20; vii. 1. 11.

c.) In conformity to the *natural order and connection* of the thoughts; or (d) to present *sooner an outline* of these, some details being deferred. Thus,

(c) Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο (412; the well-known parents being naturally mentioned before their children). See §. (θ) A word referring or corresponding to what is contained in the preceding sentence, has commonly a leading place, as introducing the new thought and connecting the thoughts: Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε · Κύρον (corresponding to πρεσβύτερος) δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἥς (referring to ἀρχῆς) αὐτὸν σατράπην ἐποίησε · καὶ στρατηγὸν (corresponding to σατράπην) δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι (referring to πάντων) εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει (the result of μεταπέμπεται) οὖν ὁ Κύρος. i. 1. 2. (ι) When a question is made without an interrogative exponent, the predicate, as in Eng., often leads, as the part on which the force of the question most directly falls: Τέθνηκε Φίλιππος; *is P. dead?* Dem. 43. 10. (κ) A word pointing to a following sentence has naturally a late place: Διαβαίνοντες ὧδε, *crossing as follows*, i. 5. 10. See 544.

(d) Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Σινενέσιος γυνή, τοῦ Κιλικίων βασιλέως, παρὰ Κύρον, *here comes E., the wife of S., king of the Cilicians, to C.*, i. 2. 12. An outline is here first presented in Ἐνταῦθα (θ) ἀφικνεῖται (ζ) Ἐ.; then Ἐ. is defined by ἡ Σ. γυνή, Σ. by τοῦ Κ. βασιλέως, and ἀφικνεῖται by παρὰ Κ. Ὅτι τριῆρεις ἦκουε περιπλεύσας ἀπὸ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου i. 2. 21. The early presentation of the general idea is often aided, (λ) by placing first the shorter of two parts of the sentence; (μ) by joining a word with the first of two or more words to which it is alike related; (ν) by dividing or separating a modifying part, &c.: Ἐφαίνετο ἵχνια ἵππων καὶ κόπρος, *there appeared the tracks and dung of horses*, i. 6. 1. Βασιλεῖα ἦν καὶ παράδεισος μέγας, *there was a palace and extensive park*, i. 2. 7. Ἰππέας ἔχων ὡς πεντηκοσίους, *having about 500 horse*, i. 2. 4. Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, *the seven noblest of his Persian attendants*, i. 6. 4.

e.) For the *symmetry* of the sentence; or (f) that it may close with a stronger or more important word. E. g.,

Οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται . . , οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης, *for neither are we longer his soldiers, nor he longer our paymaster*, i. 3. 9 (see ε). Πολλάκις ἡδονὴ βραχεῖα μακρὰν λύπην τίκτει, *PLEASURE brief long GRIEF often brings* (71 a). Ὅς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχροός, *which alone before the gods is impious, and before men base*, ii. 5. 20.

g.) For euphony or rhythm, especially in the poets; (h) for variety itself; or (i) for general rhetorical effect. E. g.,

Μάχην ἔς, *to battle* (the metre forbidding ἐς μάχην), O. 59. — The in-

fluence of these three causes was very great, and is often quite obvious, though its full extent and manner are now beyond our cognizance, especially in prose.

720. From their general want of emphasis, the following words cannot stand first in the sentence; and are therefore termed in distinction *post-positive* (compare 803): the particles **ἄν** (not for **ἐάν**, 619 a; Ep. **κέ**), **ἄρα** (not **ἀρα**, 685 c; Ep. **ρά**, **ἄρ**), **αὖ** (poet. **αὖτε**) *again*, **γάρ**, **γέ**, **γοῦν**, **δαί**, **δέ**, **δή** (exc. Ep. **δὴ γάρ**, **δὴ τότε**), **δήθεν**, **δήτα**, **θήν**, **μέν**, **μέντοι**, **μήν**, **νύν** (not **νῦν** · Ep. **νύ**), **οὖν**, **πέρ**, **τέ**, **τοί**, **τοίνυν** (see 685 c, 701); also **τις**, and the indefinites beginning with **π** (the rather for distinction from the interrogatives): **Ὁ δὲ πείθεται τε, καὶ συλλαμβάνει** (718 n). See 518, 548.

a. When these words naturally lead a sentence or part of a sentence, they have commonly the second place or the earliest place allowable; and, from their frequent need of an early position and their lack of prominence, they are often permitted to separate closely related words; indeed they are often so inserted to give strength or emphasis to such words. Enclitic pronouns are sometimes placed in like manner. E. g., **Ὁ μὲν οὖν πρεσβύτερος**, *the elder, then*, i. 1. 1. **Πρὸς δὲ ἄρκτον**, *and to the north*, i. 7. 6. **Ἐκ δὲ τῶν** (518 a). **Πρὸς σε θεῶν** (476 b). See 520 b, 621 c, 699, i. (b) Some cases in which these words begin *inserted clauses* are not regarded as real exceptions to the rule: **Τί οὖν, τις ἂν εἴποι, ταῦτα λέγεις**; (548 b). **Τί οὖν, ἂν φαίη ὁ λόγος** Pl. Phædo 87 a.

721. a. Variation of place extends to *clauses*, as well as words and phrases: **Ὅτι δὲ ἐπὶ βασιλέα ἄγοι, . . ἤκουσεν οὐδεὶς**, *but, that he was leading against the king, no one heard*, i. 3. 21. **Ὅν εἶδες, οὗτός ἐστιν** (551 c).

b. A subject common to a dependent and principal clause often precedes the connective: **Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, . . διήρπασαν**, *but when now the rest had come, they plundered*, i. 2. 26.

c. The adverbs **ἐνεκα** and **χάριν** commonly follow, but sometimes precede or even divide their complements: **Τῆς πρόσθεν ἐνεκα περὶ ἐμὲ ἀρετῆς**, *on account of their former service to me*, i. 4. 8. See 436 d, and cf. 719 a.

d. From the various causes which have been mentioned, it results that words are often separated in Greek, which have a close grammatical relation; and where the corresponding words would be joined in English, if not in most languages.

e. For numerals, with respect to position, see 242; personal pronouns, 538 f; **αὐτός**, 540 s; demonstratives, 524; **τις**, 548 b; relatives, 551 c, d, 552 s; **ἐφῆ**, 574; **ὦ**, 484; **ἄν**, 621; **οὐ μή**, 685 c; **δῆλον ὅτι**, &c., 717 b; **Ἀττικῆς ἐς Οἰνόνην**, &c., 418 a; Zeugma, 497. — For the minutiae of arrangement in Attic prose, the student is referred to Professor Short's learned Essay, prefixed to Professor Drisler's greatly improved edition of Yonge's English-Greek Lexicon.

f. In proportion to the use which a language makes of inflection to mark the offices and relations of words (63), is its freedom of arrangement for the impressive and melodious expression of thought and feeling. Our own language is consequently among those which are the most closely confined to the logical order; and the French is confined even more closely than the English. Among those languages which have the greatest freedom, are the Greek and Latin; and it is to this freedom that we must ascribe, in no small degree, the surpassing beauty of classic composition. "It is impossible to read a page of Demosthenes, or Cicero, or Virgil, without seeing the immense rhetorical power which they are able to command by a mere variation in the order of construction. It is almost

impossible to render in an analytical language the matchless force of such expressions as Ἐν δὲ φάει καὶ ὄλεσσαν [P. 647], or

‘Me, me, — adsum qui feci, — in me convertite ferrum,
O Rutuli!’ — *Ætarrar*.

722. POSTSCRIPT TO SYNTAX. Syntactic relations belong not only to distinct words, but also to the PARTS OF COMPOUND WORDS (383 s). They are here either *internal*, between the parts themselves; or *external*, between these parts and other words.

1. INTERNAL RELATIONS. Of the *two* elements which commonly unite in the compound, one may modify the other as an (a) *adjective*, (b) *adverb*, (c–g) *adjunct*, or sometimes (h) *appositive*; or (i) one may belong to the other as an *exponent*; or (j) the two may be *coupled*. The same relations appear in compounds of more than two-elements. E. g.,

(a) ἀκρό-πολις *upper city* (ἄκρης πόλις Z. 257), *citadel*; κeno-τάφιον *empty tomb, cenotaph*, vi. 4. 9. (b) ὠκυ-πέτης *swiftly flying*, ἀ-γνώς *unknowing*. (c) Direct Object: θανατη-φόρος *death-bringing* (θάνατον φέρων), νομο-θέτης *legis-lator*. (d) Indirect Object: ἰσό-θεος *god-like* (ἴσος θεῶ), ποδ-ήρης *reaching the feet*, i. 8. 9. (e) Agent: Διός-δοτος *given by Zeus* (ὑπὸ Διός), *heaven-sent*. (f) Instrument: χειρο-ποίητος *manu-factus, made by hand* (χειρί), iv. 3. 5. (g) Time, Place, Origin, &c.: νυκτι-πόλος *nocti-vagus, night-roaming*, οἰκο-γενής *born in the house* (ἐν οἴκῳ), ἀξιώ-λογος *worthy of mention* (λόγου), πυρι-γενής *fire-born*. (h) ἰατρό-μαντις *physician-seer*. (i) ἔν-δοξος *in repute* (ἐν δόξῃ), ἀνθ-ύπατος *pro-consul*. (j) καλο-κ-ἀγαθία *honor and virtue*, Mem. 1. 6. 14; ὠ-γάλα *eggs and milk*, Galen.

k. A modifier or exponent has commonly the first place in a compound, except that the object of a verb often follows it: φίλ-ιππος *horse-loving*, φέρ-ασπις *shield-bearing*, μισ-άνθρωπος *misanthropic*.

l. A preposition in composition with a verb modifies it like an adverb; while often it also governs another word (699).

723. 2. EXTERNAL RELATIONS. An element of a compound has often the same relation to another word, expressed or implied, as if it stood by itself.

a.) It may so govern or be modified (see 436 a, b, 699 a). (b) It may so modify or be governed; often as a Gen. of property or relation: μήτηρ καλλι-παις, *a mother of beautiful children* (καλῶν παίδων), ὁμό-τροπος *of like character*, τρι-έτης *of three years*, ὠκύ-πους *celeri-pes, [of swift foot] swift-footed*, μακρό-χειρ *longi-manus, long-armed*. In this use it often represents the object of an implied verb of possession: ὠκεῖς πόδας ἔχων, *having swift feet*. (c) Each part of a compound may have an external relation: ἀμφι-κίων *having pillars around it*. — See 509 e, i, 703 e.

724. THRESHOLD TO BOOK IV. “Both ACCENT and QUANTITY have, and must have some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more pregnant words and syllables with a superior tension of the voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than over one. In Greek, both accent and quantity were powerfully developed, so that whereas accent, the intellectual element, overbore quantity in prose, in verse on the other hand quantity, the musical element, overbore accent.” — *Clyde*.

BOOK IV.

PROSODY.

Γλώσσης μείλιγμα.

Æschylus, Eumen.

CHAPTER I.

QUANTITY AND VERSIFICATION.

725. In Greek all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into *long* and *short*; and the long are regarded as having *double* the time of the short.

a. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— —), see 96 c.

b. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel *in its own nature*; but local quantity, to the effect which is produced by the *position* of the vowel in connection with other letters or syllables. In ὄρνυξ, *quail*, both syllables are short by *nature*, i. e. in the natural quantity of the vowels; but both become long by the *position* of these short vowels before two consonants (137 d).

c. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position. Hence it is usual, in prosody, to regard the vowel as the *representative* of the syllable; and language is often applied to the *vowel* which in strict propriety belongs only to the *syllable*. Thus, in ὄρνυξ, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

I. NATURAL QUANTITY.

726. RULE 1. ε and ο are short: as in φέρομεν.

RULE 2. η and ω, diphthongs, and all vowels that are circumflexed, or result from contraction or crasis, are long: as in ἡμῶν, πλείους, πᾶς, ἡμῖν, πῦρ· ῥίς, δῦς (156); κᾶν (126).

RULE 3. Other vowels are commonly short: as in χλαῦνδι.

a. All vowels which result from the union of two vowels have, from their very nature, a double time. See 115 s. (b) To the *general rule for the doubtful vowels* (Rule 3) there are many exceptions ; which renders it necessary to observe the ACCENT, the special laws of INFLECTION and DERIVATION, the DIALECT, and AUTHORITY, by which is here meant the *usage of the poets*.

727. A. ACCENT. From the general rules of accent (770 s), we learn, that in *natural quantity*,

a.) In *proparoxytones* and *properispomes*, the last vowel is short : as in ἄρουρα, δύναμις, πέλεκυς · βῶλαξ, πρᾶξις, διῶρυξ.

b.) In *paroxytones*, if the last vowel is short, the vowel of the penult is also short ; and, on the other hand, if the vowel of the penult is long, the last vowel is also long : as in μαινᾶδος, καρκῖνος, χλαμῦδος · Λήδᾱ, φοῖνῖξ, κῶμῦς.

728. B. INFLECTION. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. 1, and ᾱσῖ for νοῖ in the nude Present.

Thus, Dec. 1, Gen. sing. and Acc. pl. -ᾱς, Nom. du. -ᾱ (13, 122), Aor. Pt. -σᾱς, -σᾱσᾱ (35 d), Pf. 3 pl. -κᾱσι (300 a). For special rules in regard to the Sing. of Dec. 1, see 194 s, 232 s ; for -έᾱ, -έᾱς in Dec. 3, 220 ; for nude Pres. forms in -ᾱσι, 35 a, 156 ; for the dialectic affixes, 20, 48 a. For the doubtful vowels in the augment, see 278.

729. SPECIAL RULES OF DEC. III. 1. The doubtful vowels are long in the last syllable of the stem, — (a) If the stem-mark is ν : as, παιᾶν, -ᾱνος, δελφίς, -ῖνος, Φόρκυς, -ῦνος (208) : except in the adjectives μέλᾱς, -ᾱνος, τάλᾱς, -ᾱνος (23 b, d), and the pronoun τίς, τῖνος. (b) In most palatals, if a long syllable precede : θῶραξ, -ᾱκος, μάστιξ, -ῖγος, πέρδιξ, -ῖκος, κήρυξ, -ῦκος. (c) In words in -ις, -ιθος, and in some oxytones in -ις, ιδος : ὄρνις, -ῖθος, κνημῖς, -ῖδος, σφραγῖς, -ῖδος. (d) In a few other words : as, κέρας, -ᾱτος · ψάρ, ψᾱρός · γρύψ, γρῦπός. — None of these words are neuters in -α, -ατος : or pures, except γραῦς, γρᾱός, and ναῦς, νᾱός : or labials, except a few monosyllables, in which π is the stem-mark, as ῥίψ, ῥῖπός · γύψ, γῦπός.

2. Monosyllabic themes are long : κῖς, κῖός · μῦς, μῦός · πῦρ, πῦρός. Except the pronoun τίς (208 d). — In accordance with this analogy, the neuter πᾶν (23) is lengthened.

3. Nouns in -αων, and in -ιων, G. -ιονος, have commonly the α and ι long : ὀπάων, κῖων, -ονος · but Δευκαλῖων, -ωνος). For comparatives in -ίων, see 260 b.

730. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN AFFIXES (303), — (a) α is short ; except in ἰάομαι *heal*, κᾱώ, κλᾱώ (309 b), and sometimes in the Epic and lyric poets for the sake of the metre. (b) ι is commonly long : κονίω *cover with dust*, πρῖω *to saw* ; but ἄτω (ῖ), ἐσθῖω, δέδῶ, ἔπιω from πῖνω (50). (c) υ is variable : ἀνῦω, λῦω, θύω (ῦ), ἐρρῶην from ῥέω (50).

2. Before the REGULAR CLOSE AFFIXES, — (d) In *lingual* and *liquid* verbs, the doubtful vowels are short : as, ὠρῖσα (39 d), κέκρικα, ἐκκλῖθην (304 a) ; except βρῖθω *weigh down*, F. βρῖσω. (e) In *pure verbs*, α is short, except when the theme ends in -ᾱω pure, or -ρᾱω ; ι is commonly long :

and *υ* variable: ἔσπακα, ἐσκέδασα (310 c, e), but εἰᾶσα, ἐθηράθην (310); ἐτίσα (310), but φθισω, ἐφύμην (50); ἀνῶσω, πέφυκα, θύσω, τέθυκα (310).

3. Before the AFFIXES OF VERBS IN -μι, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.*: δεικνῦμι, δεικνῦμεν, ἔδραν. See 313 s.

4. Before a CONSONANT STEM-MARK, — (f) In the *theme*, *α* is commonly *short*, but *ι* and *υ* *long*: μανθάνω, κλίνω, ὀδύρομαι; but ικάνω, τίνω, φθίνω (50). (g) In the *liquid Fut.*, and in the *2d Aor.* (340. 3), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*: κρίνω, πλύνω, ἔκρινα, ἔπλυνα (152); ἔλαβον, ἔτυχον (351. 2); ἐτάκην, ἐτρίβην, ἐσύρην (347 g); κέκραγα, κέκριγα, μέμυκα (312 a): except 2 A. ἐάγην (50, ἄγνυμι), ἐλήλυθα, &c. (312 a).

731. C. DERIVATION. RULE 4. DERIVATIVES follow the quantity of their *primitives*.

a. This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe 366 d. E. g., θηράω, F. θηράσω, Pf. P. τεθήραμαι · θηράσιμος, θήραμα, θηρατής, θηρατός · ἐντίμος (ἐν, τίμη).

b. For the quantity of the different *suffixes* of derivation, see 54, 363 s; for *ι* *paragogic*, 252 c. The final *ι* in compound adverbs (381 c) is likewise sometimes long. For the lengthening of an initial vowel in the second part of a compound, see 386 c.

732. D. DIALECT. The Doric *α* for *η* is long; and *α*, where the Ionic uses *η*, is commonly long (130 a). See also 134.

733. E. AUTHORITY. For doubtful vowels which are long, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

a. Familiar examples are ἄτη *destruction*, ὀπαδός *follower*, σφραγίς *seal*, τραχὺς *rough*, φλυᾶρός *talkative*, αἰκία, *outrage*, ἄνία (ῑ) *grief*, ἀκριβής *exact*, ἀξίνη *axe*, δίνη *whirlpool*, κάμινος *oven*, κινέω *to move*, κλίνη *bed*, λιμός *hunger*, μικρός *small*, νίκη *victory*, ὄμιλος *crowd*, σιγή *silence*, χαλινός *bridle*, ἀγκῦρα *anchor*, γέφυρα *bridge*, ἰσχυρός *strong*, κινδύνος *danger*, λύπη *grief*, πῦρος *wheat*, σὺλαω *to plunder*, ὕλη *forest*, φυλή *tribe*, χρῦσός *gold*, ψυχή *soul*.

II. LOCAL QUANTITY.

734. RULE 5. A vowel before two consonants or a double consonant is long (725 c, 137 d): as in ὄρτυξ, ἐλπίζοντες μάψ.

a. This rule of *position* holds, as in Latin, if the consonants are wholly or partly in the same word with the vowel; and commonly, also, if they are wholly in the next word.

735. EXCEPTION. When the two consonants are a *mute* followed by a *liquid* in the same simple word, the quantity of the vowel is often not affected, especially in Attic verse.

NOTE. This exception results from the easy flowing together of the mute and liquid, so as to produce the effect of a single consonant.

a. In the Attic, the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is followed by *ρ*; but is regu-

larly lengthened before a *middle* mute followed by μ , ν , or λ . Thus, the penult is regularly short in $\pi\acute{\epsilon}\pi\lambda\omicron\varsigma$, $\tau\acute{\epsilon}\kappa\nu\omicron\nu$, $\pi\acute{o}\tau\mu\omicron\varsigma$, $\acute{\iota}\chi\nu\omicron\varsigma$, $\tau\upsilon\phi\lambda\acute{o}\varsigma$, $\acute{\alpha}\gamma\rho\acute{o}\varsigma$, $\acute{\epsilon}\delta\rho\alpha$ · and long in $\delta\acute{o}\gamma\mu\alpha$, $\acute{\epsilon}\delta\nu\alpha$, $\sigma\tau\rho\epsilon\beta\lambda\acute{o}\varsigma$, as well as in the compound $\acute{\epsilon}\kappa\rho\epsilon\acute{\iota}\nu$. (b) According to Porson, the tragic poets sometimes leave a vowel short before the two liquids $\mu\nu$.

736 A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases :

a.) When the consonant may be regarded as *doubled in pronunciation*. This applies mostly to the liquids, and in the case of these (chiefly initial ρ , cf. 146) sometimes extends even to Attic verse : Αἰδῶλου [as if -ολλ-] κ. 36, $\delta\acute{\epsilon}$ $\nu\acute{\epsilon}\phi\omicron\varsigma$ Δ. 274, $\pi\omicron\lambda\lambda\acute{\alpha}$ $\lambda\iota\sigma\sigma\omicron\mu\acute{\epsilon}\nu\eta$ E. 358, $\acute{\epsilon}\mu\acute{\epsilon}$ $\rho\acute{\epsilon}\pi\omicron\nu$ Soph. O. T. 847, $\mu\acute{\epsilon}\gamma\alpha$ $\rho\acute{\alpha}\kappa\omicron\varsigma$ Æsch. Pr. 1023 ; $\acute{\eta}\delta\epsilon\iota\sigma\alpha\varsigma$ X. 19, $\acute{\alpha}\delta\eta\kappa\acute{o}\tau\epsilon\varsigma$ K. 98 (in such cases, some double the δ , and others suppose it to have been once $\delta\phi$).

b.) Where ϕ has been dropped (138 s) : $\gamma\acute{\alpha}\rho$ $\acute{\epsilon}\theta\epsilon\nu$ [$\phi\acute{\epsilon}\theta\epsilon\nu$, 27 f] I. 419, $\kappa\acute{\epsilon}\nu$ $\acute{\epsilon}$ $\kappa\acute{\upsilon}\nu\epsilon\varsigma$ X. 42, $\pi\rho\acute{o}$'s $\omicron\iota\kappa\omicron\nu$ [$\phi\omicron\iota\kappa\omicron\nu$] I. 147. — Yet the Epic sometimes gives the digamma, if indeed used; only the force of a breathing (98 e).

c.) Before a *masculine cæsura*; and sometimes, without a cæsura, by the mere force of the *arsis* (745 c, 741) : $\acute{o}\nu\omicron\mu\acute{\alpha}$ · $\omicron\upsilon\tau\iota\nu$ ι. 366 ; $\acute{\alpha}\pi\acute{o}$ ' $\acute{\epsilon}\theta\epsilon\nu$ [$\phi\acute{\epsilon}\theta\epsilon\nu$] Z. 62, $\acute{\alpha}\pi\acute{o}\delta\acute{\epsilon}\rho\sigma\eta$ Φ. 283, $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ $\acute{\omega}\varsigma$ ζ. 309, $\theta\upsilon\gamma\alpha\tau\acute{\epsilon}\rho\alpha$ $\acute{\eta}\nu$ E. 371.

d. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis*. E. g., $\acute{\alpha}\pi\omicron\nu\acute{\epsilon}\epsilon\sigma\theta\alpha\iota$ Ξ. 46 ; $\acute{\Lambda}\sigma\kappa\lambda\eta\pi\iota\omicron\upsilon$ $\delta\upsilon\omicron$ B. 731 (cf. $\acute{\Lambda}\sigma\kappa\lambda\eta\pi\iota\omicron\upsilon$ $\nu\iota\acute{o}\nu$ Δ. 194), $\acute{\epsilon}\omega\varsigma$ \acute{o} $\tau\alpha\upsilon\theta'$ A. 193 ; $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\eta}$ ($\acute{\epsilon}$) X. 379, $\Delta\iota\acute{\alpha}$ $\mu\acute{\epsilon}\nu$ Γ. 357 (cf. Καὶ διὰ 358), $\acute{\Lambda}\rho\epsilon\varsigma$, $\acute{\Lambda}\rho\epsilon\varsigma$ E. 31. See other examples above. (e) Hence, in this verse, a vowel does not become long before ζ or $\sigma\kappa$ beginning a word of which the first syllable is short and the second long : $\omicron\acute{\iota}$ $\tau\acute{\epsilon}$ Ζάκυνθον B. 634, $\acute{\eta}\acute{\epsilon}$ $\sigma\kappa\acute{\epsilon}\pi\alpha\rho\nu\omicron\nu$ ι. 391.

737. RULE 6. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

a. In the thesis of Hexameter and Pentameter verse, this shortening is the general rule : $\text{Ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ}$ A. 30. $\tau\acute{\iota}\epsilon\varsigma$, \acute{o} $\mu\acute{\epsilon}\nu$ Κτεάτου , \acute{o} δ' $\acute{\alpha}\rho'$ Εὐρύτου , Ἀκτορίωνες B. 621. (b) This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is scarce allowed. (c) Rarely, a long vowel or diphthong is shortened before a vowel in the same word : $\acute{\epsilon}\mu\pi\acute{\alpha}\iota\omicron\nu$ ν. 379, $\omicron\iota\omicron\varsigma$ ($\omicron\acute{\iota}$) N. 275, $\tau\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$ Soph. Ph. 1049, $\delta\epsilon\iota\lambda\acute{\alpha}\iota\omicron\varsigma$ Ar. Pl. 850. See also 252 c.

d. Some explain this shortening by supposing the long vowel (η , ω , = $\epsilon\epsilon$, $\omicron\omicron$) or diphthong to be half elided before the following vowel ($\omicron\iota\kappa\acute{o}$ ' $\acute{\epsilon}\nu$) ; or the subjunctive of the diphthong to be used with a consonant power ($\acute{\epsilon}\mu\pi\alpha\gamma\omicron\nu$).

738. RULE 7. The last syllable of every verse is common.

a. That is, the *metrical pause* at the end of the verse renders the quantity of the last syllable indifferent ; and it may be regarded as either long or short according to the metre. This pause also admits a *hiatus* which would be elsewhere avoided. (b) In some kinds of verse, however, the scansion is continuous ; i. e. the verses are formed into systems, at the end of which only this freedom is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

739. a. In giving the rules of quantity, *position* should not be adduced, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules 1 and 2 may be said to be long or short *by nature*; to Rule 3, *by the general rule* (*i. e.* for the doubtful vowels); to Rule 4, *by derivation*; to Rule 5, *by position* (*i. e.* before two consonants, or a double consonant); to Rule 6, *by position before a vowel*; to Rule 7, *at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (733), *cæsura*, *arsis*, the *necessity of the verse* (736 d), &c.

b. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

III. VERSIFICATION.

740. Greek verse is founded upon RHYTHM; *i. e.* the regular succession of long and short quantities.

a. Elementary combinations of syllables, showing the rhythm, are termed FEET (as if *steps* in the rhythmic movement); regular combinations of feet, VERSES (*versus*, *a turn*); and regular combinations of verses, STANZAS, STROPHES, or SYSTEMS (744). For a table of feet, arranged in classes according to their metrical length, see 77. Feet of the same class are termed *isochronous* (*ισόχρονος*, *of equal time*).

b. A single foot, taken by itself, is called a *monopody* (*πούς*, *foot*); a combination of two feet, a *dipody*; of three, four, five, six, &c., a *tripody*, *tetrapody*, *pentapody*, *hexapody*, &c.; of a foot and a half, a *triemim* (*τριημιμερής*, *of three half-parts*); of two and a half, three and a half, four and a half, &c., *penthemim*, *hephthemim*, *enneemim*, &c. See 745 c.

c. The Pyrrhic, Iamb, Choree, Spondee, Bacchius, and Pæon appear to have been so named from their use in the *war-dance* (*πυρρίχη*), in *invective* (*ιδίπτω*, *to assail*), in the *choral dance* (*χορός*), in *solemn rites* (*σπονδή*, *libation*), in the *worship of Bacchus*, in *pæans*; the Trochee and Proceleusmatic, from their *rapid movement* (*τρέχω* *to run*, *προκελεύω* *urge forward*); the Tribrach, Amphibrach, Amphimacer, Choriamb, Diamb, Ditrochee, and Dispondee, as consisting of three short syllables (*βραχύς*, *short*), of a short on each side of a long, of a long on each side of a short (*μακρός* *long*), of a Choree and Iamb, of two iambs, &c.; the Dactyl, from its containing, like the *finger* (*δάκτυλος*), one long part and two short ones, or from the use of the finger in keeping time or measuring; the Anapaest and Antibacchius, as the Dactyl and Bacchius *reversed* (*ἀνάπαιστος*, *struck back*); the Antispast and Dochmius, from their *opposite* or *irregular movement* (*ἀντίσπαστος* *drawn opposite ways*, *δόχμιος* *oblique*); the Epitrite, as containing still an *addition* to the *third* long foot; while the Cretic, Ionic, and Molossus are of local origin.

“Tröchée | trips fröm | lōng tō | shōrt.

From long to long, in solemn sort,

Slōw Spōn|dēe stālks; | strōng fōot! | yet ill able

Ëvër tō | cōme ūp wīth | Dāctyl trī|syllāblē.

Īām|bīcs mārēh | frōm shōrt | tō lōng.

Wīth ā lēap | ānd ā bōund | thē swīft Ān|āpæsts thrōng.”

Coleridge.

741. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed *ARSIS*, (*ἄρσις*, *elevation*), while the alternate weaker tone is termed *THESIS* (*θέσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced.

a. The arsis (also termed *metrical ictus* or *rhythmic accent*) is here marked thus (' , ' , or to indicate greater force, ').

b. As one long syllable is equal to two short, the partial substitution of — for — in the arsis (*resolution*), and of — for — in the thesis (*contraction*), may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse ; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable ; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapæst and proceleusmatic, which receive it upon the *third*. (d) In Iambic, Trochaic, and Anapaestic verse, the ictus is commonly stronger upon every other foot ; and the verse is consequently measured, not by single feet, but by *dipodies* (740 b).

742. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — , or — — — — — —). In the latter, the thesis is equal in time to the arsis, and the rhythm is termed *equal* or *quadruple* (— — — — = 4 breves, 725 a) ; but in the former, the thesis is only half the arsis, and the rhythm is termed *triple* (— — = 3 breves).

a. Of these, the *equal* is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse ; while the *triple* has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue. Even the same rhythm has a different expression, according as it begins with the arsis or the thesis. In the former case (*Dactylic* — — — | — — — , and *Trochaic* — — | — —), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity ; in the latter (*Anapaestic* — — — | — — — , and *Iambic* — — | — —), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

b. Other rhythms are formed by doubling the arsis, by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms — — — — — — , and — — — — — — . Of these, the first, according to its division into feet, is Cretic — — — | — — — , Bacchiac — — — | — — — , or Antibacchiac — — — | — — — ; and the second, Choriambic — — — — | — — — — , Antispastic — — — — | — — — — , Rising Ionic — — — — | — — — — , or Falling Ionic — — — — | — — — — . (c) Verses, in which the equal and triple rhythms are united, are termed *logaædic* (*λόγος* *discourse*, *αοιδή* *song*, see a). The most irregular kinds of verse are termed *polyschematic* (*πολυσχημάτιστος*, *multiform*) and *asyndeton* (*ἄσυνάρτητος*, *disjointed*).

743. VERSES are named, — (a) From the prevailing foot: *Iambic*, *Dactylic*. (b) From some poet who invented or used them, or the species of composition in which they were employed: *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, as used in singing the deeds of heroes. (c) From the number of measures (i. e. feet, or dipodies, 741 d) which they contain: *monometer* (μονόμετρος, *of one measure*), *dimeter*, *trimeter*, *tetrameter*, *pentameter*, *hexameter*. (d) From their degree of completeness; thus a verse is termed *catalectic* (κατάληγω, *to end abruptly*), when its last foot is incomplete; *brachycatalectic*, when it wants a whole foot at the end; *acatalectic*, when it has its just measure; *hypercatalectic*, when it has one or two syllables beyond; *hypermeter*, when it exceeds in any way its just measure; *acephalous* (ἀκέφαλος, *headless*), when it wants a syllable at the beginning; *anacrusic*, *basie*, or *syncopated*, when affected as below.

e. A long or short syllable or pyrrhic is sometimes prefixed to a lyric rhythm beginning with the arsis. This is called an *anacrūsis* (ἀνάκρουσις, *striking up*). A similar prefix of greater length is called a *basis* (a term sometimes applied to any monometer; βάσις, *step*); and a similar *affix*, an *ecbasis* (*stepping out*). These additions are often, but not always counted in stating the measure of the line. (f) In the drama, exclamations often occur *extra metrum* (i. e. not included in the metre): Φεῦ! Eur. Alc. 536. Τί φῶ; Soph. O. C. 315. Τάλαινα! Ib. 318.

g. Metrical *syncope* is the omission of a thesis in the middle of a rhythm; where we may suppose the time to have been supplied, as in modern music, by a *rest*, or by dwelling longer upon an adjoining arsis. See 749 a.

h. A catalectic verse is said to be *catalectic on one*, or *more syllables* (in syllabam, in dissyllabum, &c.), according as the imperfect foot has one, or more syllables. Dactylic verses ending with a spondee or trochee (738) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g., the common Hexameter (748).

744. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, *of a single line*) consist of the same verse repeated, as in Hexameter verse (748), Iambic Trimeter (756), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (as if a single long line, 738 b) and an appropriate close. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza of two lines is called a *distich*; of three, a *tristich*; of four, a *tetrastich*.

d. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See 752, 758, 762.

e. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A duad consists of two stanzas, corresponding in metre throughout. Of these, the first is termed the *strophe* (στροφή, *turning round, stanza*), and the second the *antistrophe* (ἀντιστροφή, *counter-turn or -stanza*). A triad consists of a strophe and antistrophe, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proode* (πρό *before*, ᾠδή *ode*), *mesode* (μέσος *middle*), or *epode* (ἐπί *after*). Of these, the epode is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in strophes, anti-

strophes, and epodes. In the same ode, the strophes and antistrophes are all written in one metre, and the epodes all in a second, different from the first. In the drama, on the contrary, the metre of one duad or triad is not repeated in a second.

745. CÆSURA (*cædo, to cut*) is the *cutting* of the *metre* by a division in the *sense*. It may be (a) *of the foot*, or (b) *of the verse*. In the former, a foot is cut by the ending of a word; in the latter, a verse is cut by a pause permitted by the sense.

c. This pause, which is often slight, is called the *cæsural pause*; and the syllable preceding any cæsura, the *cæsural syllable*. When this syllable is pronounced with the *arsis*, the cæsura is termed *masculine*; with the *thesis*, *feminine*. A cæsura in the second foot is named *triemim*, from the portion of the verse which has preceded (740 b); in the third, *pentthemim*; in the fourth, *hephthemim*; &c.

d. The cæsura of the verse (often called simply *the cæsura*) is more frequently, but not necessarily, a cæsura of the foot. A prominent exception is the cæsura often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl), named the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry. See also 757, 761. (e) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (f) A verse-cæsura is sometimes allowed between the parts of a compound word: *Kal μ' οὔ|τι μελιτ' || γλώσσοις | πειθοῦς* Æsch. Pr. 172.

g. Composition in verse consists of two series: the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition a disconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series, producing a *continuity* in the one, where there is a *division* in the other. The cæsuras not only contribute indispensably to this; but also show eminently the art of the poet, and afford a grateful relief to both voice and ear.

h. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (*διαίρεσις, division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet; so that a verse-cæsura may be a foot-diæresis (d).

i. The expression of the verse is affected by the place of the cæsura. In general, the earlier cæsuras give to the verse more vivacity; the later, more gravity. The most frequent cæsura is the pentthemim. The effect of the cæsura in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common cæsuras, the pentthemim and hephthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine cæsura in the Hexameter), the one always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

746. a. HIATUS between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (98 e, 99 b). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (756), where it was scarce allowed, except after the interrogative *τί*, and some interjections, or words used in exclamation: *Οἱ ἐγώ! ὄγώ!* Æsch. Ag. 1257.

Ἄλλὰ καὶ κῶς ἀφί|η, † κρατε|ρὸν δ' ἐπὶ | μῦθον ἔ|τελλεν. A. 25.
 Ἐξ κέν | πῶς ἀρ|νὼν κνί|σης † αἰ|γῶν τε τε|λείων. A. 66.
 Στέμματ' ἔ|χων ἐν | χερσὶν † ἐ|κηβόλου | Ἀπόλ|λωνος. A. 14.
 Βῆ δὲ κατ' | Οὐλύμ|ποιο καρ|ήνων, † | χῳόμε|νος κῆρ. A. 44.
 Ārmā vī|rūmqūē cā|nō † Trō|jæ quī | prīmūs āb | ōrīs. Virg.

Coleridge's "*Homeric Hexameter Described and Exemplified*."

Strongly it | bears us a|lóng † in | swelling and | limitless | billows,
 Nótthing be|fóre and | nóthing be|hínd, † but the | ský and the | ócean.

749. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (740 b), the first containing two dactyls or spondees with a cæsural syllable, and the second, two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

⏏ — — | ⏏ — — | ⏏ † | ⏏ — — | ⏏ — — | ⏏

Εὐχομέ|νω μοι | κλῦθι, † κα|κὰς δ' ἀπὸ | κῆρας ἄ|λαλκε·
 Σοὶ μὲν | τοῦτο, θε|ᾶ, † | σμικρὸν, ἐ|μοὶ δὲ μέ|γα. Theog. 13.
 Nēsciō | quid inā|jūs † | nāscitūr | Īliā|dē. Propertius.

'In the Hex|ameter | rises † the | fountáin's | sílvery | cólumn ;
 'In the Pen|támeter | áye † |fálling in | mélody | báck. Coleridge.

a. This verse is strictly a syncopated catalectic hexameter (743):

⏏ — — | ⏏ — — | ⏏ ^ | ⏏ — — | ⏏ — — | ⏏ ^

750. III. Other Dactylic Metres are, (a) *Pure*, consisting of dactyls only; (b) *Impure*, consisting of dactyls and spondees; (c) *Æolic*, containing, in place of the first foot, a basis or anacrusis (743 c); (d) *Logæædic* (742 c), in which dactyls are united with trochees. Thus,

1. Dimeter.

- (a) Μυστοδό|κος δόμος. Ar. Nub. 303.
 (b) ADONIC (⏏ — — | ⏏ —). Πότνια, | θῦμον. Sapph. 1. 4.
 Tērrūt | ūrbēm. Hor. Od. 1. 2.
 (b) Hypercat., *Dactylic Penthemim*. Ἀλμῆ|εντα πό|ρον. Æsch. Sup. 844.

2. Trimeter.

- (b) Πολλὰ γὰρ | ὥστ' ἀκά|μαντος. Soph. Tr. 112.
 (c) PHERECRATIC (B. | ⏏ — — | ⏏ —). Ἐλδε|αι φίλον | ἦτορ. Pind. O. 1. 6.
 Vīx dū|rārē cā|rīnē. Hor. Od. 1. 14.
 GLYCONIC. Τὸ σόν | τοι παρὰ|δειγμ' ἔχων,
 (B. | ⏏ — — | ⏏ — —) Τὸν σὸν | δαίμονα, | τὸν σὸν, ὦ
 Τλᾶμον | Οἰδιπό|δα, βροτῶν. Soph. O. T. 1193.
 Pōssūnt | īnpērī|ōsiūs. Hor. Od. 1. 14.

- (d) Μῆτιν δ|πα. φύ|γοιμ' ἄν. Æsch. Pr. 907.
 (a) Hypercat. Πολλὰ βρο|τῶν δια|μειβομέ|να. Æsch. Sup. 543.

3. Tetrameter.

- (a) ALCMANIAN. Μῶσ', ἄγε, | Καλλιό|πα θύγα|τερ Διός. Alem. 36 [4].
 (b) Spondaic. Ζεὺς πολυ|άγορος | ἀμφὶ γυ|ναικός. Æsch. Ag. 62.
 (c) Γλυκύ|πικρον ἀ|μάχανον | ὄρπετον. Sapph. 20 [37].

- (d) GREATER ALCAIC (A. | $\bar{\cup}$ | $\bar{\cup} =$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$).
 Κάβ|βαλλε | τὸν χεῖ|μων', ἐπὶ | μὲν τιθείς. Alc. 27 [34].
 Dis|sōlvē | frīgūs, | līgñā sū|pēr fōcō. Hor. Od. 1. 9.
- LESSER ALCAIC ($\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$).
 Χρυσοκύ|μα Ζεφύ|ρφ μί|γυισα. Alc. 5 [24].
 Et fōlī|is vīdū|āntūr | ōmī. Hor. Od. 2. 9.
- (a) Hypercat. Τῶν μεγά|λων Δανα|ῶν ὑπὸ | κληζομέν|αν. Soph. Aj. 225.

4. Pentameter.

- (b) Ἀτρεί|δας μαχί|μους, † ἐδά|η λαγο|δαίτας. Æsch. Ag. 123.
- (c) Οἶνος, | ᾧ φίλε | παῖ, † λέγε|ται, καὶ ἀ|λάθρα. Theoc. 29. 1.
- (d) ὦ πόλις, | ᾧ γενε|ὰ τὰ|λαινα, | νῦν σε. Soph. El. 1413.
- SAPPHIC ($\bar{\cup} \bar{\cup}$ | $\bar{\cup} =$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$).
 Αἰ δὲ | δῶρα | μὴ δέκετ', | ἄλλα | δῶσει. Sapph. 1. 22.
 Jām sã|tīs tēr|rīs nīvīs | ātquē | dīrã. Hor. Od. 1. 2.
- PHALÆCIAN (B. | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$ | $\bar{\cup} \bar{\cup}$).
 Τὸν λει|οντομά|χαν, τὸν | ὀξύ|χειρα. Theoc. Ep. 20.

5. Hexameter.

- (a) Πρὸς σε γε|ναιάδος, | ᾧ φίλος, | ᾧ δοκι|μώτατος | Ἑλλάδι. Eur. Sup. 277.
- (b) Ἀλλ' ᾧ | παντοί|ας φιλέ|τητος ἀ|μειβόμε|ναι χάριν. Soph. El. 134.
- (c) Κέλο|μαί τινα | τὸν χαρί|εντα Μέ|νωνα κά|λεσσαι. Alc. 49.
- (d) Ἡ παλά|μα τινὶ | τὰν δυσά|λωτον ἔ|λη τις | ἀρχάν. Æsch. Pr. 165.

B. ANAPÆSTIC VERSE.

751. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and, very rarely, by a proceleusmatic ($\bar{\cup} \bar{\cup} \bar{\cup} = \bar{\cup} \bar{\cup} = \bar{\cup} \bar{\cup} = \bar{\cup} \bar{\cup} \bar{\cup}$).

752. 1. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

NOTE. The general distinction (to omit modifications and exceptions) was this: The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

a. These systems are scanned continuously (738 b), but are usually arranged so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (*παροιμῖαι*) the *paræmiac* verse (744 d). The *paræmiac*, however, is not confined to the close of regular systems. (b) This verse requires a *cæsura* after each dipody, except in the *paræmiac*. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody:

Ἡπερ | δορίληπ|τος † ἔτ' ἦν | λοιπή. Soph. Aj. 146.

c. In a regular system, (α) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (β) A dactyl rarely follows an anapæst or spondee in the same dipody. (γ) The third foot of the *paræmiac* is regularly an anapæst (but with an occasional

spondee) ; so that the system may close with the cadence of the common Hexameter. (d) Less regular systems occur in passages of strong emotion, especially grief.

e. Dimeter Acatalectic.

f. Paroëmiac.

1. 2. 3. 4. 1. 2. 3. 4.

Ἀλλά σ' οὐ Μαίῃς † || πομπᾷος ἀναξ
Πελάσαις † || δόμοις, † || ὦν τ' ἐπὶ νοίαν
Σπύδεις † || κατέχων † || πράξει|ας, ἐπεὶ
Γενναῖος ἀνὴρ,

Αἰγεῦ, | παρ' ἐμοί || δεδόκη|σαι. Eur. Med. 759.

Though her éye { shone out, † || yet the lids } were fix'd. *Byron.*

I én}ter thy gár||den of ró|ses. Id., from the *Romaic*.

753. II. The combination of the regular dimeter with the paroemiac (cf. 757, 761) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

[illegible]

Τί γὰρ εὐ|δαιμον † || καὶ μακα|ριστὸν ‡ || μᾶλλον | νῦν ἐσ||τι δικασ|τοῦ,
 ἢ τρυφε|ρώτερον, † || ἢ διαι|νότερον ‡ || ζῶον, | καὶ ταῦ||τα γέρον|τος.

First in pleás|ure and glée, † || who abound | more than wé ; ‡ || who with
lúx|ury néar||er are wéd|ded ?

Then for panic and frights, † || the world through | none excites, ‡ || what
your dí|cast does, é'en || tho' gray-héad|ed.

Ar. Vesp. 550, trans. by *Mitchell*.

754. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logaædic* (742 c):

Monom. Hyperc. Τρισολυμ|πιονί||καγ. Pind. O. 13. 1.

Dim. Hyperc. Τότε μὲν | περισσ||μύματος | καὶ ἀρισ||τος. Eur. Herc. 1018.

LOGAEDIC. 1 An., 1 Iam. Νεμέα | δὲ τρίς. Pind. N. 6. 34.

1 An., 3 Iam. Cat. Μακαρί|ζομέν| σε, τέτ|τιξ. Anacreontic.

1 An., 3 Iam. Δεχόμεσθα καὶ θεῶν γένος. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χαρίτων | ἑκα|τι τόν|δε κῶ|μον. Pind. O. 4. 14.

2 An., 1 Iam. Τὸ μὲν Ἀρχιλόχου μέλος. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀλιγοδρανίαν ἄκικυν. Æsch. Pr. 547.

2 An., 3 Iam. Συνέκυρ | τ' ἀδόκη | τος ἦ | δονά ; | πόθεν ; Eur. Ion 1447.

3 An., 2 Iam. Δολερὸν | μὲν αἰὲ | κατὰ πᾶν | τα δὴ | τρόπον. Ar. Av. 451.

4 An., 1 Iam. Ἰότα | τι γάμων, | ὅτε τὰν | ὁμοπά | τριον. Æsch. Pr. 558.

C. IAMBIC VERSE.

755. The place of the fundamental iambus may be supplied by a tribrach ($\sim \text{—} \text{—} = \sim \text{—} \sim$), except at the end of a line. To add dignity and variety to the verse, the *first foot* of a dipody (where the arsis is less strong) is very often lengthened to a spondee, and not unfrequently to a dactyl or anapaest.

a. Comedy admits the anapæst in every place except the last of a verse or system; and also tragedy, when it is wholly contained in a proper name.

756. I. The IAMBIC TRIMETER ACATALECTIC (also called, from the number of its feet, the *Senarius*) is the principal metre of dramatic dialogue (752).

a. This verse has for its cæsura the penthemim or, much less frequently, the hephthemim. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsura*. Lines occur, though rarely, which have neither of these cæsuras.

b. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in proper names or in comedy (755 a) are placed, below, in parentheses.

	1.	2.	3.	4.	5.	6.
c. Iambus.	— 1	— 2	— † 1	— † 2	— 1	— 2
Tribrach.	— 1 —	— 2 —	— † 1 —	— † 2 —	— 1 —	— 2
Spondee.	— 1		— † 1		— 1	
Dactyl.	— 1 —		— † 1 —		(— 1 —)	
Anapæst.	— — 1	(— — 2)	— — 1	— — 2	(— — 1)	

Ἐγὼ | δ' ἄτολ||μός εἰ|μι † συγ||γενῇ | θεόν. Æsch. Pr. 14.

Θορύβῳ | τε πίσυ||νος † κα|μαθεῖ || παρῤῥη|σία,

Πιθανὸς | ἔτ' αὖ||τοὺς † περι|βαλεῖν || κακῶ | τινι. Eur. Or. 905.

Ἄιδου|σι γούν || τὸν Ἰακ|χον † ὄν||περ Δια|γύρας. Ar. Ran. 320.

Quō, quō | scēlēs||tī rū|tīs? † aūt || eūr dēx|tērīs. Hor.

Wild-wár|bling Ná||ture, † áll | abóve || the réach | of 'Art. Thomson.

757. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. 753, 761); and has commonly a cæsura after the first.

1.	2.	3.	4.	5.	6.	7.	8.
— 1	— 2	— 1	— 2 †	— 1	— 2	— 1	— ^
— 1 —	— 2 —	— 1 —	— 2 — †	— 1 —	— 2 —		
— 1		— 1		— 1			
— 1 —		— 1 —		— 1 —			
— — 1	— — 2	— — 1	— — 2 †	— — 1	— — 2	(— — 2 in proper names.)	

Ὅτου | χάριν || μ' ὁ δεσ|πότης † || ὁ σὸς | κέκλη||κε δεῦ|ρο. Ar. Pl. 260.

Αυρό|ρα ρίς||es ὄ'er | the hills, † || by gráce|ful Hoúrs || atténd|ed. Percival.

a. This metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in ballads and comic songs.

758. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (744 d):

Γάστρι|ζε καλ || τοῖς ἐν|τέροις

Καὶ τοῖς | κόλοις,

Χῶπῳς | κολᾶ || τὸν ἀν|δρα. Ar. Eq. 454.

E. OTHER METRES.

764. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important:

- a. Cretic System. Φρόντισον | καὶ γενοῦ
(⌊ — ⌊) Πανδίκως | εὐσεβῆς | πρόξενος,
Τὰν φυγάδα | μὴ προδῶς. Æsch. Sup. 418.
- b. Bacchic Tetram. Τίς ἀχῶ, | τίς ὀδμὰ | προσέπτα | μ' ἀφεγγής.
(— ⌊ ⌊) Æsch. Pr. 115.
- c. Choriambic System, closing, as is frequent, with a bacchius.
(⌊ — — ⌊) Νῦν δὲ τὸν ἐκ | θῆμετέρου
Γυμνασίου | λέγειν τι δεῖ
Καινὸν ὅπως | φανήσῃ. Ar. Vesp. 526.
- d. Rising Ionic System. Πεπέρακεν | μὲν ὁ περσὶ | πτολις ἴδη
(— — ⌊ ⌊) Βασίλειος | στρατὸς εἰς ἀν | τίπορον γείτονα χώραν,
Λινοδέσμῳ | σχεδία πορὶ | μὲν ἀμείψας. Æsch. Per. 65.
- e. Pæonic Tetram. Cat. ὦ μακάρι' | Αὐτόμενες, † | ὥς σε μακα | ρίζομεν,
(⌊ — — —) Παῖδας ἐφύ | τευσας ὅτι † | χειροτεχνι | κωτάτους.
Ar. Vesp. 1275.

765. f. An *Antispast*, combining an iambic with a trochaic rhythm, admits in the first part any foot which is admitted into iambic verse, and in the second any foot which is admitted into Trochaic, each with the appropriate ictus. The addition of a long syllable (which may be resolved into two short) forms the *Dochmius*; which has consequently a triple ictus, with great variety of structure (thirty-two forms having been counted), and is adapted to the expression of great agitation. Thus, (1) — ⌊ ⌊ — ⌊; (2) — ⌊ — ⌊ — ⌊; (3) — ⌊ ⌊ — — ⌊; (4) — ⌊ — ⌊ — — ⌊; &c.

- Dochmiac System. Μεθεῖται στρατὸς | στρατόπεδον λιπῶν,
(— ⌊ ⌊ — ⌊) 'Ρεῖ πολὺς ὅδε λεῶς | πρόδρομος ἱππότης.
&c. Αἰθερία κύνις | με πείθει φανείσ',
Ἄναυδος, σαφῆς, | ἔτυμος ἄγγελος. Æsch. Th. 79.

CHAPTER II.

ACCENT.

766. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled what is called *accent* in English orthoëpy, but with important differences. That it never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also 788 i.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (79 i). It is evident, however, that the distinction of accent was the more intellectual in its character, — more marked by the understanding, if less by the ear.

3. The accent, even if not regarded in pronunciation, is still useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word: εἶμι *to be*, εἶμι *to go*; ὁ *the*, ὅ *which* (249 c); πότε; *when?* ποτέ *once*; ἄλλα *other things*, ἀλλά *but*; λιθοβόλος *throwing stones*, λιθόβολος *stoned* (386. 1). (b) To distinguish *different forms* of the same word: Opt. ἐκ-λύσαι, Inf. ἐκ-λῦσαι, Impv. ἔκ-λυσαι, (37 f, h). (c) To aid in ascertaining *quantity* (727). (d) To show the *original form* of a word: thus the circumflex over τιμῶ, φιλῶ, δηλῶ, marks them as contract forms of τιμάω, φιλέω, δηλόω. (e) To show how a word is employed in the sentence; as in cases of anastrophe, and where the accent is retained by a proclitic or enclitic (785 s).

4. Authorities and critics differ upon some of the minute points of accentuation, as of other grammatical subjects, in both Greek and English.

767. a. In a final or initial, and often in an intermediate syllable, a long vowel is treated in accentuation as consisting of two vowels (108, 115), and thus forming two *tone-places* (i. e. places in respect to accent). (b) But *final -αι* and *-οι* in *affixes* are regarded in accentuation as short vowels, except in the Optative.

c. By *long vowels*, in accentuation, are meant those that are long *by nature*, including diphthongs; and by *short vowels*, those that are short in *natural quantity*, without regard to their position (725).

d. It is not strange that this treatment of final *-αι* and *-οι* should have at length resulted from the natural hurrying of the voice over such familiar endings. It appears not to have prevailed in the earliest form of the language, or in the Doric, which was marked by its closer adherence to old usage (790 a). The remains of that usage also appear in the accentuation of so many Inf. forms upon the penult (780); though the circumflex is not here excluded. The exception in the Opt. is explained by its protraction to express contingency (272 d).

e. The Greek grammarians adopted an ascending line (´) as the mark of an accented place, and a descending line (`) as the mark of an unaccented place. A syllable in which an unaccented followed an accented place was entitled, of course, to a double mark (´´).

f. In counting *tone-places*, the ultima is counted as the first place if its vowel is short, but as the first and second if its vowel is long. If the ultima forms two places, the penult makes the third, and completes the number allowed. If the ultima forms only a single place, then a short vowel in the penult forms the second; and a long vowel the second and third. One of these, however, a long penult often gives up to the antepenult, contenting itself with a single place. Thus the antepenult forms the third place, if the ultima and penult are both short by nature; and often also, if the ultima is short and the penult long. No account is taken of any place beyond the third, or beyond the accent if this is sooner

reached. In the following words, which are all accented on the highest place, the several places would be thus numbered and marked :

1 21 2 1 3 21 2 1 3 21 3 2 1 3 2 1 3 21 3 2 1
 θές, παῖς, δόλος, δόλῳ, δόλοι, ταύρῳ, ταῦρος, ταῦροι, ἐκούσῃς, ἐκούσᾱ,
 3 2 1 3 21 3 2 1 3 2 1 3 21 3 2 1 3 2 1
 ἐκούσαι, πολέμους, πόλεμος, πόλεμοι, ἀνθρώποις, ἀνθρώπος, ἀνθρωποι.

g. It is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (‘) fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ^ or ~). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus :

θές, παῖς, δόλος, δόλου, δόλοι, ταύρου, ταῦρος, ταῦροι, ἐκούσαις, ἐκούσα,
 ἐκούσαι, πολέμους, πόλεμος, πόλεμοι, ἀνθρώποις, ἀνθρωπος, ἀνθρωποι.

768. A syllable or vowel is termed *grave*, if it has no accent ; *circumflexed*, if it forms an accented followed by an unaccented place ; *acute*, if it forms an accented place not so followed : as the final syllables and vowels in λύρα, νῆσος, λύω· μνᾶ, τῆς, θεᾶ, ὦοῦ, γυπῶν, τιμῶ· ᾠδῇ, τό, ὦόν, αἶξ, αἰγός, ἐμοί.

A word is termed	{	OXYTONE,	{	if its Ultima is	{	Acute.
		PERISPOME,		Circumflexed.		
		BARYTONE,		Grave.		
		PAROXYTONE,		{		Acute.
		PROPERISPOME,				
PROPAROXYTONE, if its Antepenult is Acute.						

a. The terms above, and those applied to the *marks* of accent (94), are formed from the Greek and Latin words *τόνος* accentus, *tone*, *ἄξυς* acūtus, *sharp*, *περισπόμενος* circumflexus, *bent round*, *βαρύς* gravis, *heavy*, *παρά* beside, and *πρό* before. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytōnes*. See § 5.

c. The *oxytones* are all accented on the *first* tone-place ; the *perispomes*, on the *second* ; and the *properispomes* and *proparoxytones*, on the *third*. The *paroxytones* are accented on the *second* place, if the last vowel is short ; but on the *third*, if it is long. See 767.

769. The accent is termed *final*, when it falls upon the ultima. According as it goes back from this, or forward towards it, it is said to *recede* or *advance*. When it recedes as far as the general laws permit, it is termed *recessive*. When it retains the same place as in the theme, so far as these laws permit, it is termed *retentive*.

a. The useful term *recessive* was introduced by Professor Hadley. — Upon the principles which have now been stated, are founded the following general laws.

I. GENERAL LAWS OF ACCENT.

770. LAW I. The ACUTE ACCENT cannot recede beyond the *antepenult* ; and can fall upon this, only when the *ultima* is *short*.

a. Hence the accent of *ὄνομα name*, *τράπεζα*, *ἄγγελος* (15 s), must advance in the Gen. to the second syllable: *ὀνόματος*, *τραπέζης*, *ἀγγέλου*. For *τράπεζαι*, *ἄγγελοι*, see 767 b.

b. In accentuation, *ε* before *ω* in the endings of the Gen. and of the Attic Dec. 2 is not regarded as forming a distinct syllable (120 i, 200, 220 c): hence, *Ἀτρείδεω*, *πόλεως*, *πόλεων* · *εὔγεως*. So, in some compound adjectives, even with an intervening liquid: as, *φιλόγελως*, *βούκερως* (237 b), *δύσερως* · and, according to the same analogy, a few compounds of *πάλαι long ago*, as *ἔκπαλαι*, *πρόπαλαι*.

c. Final *ξ* and *ψ*, making position after a short vowel (734), forbid the acute on the antepenult, though not the circumflex on the penult (this seeming not so great a remove from the end of the word, 767 f): hence *ἐριβῶλαξ*, *-ᾶτος*, though *ἐριβῆλος*, *fertile*. In the old language, as in the Doric, the length of the ultima by *position* as well as by nature seems to have been more generally regarded. Even after the dropping of *τ* in the 3 Pers. pl. of verbs, some forms of the Doric retained the old accentuation: as, (*ἐφέροντ*) *ἐφέρον*.

771. LAW II. a. The CIRCUMFLEX can only fall upon a *long vowel*. (b) It cannot recede beyond the *penult*; and can fall upon this, only when the *last vowel* is *short*, — (c) being the only accent which a *penult long by nature* can then receive.

Hence, (a) *βοῦς*, *μῦς*, *πᾶς* (19, 23), become in the Nom. pl. *βόες*, *μῦες*, *πάντες*: (b) *μυῖα*, *μούσα*, *νῆσος* (15 s), in the Gen. *μυῖās*, *μούσης*, *νῆσου*: (c) *αἶξ*, *θήρ* (17 s), *Ἀτρείδης* (15), in the Nom. pl. *αἶγες*, *θήρες*, *Ἀτρεῖδαι* (767 b). For *μήτις*, *ὥστε*, *εἶθε*, *ναίχι*, &c., see 787 e.

II. ACCENT IN VOWEL CHANGES.

772. A. CONTRACTION. LAW III. In contraction, the acute *followed* by the grave produces the circumflex: *νόος νοῦς*, *ὀστέον ὀστοῦν* (16), *τιμάω τιμῶ*, *φιλέειν φιλεῖν* (42).

1. Otherwise the accent is not affected by contraction, except as the general laws may require: *τίμαε τίμα*, *τιμαέτω τιμάτω*, *τιμασίμην τιμώμην* · *ἑσταῖος ἑστῶτος* (26 i, 771 c). See 120 s.

2. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

In contracts of Dec. 2, — (a) The accent remains throughout upon the same syllable as in the theme: *εὐνοος*, *εὐνόου*, cont. *εὐνοὺς*, *εὐνού* (Nom. pl. *εὐνοὶ* or *εἰνοὶ*, 767 b), *kind*. (b) The Nom. dual, if accented upon the ultima, is always oxytone: *νῶ*, *ὀστώ* (16). (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome: *χρύσεος χρυσοῦς* (23), *κάνεον κανοῦν*, *basket*. — (d) Oxytones of the Attic Dec. retain throughout the accent of the theme: *νεῶς*, *νεῶ*, *νεῶ* (16; but some write, in Dat. sing. and Gen. and Dat. pl., *νεῶν*, *νεῶν*, *νεῶς*); *ἀγήρως*, *ἀγήρῳ* (22). Cf. 120 e.

In contracts of Dec. 3, — (e) The Acc. of nouns in *-ῶ* is oxytone: *ῥχῶα ῥχῶ* (19 a). So Dat. *χρωτὶ χρῶ* perispome (207 a). These cases follow the analogy of 775. (f) The contract Gen. pl. of *τριήρης* (213 c), *αὐτάρκης* *self-sufficing*, and some compounds in *-ήθης* and *-ώδης* is made by some paroxytone: as, *τριηρέων τριήρων*, *αὐτάρκων*, *εὐήθων*, *εὐώδων*.

g.) The Subj. and Opt. pass. of verbs in *-μι* and *preteritives* are accented by some without regard to their contraction: thus, *τίθωμαι*, *τίθη*, *τίθηται*,

ἵσταιο, δίδοιτο (45 c); κέκτωμαι, μέμνητο (317 c). (h) This is usual in the deponents δύναμαι, ἐπίσταμαι, κρέμαμαι, and the 2 aorists ὄνασθαι, πρίασθαι (50). It sometimes occurs in the Act. of verbs in -μι: as ἐξ-ίη for ἐξ-ιῆ.

3. In the resolution or extension of a vowel, a circumflex is resolved into its acute and grave (767 g): παῖς παῖς, φῶς φόως (105 a, 103 b).

773. B. CRASIS. In crasis, the accent of the *first* word is *lost*; while that of the *second* remains without change, except as required by 771 c: ταῦτό for τὸ αὐτό, κἄν for καὶ ἄν, κἂν for καὶ ἐν, τᾶλλα for τὰ ἄλλα (yet some write τᾶλλα). See 125 s.

774. C. APOSTROPHE. The accent of an elided vowel is *thrown back* upon the penult, except in *prepositions* and *conjunctions*: δειν' ἔπη for δεινὰ ἔπη, κατ' ἐμε (κατὰ), ἀλλ' ἐγώ (ἀλλὰ) See 128. Except also the enclitics ποτέ and τινά, for distinction from πότε; and τίνα;

a. In other changes of vowels, or of consonants into vowels, general or special laws often require a change of accent: εὐρέη for εὐρεῖα (134); ἔαται for ἦνται (329 a): κέρσω κερέω κερῶ (152).

III. ACCENT IN INFLECTION.

775. LAW IV. A *long affix of declension* can only take the *acute* in the *direct*, and the *circumflex* in the *indirect* cases.

a. Hence, ᾧδῆ, -ῆς, -ῆ, -ῆν (15); χοροῦ, -ῶ, -ῶν, -οῖς, -οὺς (16); γυπῶν, -οῖν (17). (b) Except in the peculiar datives ἐμοί, μοί, σοί (27 a). See also 772 d.

776. LAW V. The accent is *RETENTIVE* in *declension*; but *RECESSIVE* in *comparison* and *conjugation*: ὦν, ὦν, ὦά (16); κακός, κακίων, κάκιστος (260 a); λῦω, ἔλῡον, λέλῡκα (37).

777. A. DECLENSION. 1. In DEC. 1, the affix-ων of the Gen. pl. is circumflexed, as contracted from -ᾶων (197 c): τράπεζα, τραπεζῶν.

Grammarians except, chiefly, for distinction from other words, ἡ ἀφύη *anchovy*, οἱ ἐρηστῖαι *trade-winds*, ὁ χλοῦνης *wild-boar*, and ὁ χρήστης *usurer*; Gen. pl. ἀφύων, &c. See also 2.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masc.: thus, φίλιος, φιλιᾶ, *friendly*, Pl. φίλιοι, φίλῖαι, Gen. masc. and fem. φιλιῶν (as if a common form for the two genders, cf. 234 b, d; the Dor. Gen. pl. in -αν, where the fem. has a special form, being perispome, as φιλιᾶν, 197 c); while, from the noun ἡ φίλια, *friendship*, φίλῖαι, φιλιῶν: so καρβάτιναι iv. 5. 14, as properly an adjective. (a) In other adjectives, the fem. retains the accent of the theme, but subject to the same changes as in nouns of Dec. 1: μέλας, μέλαινα, μελαινης, μελαινῶν (22). Except poetic feminines in -εια, belonging to adjectives in -ῆς (235 c): ἡριγενῆς, ἡριγένεια. (b) Observe the accent in μῖα, μιᾶς, μιᾶ, μίαν (25).

778. 3. In DEC. 3, *dissyllabic Genitives and Datives* throw the accent upon the *affix*.

a. Hence, from γύψ, &c. (17 s), γυπός, αἰγί, πατρός, ἀνδρῶν, κυσί, ἀρνί.

b. Except those which have become dissyllabic by *contraction*, *participles*, and the Gen. pl. and dual of these ten nouns, δᾶς, δμῶς, θῶς, κάρα, οὖς,

παῖς, σῆς, Τρώς, φῶς, φῶς (*light*), and of the adjective παῖς (also Dat. παῖσι, 23) : πόλει πόλει (19), ἔαρος ἦρος (209 a) ; δύντος, θέντι, δῶσι (26) ; παίδων, φάτων, ἔτοιον (17). (c) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (19 d), οὖς, στέαρ, φρέαρ (207 ; yet see b), and Θρηῖξ (G. -κός). (d) Observe the accentuation of οὐδεὶς (following εἷς, 25), τίς, τίς (28), γυνή (203 a), θυγάτηρ (210 b) ; and of datives in -άσι, from liquids (145 a). (e) The Attics are said to have made the Gen. pl. of numeral substantives in -άς perispome : μυριαδῶν, as if contracted from the Ion. μυριαδέων (221 b). (f) See the poetic δούρων, γούνων, and γόνων (21, 224 c).

779. 4. The natural tone of frequent address gives RECESSIVE ACCENT to the Voc. in a few familiar words : as, Dec. 1, δεσπότης, *master* ; Dec. 2, ἀδελφός, *brother* ; Dec. 3, γυνή (203 a), Ἀπόλλων, &c. (208 f) ; Voc. δέσποτᾶ, ἀδελφε, γύναι, Ἀπολλων. So in compounds in -μητηρ, -πατηρ : V. δύσμητερ ψ. 97, αἰνόπατερ Æsch. Ch. 315.

a. In the Voc. sing., -ευ and -οι final are always circumflexed : ἱππεῦ, ἥχοι (19).

5. From the tendency to recessive accent in comparatives and compounds (795), the Voc. and Neut. sing. forms are so accented — (b) In most compound paroxytones in -ων and -ης, except those in -φρων, -ώδης, -ώλης, -ήρης, -ώρης, and -έτης : εὐδαίμων *fortunate*, Neut. and Voc. εὐδαιμον · αὐθάδης *self-willed*, N. and V. αὐθαῖδες · Ἀγαμέμνων, V. Ἀγάμεμνον · V. Σώκρατες, Ἡράκλεες (19). So a few other neuter adjectives, when used adverbially : ἄληθες ; *really* ? τρίτες β. 106. (c) In comparatives in -ων : ἥδίων, ἥδιον.

d. Recessive accent appears also in some Nom. forms in -α for -ης (197 b) : εὐρύοπα. (e) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (210 b). (f) In the forms in -φι, -θι, -θεν (190 s), the accent usually falls upon the penult if this is short, but is otherwise retentive. (g) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see 25, 27 s.

780. B. CONJUGATION has exceptions to the law of *recessive accent* ; chiefly in the *Infinitive* and *Participle* (as partaking of the noun and adjective).

1. These forms are accented upon the PENULT :— (a) All Infinitives in -αι *not preceded by -σθ- or -μεν-* : λύσαι, λελυκέναι, λυθῆναι, τιθέναι · but λύσασθαι, τιθῆσθαι (37, 45), θέμεναι (333). (b) The 2 Aor. mid. Inf. : λιπέσθαι (38), ἀπο-δέσθαι (45 i) ; but πρίασθαι, ὄνασθαι (50, cf. 782 f). (c) The Perf. pass. Inf. and Part. : λελυθῆναι, λελυμένος ; except a few preteritive participles, as ἤμενος (46 c). In a few Epic forms, this recession of the accent extends even to the Inf. : ἀκάχησθαι T. 335, ἀκαχήμενος (50). (d) Dialectic infinitives in -μεν : ἀξέμεν, λασθήμεν (333).

781. 2. These forms are OXYTONE :— (a) Participles in -ς, Gen. -τος, except in the 1st Aor. act. : λελυκώς, λυθείς, ἰστάς, δούς · but λύσας (37, 45). (b) The 2 Aor. act. Part. : λιπών (38). (c) The Pres. participles (as if 2 Aor.) ἰών (45 m), κιών (fr. κίω go, poet., II. 263), ἑών E. I. (50 εἰμί a). (d) The 2 Aor. Imv. forms εἰπέ *say*, ἐλθέ *come*, εὗρέ *find* ; and in Attic, ἰδέ *see*, and λαβέ *take* ; except in composition, as ἔξ-ελθε, εἴσ-ιδε.

782. 3. These forms are PERISPOME :— (a) The 2 Aor. Inf. in -ειν : λιπεῖν (38). (b) The 2 Pers. in -ου, of the 2 Aor. Imv. : λιποῦ (38), θοῦ, δοῦ (45 i) ; except in compounds of more than two syllables from verbs in -μι, as ἀπῖδον, but προδοῦ. The manuscripts show also some exceptions in compound and even in simple verbs in -ω.

NOTES. c. That the *final accent* in the preceding forms should be acute on the theme of the Part., and circumflex on the Inf. (considered as a Dat., 666 b), is in accordance with Law IV. (775). (d) The circumflex in λυθῶ, ιστῶ, τιθῶμαι, δῶ, λυθεῖν, ισταῖν, τιθεῖν (37, 45), and like Subj. and Opt. forms, is due to contraction (772). (e) Monosyllabic forms *long by nature*, except Participles, are generally circumflexed: εἶ, ἦν, ἦ, ὦν (45 l); σχῶ, σχεῖν, σχῶν (50 ἔχω).

f. In those forms in which the accent of the Perf. and 2 Aor. differs from that of the Pres., a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 Aor. forms are sometimes accented as Pres.: as Inf. εἰκάθειν, σχέθειν, Pt. εἰκάθων, σχέθων, for -εῖν, -ῶν (353 a); ἔρεσθαι (ἐρέσθαι Bek.) γ. 243.

783. a. The accent of a verb in COMPOSITION can never recede beyond a prefix (789 c); or beyond the nearest syllable of the preposition: thus, ἐπέχω (ἐπί, ἔχω, 50), ἐπέιχον, ἐπέσχον, ἐπίσχες. (b) The preteritive οἶδα (46) is treated as without reduplication: σύν-οἶδα. (c) The accent of εἰμί recedes in composition only in the Pres. Ind. and Imv.: ἔν-εστι, πάρ-ισθι · but ἐξ-έσται (as if syncopated from ἔσεται), παρ-ῶ (as contracted, 50 εἰμί d), παρ-ῶν.

d. For the accent in εἰμί and φημί, see 45, 787 c; for κείμεναι, 50. Other examples of *irregular* or *various accentuation* are χρή, ἐχρήν (50 χράω d); 1 Aor. Imv. εἶπον or εἰπόν (50 φημί c); εἷς or εἷς (50, εἰμί l), ἰδοῦ as exclam. (50 ὀράω); forms noticed in 316 c; &c.

e. The Ionic, in dropping one ε from -έειναι, -έειν, does not change the accent: thus φοβέο (323 e). So Dor. συρίσδες, συρίσδεν (326 a).

IV. ACCENT IN CONSTRUCTION.

784. A. GRAVE ACCENT. LAW VI. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (`): Στρατηγὸν δὲ αὐτὸν ἀπέδειξε (480). Ἐπὶ τὰ καλὰ καὶ ἀγαθὰ.

a. Except the interrogative τίς (253 a), and words followed by enclitics (787).

b. The terms *acute* and *oxytone* are still applied to the syllable and word, although the tone is softened. Syllables *strictly grave* are never marked, except for grammatical illustration, as in 767. In the application of this law editors vary. The best usage retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

785. B. ANASTROPHE. In *prepositions of two short syllables*, the accent commonly recedes to the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*: thus,

Σοφίας πέρι, *about wisdom*, Pl. Phil. 49 a (the like placing of other prepositions is poetic); Ξάνθῳ ἐπὶ δινῆεντι E. 479; ὀλέσας ἀπο for ἀπολέσας, *having lost*, ι. 534 (§ 699 j); ἀνα, πάρα, ἐνι (699 c). This recession is termed ἀναστροφή, *turning back*.

a. Some so write περί and ἀπό when used adverbially: περί (περὶ Bek.), *exceedingly*, I. 53. (b) Grammarians except διὰ and ἀνά (except for ἀνά-

στηθε), to distinguish them from the Acc. *Δία*, and the Voc. *ἄνα* (21, 17 d). (c) If the preposition suffers elision, anastrophe holds only before a pause, or for emphasis: ἄστν κάτ' · αὐτάρ ρ. 246. (d) Both in anastrophe and in the common accentuation of prepositions (794. 5), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

786. C. PROCLITICS. Ten monosyllables, beginning with a vowel, are called *proclitics* (προκλίνω, *to lean forward*), because they commonly so lean upon the *following* word as to lose their proper accent. They are the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ, and the particles οὐ *not*, εἰς *into*, ἐν *in*, ἐξ *out of*, εἰ *if*, ὥς *as*.

a. These forms of the article are written with the accent, when used in Epic as *relative*, and by some, when used as *personal pronouns*: ὁ . . ἦλυθες, *who camest*, β. 262; ὁ γάρ, but ὃ γάρ Bek., *for he*, A. 9. (b) The proclitics retain their accent when they close a sentence, or in poetry follow a word whose relation they denote (718 d), or are followed by an enclitic: οὐ δῆτα, *no, indeed*, but πῶς γὰρ οὐ; *how not?* ὥς βόες, but βόες ὥς χ. 299, *as kine*; ἐκ κακῶν, but κακῶν ἔξ Ξ. 472, *from the base*; εἴ ποτε, *if ever*. (c) The proclitics have been less happily termed *ἀόνα* (*toneless*).

787. D. ENCLITICS. LAW VII. The accent of an enclitic falls, as *acute*, upon the *ultima* of the preceding word, or upon its *penult* if it is a *paroxytone*, uniting with any accent already upon the syllable: as,

"Ἀνθρωποὶ τε, *hóminés-que, and men*, δεῖξόν μοι, *shów me*; εἴ ποτε (786 b): θεῶν τις (548 c); ἀνὴρ τις (784 a); φίλος μου, *my friend*; ἦ ῥά νύ μοί τι πίθοιο (705 a; each enclitic throwing its accent back). — But see 788 d.

Enclitics are so named as *leaning* in pronunciation upon the preceding word (ἐγκλίνω, *to lean upon*). They are these familiar words of one or two syllables: (a) These *oblique cases of the personal pronouns*: 1 Pers. μοῦ, μοί, μέ· 2 P. σοῦ, σοί, σέ· 3 P. οὐ, οἱ, ἐ· νίν, σφίσι, σφέ. For other enclitic forms of the personal pronouns, see 27 f, g. (b) The *indefinite pronoun* τις, through all its cases (but not ἅττα); and the *indefinite adverbs* πῇ, ποί, πού, πῶ, πῶς, ποθί, ποθέν, ποτέ (53). (c) The Pres. ind. of εἶμι *to be*, and φημί *to say*, except the 2d Pers. sing.; and even here in the Ep. form εἷς: νήπιός εἷς, *stultus es*, ι. 273. (d) The *particles* γέ, νύν (νύ), πέρ, τέ, τοί, with the poetic θήν, κέ, ῥά, and the inseparable -δέ.

e. Some familiar combinations of this kind are commonly, and others sometimes, joined in writing, and viewed as compounds: εἶτε, ἦτοι, μήτις, ὅστις (observe the accent, 28 h), οὐδέποτε, ὥσπερ, ὥστε. (f) The preposition -δέ, *to* (688 e), is always so attached: Ὀλυμπόνδε, δόμονδε. (g) In pronouns and adverbs compounded with -δέ (252, 53 ix.), the syllable preceding -δέ always takes the accent, which is acute or circumflex according to the law in 775. (h) In ἐγώ, ἐμοί, and ἐμέ, the accent is drawn back when γέ is affixed (389 c): ἔγωγε, ἔμοιγε, ἔμεγε. (i) Εἴθε and ναίχι are accented as ending in enclitics; and οἵκαδε (225 i) as a single word.

j. For a poetic retraction of the accent in some pronouns when they are not emphatic (approaching an enclitic use), see 247 g, i.

788. An enclitic *retains* its accent, (a) At the *beginning* of a clause or verse, or after a parenthetical insertion: *φημὶ γάρ*, *for I say*. (b) After the *apostrophe*: *πολλοὶ δ' εἰσὶν*, *but they are many*. (c) If it is *emphatic* or *strongly reflexive*: *οὐ Κύρον, ἀλλὰ σέ*, *not C., but you*. (d) If it is a *dissyllable*, preceded by a *paroxytone*, or by a *properispome* in *-ξ* or *-ψ* (770 c): *ἄνδρες τινές*, *some men*. (e) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it and is not itself more *emphatic*: *παρὰ σοί, περὶ σοῦ, πρὸς σέ*· but *ἐπὶ σε ἢ σὺν σοι*, *against you rather than with you*, vii. 7. 32. Yet *πρὸς με* (sometimes *σε*) iii. 2. 2; and some exceptions occur, chiefly in the poets, with other prepositions.

f. When *ἐστὶ* is prominent in the sentence, it becomes a *paroxytone* (as at the beginning, when it expresses *existence* or *possibility*, and commonly after such words as *οὐ, μή, ἀλλὰ, εἰ, καί, ὅτι, ὥς, τοῦτο*): *Ἔστιν οἱ* (559 a); *ἔστι λαμβάνειν*, *one can take*, i. 5. 3; *τοῦτ' ἔστιν*, *it is so*.

g. A word which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the *proclitics* and *enclitics*, an *orthotone* (*ὀρθότονος*, *erect in tone*).

h. Most of the rules about enclitics are explained by applying the general principles of accent to the two words considered as united, but with the accent on the first word permitted to remain.

i. Both *proclitics* and *enclitics* are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the Eng. accent (766. 1). The words in Eng. which are used in translating the Greek *proclitics* and *enclitics* are themselves, for the most part, either *proclitic* or *enclitic*. Thus, in the sentence, *Give me the book* (pron. *Gíve thebóok*), the pronoun *me* is *enclitic*, and the article *the*, *proclitic*. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of* are *proclitics*, and the words *is, not, and him*, *enclitics*.

V. ACCENT IN FORMATION.

789. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*. — If, from the general laws of language, this syllable cannot receive the accent, it draws it as near to itself as possible.

1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the form of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent originally belonged to the syllables containing the essential ideas of words, i. e. to their *radical syllables*. But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. Compare *γράφω* I WRITE, with *ἔγραφον* I WAS writing, *γέγραφα* I HAVE written, *γραφὴ* the ACT of writing, *γραφίς* and *γραφεῖον* the INSTRUMENT of writing, *γραφεὺς* the PERSON who writes, *γραφικὸς* SUITED to writing.

2. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was

the most familiar ; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect.

3. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, very rarely attracts the accent (792 i, 793 d). (b) In demonstrative pronouns, the deictic *-ôe* always draws the accent to the preceding syllable (787 g), and the still stronger *-ι* (252 c) always takes it upon itself. (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (783 a). (d) The old weak stem of the 2d Aor. yields the accent to the affix in several cases where the strengthened stem of the Pres. retains it (780 s). (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (792 s). (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (722 k, 795). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in 386. 1.

790. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (93 b), and the tendency at that time to conform every thing to the Attic standard. From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (767 d, 770 c). (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. (c) The Attic (which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

791. The accent of the THEME IN DECLENSION, and of UNINFLECTED WORDS must be learned from special rules and from observation.

NOTE. For derivatives, the marks of accent in § 363 – 382 should be carefully noticed. The rules below are not intended for proper names.

A. *Special Rules for Simple Words.*

1.) OF DEC. I. All contracts are perispome: Ἑρμῆς, μνᾶ. Of other words, — (a) Those in *-as* are paroxytone: ταμί^{ας}. (b) Most in *-ης* are paroxytone, except *verbals* in *-της* from *mute* and *pure* stems of verbs in *-ω*, which are commonly oxytone: Ἀτρείδης (so all patronymies in *-δης*), ναύτης, ψάλτης, προφήτης, προστάτης · δικαστής, ποιητής. (c) Nouns in *-α* short (194) have recessive accent: μυῖᾶ, μοῦσᾶ, τράπεζᾶ, ἀλήθειᾶ. (d) Most abstracts in *-ιᾶ*, those in *-συνη*, and those in *-ειᾶ* from verbs in *-εύω* (363, 367), are paroxytone: σοφίᾶ, σωφροσύνη, παιδείᾶ. (e) Most other verbals in *-α* long or *-η*, especially those formed after the analogy of the 2 Perf. (366 d) or from stems of more than one syllable, are oxytone: φυγή, φθορά, φυλακή.

792. 2.) OF DEC. II. (a) *Adjectives in -os preceded by a mute* are commonly oxytone, especially those in **-κος**, verbals in **-τος**, and ordinals in **-στος**: *κακός, ἀρχικός, ὁράτης, εἰκοστός, χαλεπός, σοφός, δολιχός, ἀγαθός*. So *verbal nouns in -os* denoting the *agent*: *ἀρχός, τροφός*. (b) On the contrary, in *primitive nouns with a mute stem*, the accent is more frequently recessive: *κῆπος, κρόκος, πλοῦτος, ψάμαθος*. (c) All ordinals not ending in **-στος** have recessive accent: *δέκατος*. (d) Adjectives in **-λος, -ρος**, and **-νος** (except those in **-ινος** denoting *material* or *country*, 375 c, e) are commonly oxytone: *ἀπατηλός, φειδωλός, ψιλός, αἰσχυρός, φοβερός, πονηρός, λιγυρός, χλωρός, σεμνός, πεδινός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντίνος*. (e) *Nouns in -μος* with a *long penult* are commonly oxytone; while in *adjectives in -μος* the accent is commonly recessive: *ἔδυρμός, βωμός, χρήσιμος*. (f) *Nouns in -ος pure* are more frequently oxytone: *ναός, θεός, υἱός, νύς*. (g) Verbals in **-τεος** (374 f), numerals in **-αίος** and **-πλοος** (240), and most adjectives in **-αίος** from nouns of Dec. 1, in **-οίος**, and in **-ωος**, are accented upon the penult: *ποιητέος, διπλῆος, ἀγοραῖος, ὀπίστος, ἔτος*. (h) Adjectives in **-εῖος**, in **-ίος** preceded by a consonant, and in **-εος** joined immediately to the root, have commonly recessive accent: *θήρειος, οὐράνιος, χρύσεος*. (i) Very few neuters are oxytone; and in most neuters the accent is recessive (789 a): *μόριον, ποτήριον, κορίδιον, ὄρνεον, ἔλαιον*. But a diminutive in **-ιον**, forming a dactyl, is commonly paroxytone: *παιδίον*.

793. 3.) OF DEC. III. (a) *Nouns in -αν, -εως, -ω, -ως -οος, -ας -ᾶδος, -ῖς -ῖδος*, masculines in **-ηρ**, and almost all nouns in which the stem-mark is *ν* preceded by *ᾱ, ε, η, or ι*, are oxytone: *παιάν, ἱππεύς, ἡχώ, αἰδώς, λαμπάς, -ᾶδος, σφραγίς, -ῖδος, ὁ πατήρ, λιμήν, -ένος, λειχὴν, -ῆρος, δελφίς, -ῖνος*. (b) *Nouns in -ων*, names of months in **-ων**, and most feminines and augmentatives in **-ων**, are oxytone; other words in **-ων** are more frequently paroxytone: *κυκεών, Ἀνθεστηριών, χελιδών, ἀμπελών, Κρονίων, τρίβων, κλύδων*. (c) Monosyllabic nouns which have the Acc. in **-α** are commonly oxytone; those which are neuter (see d), and most which have the Acc. in **-ν**, perispome: *αἶξ, πούς, θήρ, θώς, τὸ φῶς, τὸ πῦρ* (so likewise the adjective *πᾶς, πᾶν*, 23); *βοῦς, ναῦς*. (d) In neuter nouns (789 a), in words in **-ξ** and **-ψ**, in verbals in **-τωρ**, and in nouns in **-ις** or **-υς** with the Gen. in **-εως**, the accent is recessive: *κέρας, τεῖχος, βούλευμα, κόραξ, καλαῦροψ* (770 c); *δύναμις, πέλεκυς*. (e) Female appellatives in **-ις** (365 c, 368 s) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone): *αὐλητής, αὐλητρίς, πολίτης, πολίτις, Πριαμίδης, Πριαμίς, αἰχμάλωτος, αἰχμαλωτίς, Πέρσης, Περσίς*. (f) Simple adjectives are commonly oxytone, if the stem-mark is a vowel; paroxytone, if it is a consonant: *σαφής, ἡδύς, μέλας, χαρίεις* (22 s).

794. 4.) ADVERBS. (a) Adverbs in **-ως** derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (381 a): *σοφῶς, ταχέως*. (b) Derivative adverbs in **-δον, -δα, -ι, -ει**, and **-ξ** are commonly oxytone; those in **-δην, -ακίς** and **-ω**, paroxytone (381 s): *πλινθηδόν, ἀναφανδά, Μηδιστί, ἀμαχεί, παραλλάξ, σποράδην, πολλάκίς, ἕξω*.

5.) PREPOSITIONS. The eighteen prepositions proper (688 c) are all oxytone: *ἀπό, κατά*. For the removal or loss of the accent, see 785, 786.

NOTE. For proclitic and enclitic particles, see 786 s. The accentuation of those particles which remain is best learned by observation.

B. *Rules for Compound Words.*

795. In composition, there is a general tendency to recessive accent. But, — (a) Compound adjectives in **-ης** are more frequently oxytone : as, *εὐπρεπής* (those in **-ωδης** are paroxytone ; so compounds of *ἦθος*, *ἄρκέω*, and some other words). (b) Compounds in which **-ος** is affixed to the stem of a verb united with a noun are commonly oxytone, if the *penult is long* ; but if the *penult is short*, they are commonly paroxytone when *active* in sense, and proparoxytone when *passive* (789f) : *σιτοποιός* (387 a) ; *λιθοβόλος* and *λιθόβολος* (386. 1). (c) Compound adjectives of Dec. 3, with a palatal or lingual stem-mark, in which the latter part is a monosyllable derived from a verb, are commonly oxytone ; e. g. those in **-σφαξ**, **-πληξ**, **-ρωξ**, **-τρωξ**, **-βλης**, **-θνης**, **-κμης** : *ἀπορρώξ*, *ἡμιθνης*. (d) Words derived from compound words are commonly not accented as though themselves compounded ; but their compounds again follow the general rule : thus, *κατασκευάζω*, *κατασκευαστός* (792a), *ἀ-κατασκεύαστος*.

ADDENDUM.

796. “The REASONS why we spend so long a time in acquiring a mastery over the GREEK LANGUAGE are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the IDEA, or fundamental conception, of all Grammar ; i. e. of those laws which regulate the use of the forms by which we express our thoughts.

“Again, Greek is the key to one of the most astonishing and splendid regions of LITERATURE which are open for the intellect to explore, — a literature which enshrines works not only of imperishable interest, but also of imperishable importance, both directly and historically, for the development of human thought. It is the language in which the New Testament was first written ; and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilization ; and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilization is most deficient.

“Nor is it an *end* only ; it is also a *means*. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be, in various nations and ages during many hundred years, one of the very best instruments for the EXERCISE AND TRAINING OF THE MIND. It may have been studied irrationally, pedantically, and too exclusively ; but though it is desirable that much should be super-added, yet with Latin it will probably ever continue to be — what the great German poet Goethe breathed a wish that it always should be — the BASIS OF ALL HIGHER CULTURE.” — *Farrar*.

797. INDEX I. — GREEK.

The references are here made, as in other parts of the Grammar, to sections and their parts. The letter *s* (from the Lat. *sequens*) is often added, as elsewhere, to signify *and the following*; but is often omitted as needless, where it might have been added. The signs < and > represent the forms at the angle as arising by contraction or some other change, chiefly euphonic, from the forms at the opening, or as used in their stead. The sign × denotes opposition or distinction. Dialectic use is marked by an older style of figures in the references (as, 329). For abbreviations, see 798. To increase the practical value of the Index, the form or construction of a word is sometimes referred to the appropriate rule or remark, although the particular word may not have been there cited as an example. The reference is then marked with an accent ('). The index for the conjugation of verbs is contained in § 50. See 804 s.

- A** 4, 106; <ν 138, 142, 156, 158, 160, 202 b, 221, 329; cont. as ε 122, 131 d; <ε 145, 130 b: \bar{a} <αα, αε, αή, εα, οα, 7, 115, 120; <αο, αω 131 a, 197 c; for η 130, 197: α in cont. 7, 119 s, 131: in dec. 11 s; neut. pl. 181, 188; Dec. I. 194, 189 in *ej.* 32, 35 s; aor. and pf. 273, 276, 290 s; changed in s. 341, 347; added to s. 355: -α in der. 363 b.
- α̂-** cop. 385: priv. 385, compounds w. gen. 436.
- α** 109 s, 118 d, 7, 11 s.
- αα, αα,** < \bar{a} , α, 135, 322, c, 48 c.
- ἀγαθός** ep. 262 b, 260 a, 261 a, b; w. acc. 481'.
- ἀγάλλω** mid. 582 γ.
- ἀγαμαι** w. acc., gen., 429 a, 443 b, 432 f.
- ἀγανακτέω** w. dat. 456, w. pt. 677'. [pt. 677'.
- ἀγαπάω** w. dat. 456, w.
- ἄγγελος** dec. 16.
- ἄγε** inv. 656 b.
- ἄγευστος** w. gen. 432 a.
- ἀγήραος**, -ως, dec. 22.
- ἀγνοέω** w. pt. 677'.
- ἀγνώς** 386, w. gen. 432 b.
- ἀγρός** wt. art. 533 d.
- ἄγχι**, -οῦ, ep. 262 d, 263 d; w. gen. 445 c.
- ἄδακρυς** dec. 238 a.
- ἀδελφός** w. gen. 442 a, w. dat. 451; ἄδελφε 779.
- άδης** in der. 369 a.
- Ἰδης** dec. 225 b; Ἰδ- δόσδε 688 e; 438 a.
- ἄδηλον** ἐν 675.
- ἀδικέω** w. 2 acc. 480 b, w. pt. 677 a; pres. as
- ἀδικος** dec. 22. [pf. 612.
- ἄδωρος** w. gen. 446 b.
- αἰέ, αἰέ,** 130 d; ἐς α̂. 706.
- άζω** in der. 378 s.
- ἀηδών** dec. 224 a.
- αθ-** in 2 aor. 353 a.
- Ἀθήναζε, -ησι,** 382, 380.
- ἄθικτος** w. gen. 426.
- Ἄθως**, -ω acc. 199. 3.
- αι** 4, 108; <αῖ, ααι, εαι, οαι, αει, αε 7, 119 s, 123 c; for \bar{a} , \bar{a} , 130 d, 131 d, 134; elided 127: -αι- in ep. 257 d; in opt. 293: -αι in 2 pers. for -σαι 297 e; in aor. inv. 297 g; in adv. 380 c; in accent. 767.
- αι**, D., E., for *ei if*, 701 f.
- αἰδώς** 219 b, 214, 215 c.
- αινα** in der. 370 b.
- αἰνέω** w. gen. 429 a.
- αίνω** in der. 378 b.
- αἶξ** dec. 17. [375 a.
- αῖος**, adj. in, 240. 3.
- αἰπύς** dec. 237 d.
- αἰρέω** w. 2 acc. 480 a; mid. 579, pass. 588'.
- αισι** old dat. pl. 198. 3.
- αἰσθάνομαι** w. gen. 432 b, h, w. dep. verb 657, 677.
- αἰσχροός**, -ρῶς, ep. 260, 261 e, 263.
- αἰσχύνομαι** w. acc. 472 f, w. inf. × pt. 657 k.
- αἰτέω** w. 2 acc. 480 c.
- αἴτιος**, -άομαι, w. gen. 444 f, 431 c, dat. 454 d.
- άκις**, adv. in, 381. 4.
- ἀκμήν** adv. acc. 380 a.
- ἀκόλουθος** w. gen. 442 a, w. dat. 450.
- ἀκούω** w. gen. and acc. 432 g, h, 434 a; as pass. 575 a; pres. as pf. 612; w. inf. or pt. 657 k, 677.
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- ἄκρος**, use 508 a.
- ἀλγεινός** ep. 260, 261 e.
- αλέος** in der. 375 f.
- ἄλις** w. gen. 414 a.
- ἀλίσκομαι** w. gen. 431 c, w. pt. 677'.
- ἄλλά** 701 b, n, × ἄλλα 766 a; introd. 708 e; ἄλλὰ γάρ 709, ἀλλ' ἢ 700 m, n.
- ἀλλάσσω** w. gen. 429 a.
- ἀλλήλων** 27, 244. 3.
- ἄλλοιός** w. gen. 406 a.
- ἄλλος** dec. 281; use 567; w. gen. 406 a; as adv. 509 e, 567 e; × ὁ ἄλλος 523 f; ἄλλο τι (ἦ) 567 g; ἄλλος ἄλλον 567 c, d.
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798. INDEX II. — LATIN AND ENGLISH.

This Index is designed, not only for prominent subjects and words, but also for the Greek and Latin authors cited, and for abbreviations. The writings of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by book, chapter, and section, according to the usual division: as, iv. 3. 12). The Iliad and Odyssey are cited by book-letter and verse as numbered by Wolf, Bekker, &c.; a capital referring to the Iliad, and a small letter to the Odyssey (Δ. 25, for Il. iv. 25; δ. 134, for Od. iv. 134). In Hesiod, the references are made to the verses of Gaisford; in Pindar, to those of Heyne; and in the Dramatists, to those of Dindorf. The Historians are commonly cited by book and chapter, according to the usual division; Demosthenes, by the pages and lines of Reiske; the other Orators and Plato (including Timæus Locrus), by the pages and lines or division-letters of Stephens; Strabo by the pages, and Athenæus by the pages and division-letters of Casaubon; the fragments of the Tragedians and Aristophanes, as numbered by Dindorf; those of Alcæus, Sappho, Corinna, Epicharmus, and Sophron, as numbered by Ahrens, with the numbers of other well-known editions (as of Alcæus by Matthiæ, and of Sappho by Neue) often annexed; those of Hesiod, Simonides, and Tyrtaeus, according to Gaisford; those of Aleman, according to Bergk; those of Pindar, according to Böckh; &c. Figures indicating the times at or about which the authors flourished are here subjoined to their

names, from the latest edition of Liddell & Scott's excellent Lexicon. It will be understood that the year before Christ is denoted, unless the number is followed by "A. D." For the authors most cited, the dialect and chief department of composition are also indicated. These particulars should be carefully noted, in judging of the forms and constructions adduced. Titles of works are sometimes added.

In most cases, the meaning of the abbreviations used in this work will be plain from their familiar use, or from the connection and the following list of words; in other cases, special aid will be given below. For some explanations applying to the Index itself, see § 797. See also § 804 s.

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799. THE GREEK PROBLEM. “What the inhabitants of the small city of Athens achieved in philosophy, in poetry, in art, in science, in politics, is known to all of us; and our admiration for them increases tenfold if, by a study of other literatures, such as the literatures of India, Persia, and China, we are enabled to compare their achievements with those of other nations of antiquity. The rudiments of almost everything, with the exception of religion, we, the people of Europe, the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogues of Plato, the speeches of Demosthenes, and the statues of Phidias, stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils.

“How the Greeks came to be what they were, and how, alone of all other nations, they opened almost every mine of thought that has since been worked by mankind; how they invented and perfected almost every style of poetry and prose which has since been cultivated by the greatest minds of our race; how they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equalled, is a PROBLEM which neither historian nor philosopher has as yet been able to solve. Like their own goddess Athene, the people of Athens seem to spring full-armed into the arena of history; and we look in vain to Egypt, Syria, or India for more than a few of the seeds that burst into such marvellous growth on the soil of Attica.” — *Lectures on the Science of Language*, by MAX MÜLLER, Professor of Modern European Languages in the University of Oxford; *Second Series*.

TABLE OF SECTIONS.

In each division below, the numbers in the first column indicate paragraphs or sections in former editions of the Grammar; while those in the second refer to corresponding sections in the Revised and Compendious Editions. A small s signifies *and the following*.

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16	21	33 s	120 s	101	203	176 s	272	236	312	321	381
17	22	38	124	102	204	178 s	273	237 s	320	322	382
18 s	23	39	125	103	206	180	274	239	319	323	722 k
20	24	40	126	104	207	181	275	240	317	324	383
21	25	41	127 s	105	208	^{a,3}	328	241	321	325	384 s
22	26	42	129	106	210	³	297 c	242	322	326	386
23	27	43 s	130	107	211	182	297	243	323	327	387 s
24	28	45	131	108	209	183	275 d	244	324	328	389
25	52	46	132 s	109	204 s	^{N.}	326 a	245	325	329	391
26 s	30	47	134	110	212	184	293	246	326		56 s
28	31	48	135 s	111 s	213 s	185	276 a	247 s	328 s	330	392
29	35	49	137	113	215		313 s	249	332	331 s	393 s
30	36	50	133 s	114	216	^δ	326 c	250	333 s	333 s	395 s
31	32	51	151	115	219	^{ε,ζ}	327	251	335	335	488
32	48	^{N.}	137 d	116	220	186	276 b	252	50	336	489
33	34	52	147	117 s	217	187	277	253.1	325 d	337	494
34 s	37	53	148	119	218	188	278	²		338	397
	44	54	150	120	221	189	279	254 s	47	339	398
36 s	38 s	55	151	121	222	190	280		336	340 s	399
41 s	40	56	152	122	223	191	281		340	342	400
43 s	41	57	153 s	123	224	192	282	257.2	337	343	401
45 s	42	58	156	124	225	193	283	³	338	344	402
48 s	45	59.7	145 a	125	226	194	284	258	339	345	403
53	45 u	⁸	157	126	227	195	285	259	341	346	404
54 s	45 k	60	158	127	228	196	286	260 s	342	347 s	405
	s	61	149	128	229	197	287	263	343 s	349	406
57	45 h	62	159	129	230	198	288	264	345	350	407
58 s	46	63	160	130	231	199	289	265	346		425
60	45 q	64	145 s	131	232	200	305	266 s	347	351	408
61	49	65	161	132	233	201	306	271	348	352	409
62	54	66	162 s	133	234	202	290	272	352	353	410
63	53	67	164	134	235		289 c	273 s	349	354	411
64	76	68	165 s	135	236	203	291	277 s	351	355	412
65	74	69	167 s	136	237 s	204	292		349 l	356	413
66	72	70	169 s	137 s	239 s	205	293	279 s	350	357	414
67	78	71	171	139	241	206 s	294	282	353 s	358	415
\$ 1	81 s	72	172	140	242	208.1	290 a	283 s	357	359	416
2 s	83 s	73	173	141	243	²	313	287 s	355	360	417
3	84	74	174	142	247	³	320	289 s	351	361	418
4	85	75	175	143	246	209	295 s	296	350	362	419
5	86	76	176 s	144 s	244	210	297	297	349 ^γ	363	420
6	85 c	77	178		248	211	298	298	352 s	364	421
7	87	78	10	146	245	^{N.}	163 b	299	353 a	365	422
8 s	88 s		179	147	249	212	299	300	345	366	423
10	90	79	180	148	250	213	300	301	358	367	424
11	91	80	181	149	251	214	301 s	302 s	359 s	368 s	426
12	92	81	182	150 s	252	215	303	304	362	370	427
13	93	82	183 s	152	253	216	309	305	363	371	428

Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.
372	429	437 s	481	515	546	570 s	592	627	637	688	734
373	430	439	482	516	547	572	593	628 s	671 s	689	735
374	431	440 s	483	517 s	548	573	594	629.1	556 c	690	736
375 s	432	442 s	484	519	549	574	595	630	673	691	737
378 s	433	444	504	520 s	550	575	603	631 s	674	692	738
380 s	434		492	522 s	551		606	633 s	677	693	739
382	435	445	491	524	552	576	609	634 β	657 k	694	740
383 s	436 s	446	495 s	525	553		603	635	674	695	741
386	439	447 s	506	526 s	554	577 s	599 s	636	678	696	742
387	440	449	507	γ	559 b	580	605	637	679	697	77
388	441	450 γ	502	528	555	581	596	638 s	675 s	α	740 c
389	442	δ	507 c	2	559 c	582	601	640	680	β	741 d
390	443	451	489	529	556	583	598	641 α	504 b	698	743
391 α	437 b		491	530	557	584 s	610	β	657 h	699	745
β	443 b	452	508	531	558	585 s	613 s	642 s	682	700	744
γ	438 b	453	499	532	560	588	618 s	644	683	701 s	746
δ	436 c	454	498	N.	556 d	589 s	614 s	645	684	703 s	747 s
392 s	444	455	500	533	561	591 s	269	646	685	705	749
394	445	456	508	534	562		617	647	686 s	706	750
395	446	457 s	509	535	563	593	615	648	688	707 s	751 s
396	447	459	504 b	536 s	564	γ	620	649 s	689 s	709	753
397	448	460	510	537.3	551 g	594	616		707	710	754
398	449	461	511	538	565	595 α	637 b		712	711	755
399	450	462	512	539	564	β	637 c	652 s	699	712	756
400	451	463 s	513	539.2	566	γ	647 d	654 s	700 s	713	757
401 s	452	465	514	540 s	567	δ	627	656	705	714 s	758 s
403	453	466	515	543	568	596	623	657	703	716	760
404	454	467 s	516 s	544	495 s	597 α	597	658	706	717	761
405	455	469	520	a	501 a	598	628	659	704	718 s	762 s
406	456	470 s	521 s	545 s	571	599 s	638	660	707	720	764
407	457 s	472	523	547	572		648 d	661	708 s	721	765
408	459	473	524	548	499	601	624	662	711	722	766
409	460	474	525	549	569 s	602 1	650 s	663	709 s	723 s	767
410	462	475	526	550	500	2	625	664 s	713	725	768
411	463	476	527	551	573	3	626	667	714	726	770 s
412	464	477	528	552	574	603	631	668	715	727 s	772 s
413	395 b	478	529	553 s	575 s	604	635 s	669 s	716	729	784
414	465	479	530	555	577	605	632 s	671	717	730	785
415 s	466	480	531	556	575 a	605.5	639	672	718 d	731	786
417	461	481 s	532	557	578	606	640 s	N.	719 e	732 s	787 s
418	467	484	532	558	579	607 s	643	673 2	718 a	734	789
419.4	468	485 s	533 s	559	580 s	609	644	a	720	735	790
5	466 b	490 s	518	560	582	610	645	β	719 η	736	791
420 s	469	492 s	519	561	583 s	611	643	γ	708 f	737	792
422	470 s	494	505	562	586		647	674.3	721 c	738	793
423 s	472	495 s	489 s	563	587	612	655	4	621 f	739	795
425	474 s	499	505 b	564	588 s	613	656	5	484	740	776 s
426 s	476	500	503	565	590	614 s	657 s		719 γ	741	778
428	472 f	501 s	535 s	566	602	616 s	661 s	675 s	725	742 s	779
429	472 g	503 s	537 s	567	608 s	617 5	657 i	678 s	726	744	775
i		506 s	539	β	606	618 s	658 s	681	727	745	776
430	473	507.7	537 c	γ	611	620 s	663	682	728	746	776
431	477	508 s	540 s	568	607	623	665	683	729		780
432	478	512	542		643 b	624	668 s	684	730	747	781
433	479	513	543 s		660	625	670	685 s	731 s	748 s	782 s
434 s	480	514	545	569	591	626	666	687	733	750	794

800. "Let me repeat, that so far from dissuading from the study of Greek as a branch of general education, I do but echo the universal opinion of all persons competent to pronounce on the subject, in expressing my own conviction that the language and literature of ancient Greece constitute *the most efficient instrument of mental training* ever enjoyed by man; and that a familiarity with that wonderful speech, its poetry, its philosophy, its eloquence, and the history it embalms, is incomparably **THE MOST VALUABLE OF INTELLECTUAL POSSESSIONS.**"—MARSH'S *Lectures on the English Language.*

ADDENDA.

801. (To § 179.) The CASES are in general distinguished as follows: The NOMINATIVE expresses the *subject of a finite verb*; the GENITIVE, the *point of departure* or the *cause*; the DATIVE, the *indirect object* or simply *accompaniment*; the ACCUSATIVE, the *direct object* or the *effect*; and the Vocative, *address*.

802. (To § 265 s.) The VOICES, TENSES, and MODES are in general distinguished as follows:

a. VOICES. The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; the PASSIVE, as the *receiver* of the action, or its *object*; and the MIDDLE, as, more or less directly, both the *agent* and the *object* of the action: as, Act. ἔπαυσα *I stopped another*, Pass. ἐπαύθην *I was stopped by another*, Mid. ἐπαυσάμην *I stopped myself, I ceased*.

b. TENSES. The PRESENT represents the action as *doing* at the *present* time; the IMPERFECT, as *doing* at some *past* time; the FUTURE, as one that *will be performed* in *future* time; the AORIST, simply as *performed*; the PERFECT, as *complete* at the *present* time; the PLUPERFECT, as *complete* at some *past* time; and the FUTURE PERFECT, as one that *will be complete* at some *future* time: as, Pres. γράφω *I am writing*, Impf. ἔγραφον *I was writing*, Fut. γράψω *I shall write*, Aor. ἔγραψα *I wrote*, Perf. γέγραφα *I have written*, Plup. ἔγεγράφεην *I had written*, Fut. Perf. πεπαύσομαι *I shall have ceased*.

c. MODES. The INDICATIVE expresses *fact* (direct assertion, inquiry, &c.); the SUBJUNCTIVE, *present contingency*; the OPTATIVE, *past contingency*; and the IMPERATIVE, *direct command, entreaty, exhortation, or permission*; while the INFINITIVE partakes of the nature of an *abstract noun*; and the PARTICIPLE, of the nature of an *adjective*: as, Ind. ἔμαθον *I learned*, μανθάνω; *am I learning?* Subj. γράφω ἵνα μάθῃς *I write that you may learn*, Opt. ἔγραψα ἵνα μάθοις *I wrote that you might learn*, Imv. μάθε *learn*, Inf. μαθεῖν *to learn*, Part. μανθάνων *learning*.

803. (To § 720.) Words which regularly stand first in their clauses or precede the words which they modify, are termed in distinction *prepositive*: as the conjunctions ἀλλά, εἰ, ἐάν, ἕως, ἥ, ἵνα, καί, ὅπως, ὅτι, πρίν, ὥς (701), the particles of question ἄρα, ἦ, μὲν (687), and most other connectives or interrogatives (718 a); the negatives μή, οὐ (685 c); &c.

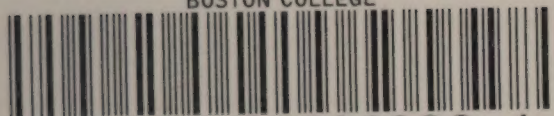
804. (To § 797 s.) REFERENCES. In this Grammar, the Arabic numerals of reference, with the letters which often follow them, refer to its sections and their parts, unless a preceding abbreviation or other sign (as i., ii., iii., &c., for the books of Xenophon's Anabasis, A., B., Γ., &c., for those of the Iliad, and α., β., γ., &c., for those of the Odyssey) shows that they are used in citation from authors. The grammatical references are often more obvious from being enclosed in parentheses, or being preceded by "see" or "cf.," or ending with a small letter (which is not otherwise often so found except in citations from Plato). In some cases where there seemed to be need, the mark §, for section, is prefixed; and in successive citations from the same book without an intervening period, chiefly of dialectic forms, the usual "Id." or "Ib." is sometimes omitted. The letter s is often added to a reference, to signify *and the following*; and a small r above the line sometimes occurs to show that the reference is to the Revised Grammar only. The period and comma are used with nu-

erals of reference according to the usual method : the period to separate a division and its subdivision, and the comma to separate divisions of the same class.

805. SOME DISTINCTIONS IN PRINTING. (a) On the preceding pages, the accents are usually omitted over forms not actually occurring, but supposed for the explanation of existing forms ; while mere roots or stems are marked by hyphens affixed. (b) The doubtful vowels, when they are long and are not so determined by general rules or the context, are often marked, especially in the penult (79 n), while the more prevalent short quantity (726. 3.) is usually left to be understood. (c) Small capitals immediately affixed to etymologic forms (or in a few cases prefixed) denote dialectic use : viz., Æ. Æolic, B. Bœotic, D. Doric, E. Epic, I. Ionic, O. Old, O. A. Old Attic, P. Poetic, &c. In lists of dialectic forms (as in 27 g, 48 b), a sign of this kind applies to the words preceding, until another like sign occurs. The abbreviation l. signifies *late* ; and r., *rare*. (d) When a passage cited is fully translated (except, perhaps, a familiar particle), the translation is commonly printed in Italics ; but a partial translation, in Roman type with single marks of quotation ; and words introduced for explanation, in Roman type within brackets or parentheses.



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Crosby, Alpheus

AUTHOR

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